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CHRISTIAN REFORMER;

OR,

UNITARIAN

MAGAZINE AND REVIEW.

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No. CIX.] JANUARY, 1854. [Vol. X.

THE ROMAN CATHOLIC CONTROVERSY CONDUCTED ON FALSE GROUNDS.

A LETTER FROM ITALY.

Last week I paid a visit to a clever, intriguing, most Mephistophiles-looking priest, though as to his looks such a man might have been found in any denomination of Christians. I only state the fact—he *was* Mephistophiles-looking; and the sinister cast of his eye has often occasioned me many uncomfortable sensations. To his other titles Dr. Giuseppe adds that of Canon—nay, Vicar to boot—rejoices in red stockings and a red band round his hat—hopes, I rather think, to be a Bishop "quando Dio vuole"—and meantime, with the power of the police in his hands, and the power of something not much worse in his eye, rules and terrorizes his little parish in a most laudable manner. I was accompanied in my visit by a friend who had lately abjured the errors of the English Church, and "sought for comfort and repose in the bosom of the venerable Roman Catholic Church." Truth to say, I had induced my friend to call with me, that I might offer him as a sop to Cerberus,—a line of policy which I hesitated not to carry out on being introduced into the "presence." "Bacio le mani, Signore Prete," I began. "Servo suo," was the reply. "I beg to present a friend," I hurried on, "who has lately joined your Church." "Tanto contento, tanto contento," was the answer, and Mephistophiles smiled grimly. I had thus accomplished my object, as I thought, and hoped, like modest, unassuming merit, to remain in quiet in the shade, whilst my friend enjoyed the full blaze of approbation which was reflected from the Vicar's face. But man proposes and God disposes: it was not to be so. "I have lately met," said the Vicar, "with a very interesting and unanswerable work on the Roman Catholic controversy, which I should be glad to put into your hands." "What is it, pray?" "The Letters of William Cobbett." I thanked him, and, taking possession of it, found that the good old radical reformer, the great defender of mental liberty, was exhibited to the world not merely as the enemy of the English Church, but by implication and inference as the great friend of the Roman Catholic. "Considerations and Documents," says the title-page, "arising from the Letters of William

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MEADVILLE THEOL SEM

Cobbett, as to the true Reasons why Protestantism is supported in England. Translated from the English by Cavalier Stefano Dufrene, Pontifical Vice-Consul at Pozzuoli. 1853." "There, Sir, do me the favour to read that;" and then, lifting his eye from off me, he moved it as by a swivel round the room, and looked, though he did not say so, "I have settled him, methinks. Here, Sacristano, make ready for the baptism!"

I have read the book, and find that for every enormity recounted there, its fellow in stronger colours might be found in the Mother Church, especially as regards those recipients of the Holy Spirit called the clergy. Excepting, therefore, its manifest inconsistencies and foundationless assumptions, which are ruinous to the English Church in the controversy, the Letters of William Cobbett lay bare nothing more nor less than what may be affiliated upon both mother and daughter. The work, however, is here deemed conclusive against all creeds, existing or possible; and on my walk home I asked myself again and again why it should be so. The reason appears to me obvious—that the real antagonism of Roman Catholicism is not perceived, or is blinked at; the discussion is taken up as between this or that system of theological dogmas, and not as between certain first principles which are anterior to such dogmas—I mean authority and the duty of mental submission on the one hand, and freedom of inquiry and the right of private judgment on the other. It is possible that, following out such principles, men may believe either in the Unity or the Trinity, the divinity of the Madonna or the intercession of Saints. These are not the questions really involved in the Roman Catholic controversy, and no one who understands it would ever introduce them; the real antagonism is between Authority or Freedom of Inquiry, mental servitude or mental independence. Is a man to bow down to Tradition, to the decisions of Popes or Councils, or both united, or is he to search the Scriptures and be fully persuaded in his own mind? That the great practical error which I have adverted to should be committed, is perhaps perfectly natural: never had the Church of Rome so dangerous an enemy as the Church of England, and hence all her thunders have been directed, in England at least, against the English Church; whilst the Nonconformist, the stripling David with his sling, is either overlooked or despised by the towering, gigantic Goliath. Equally wrong in principle, however, both mother and daughter;—her consistency, her system, her order, will secure to the former yet many years of existence; whilst the latter, from the very want of those qualities, will die a premature death, giving birth to many sickly offspring, who will place themselves under the protection of their grandmother. I am confirmed in my views by what I see passing daily around me. Naples and the coasts of its lovely bay are crowded with English Catholics; into whatever church you enter,

you may see a countryman grimacing and crossing and genuflecting, to the edification of the vacant peasant, but to the wonder of many a thinking Italian, who prays for deliverance from his bondage. "Nonsense! he can't believe in this Church," said an Italian to me of a friend; "he, brought up in the land of Liberty!" Poor fellow! thought I; he knows from unhappy experience what is the real antagonism of the Roman Catholic Church; he knows too well how this authority throws its evils around individuals and peoples, and licks them into what it calls uniformity, but what is in these lands mental and moral corruption and debasement. The change, however, which the Englishman has made is much more easy and natural than the Italian supposes. He has been brought up in a Church which acts as having authority both spiritual and temporal, and yet knows not on what to rest it—which is divided against itself—which is full of confusion as regards its creeds and ceremonials—which cannot satisfy either the bold inquiring or the indolent mind, the man who asks for reasons or him who prays for repose. What alternative has he but to throw himself into the open arms of the Holy, Venerable, Roman Catholic Apostolic Church? "True, there are some obscure people who talk of mental emancipation and the right of private judgment; but then 'those whitewashed artificers of schism' mean the right of private judgment for themselves and not for others,—liberty to differ from or subvert the Church of England, and set up creeds and forge chains on their own account. As well or better remain where I am, and support inconsistency connected with the National Church, than with the Baptist or the Independent. Then, too, a man would lose grade by joining in with the lowest stratum of the middle classes; and those barn-like buildings, and that simple and bare and naked worship, shock the taste, and damp the feelings, and deaden the imagination. No, I can never join the ranks of Dissent, and yet what is to be done?" It is in this moment of dread uncertainty and doubt that the venerable Roman Catholic Church is seen approaching through the mists of a remote antiquity; every circumstance connected with her serves to dazzle the imagination and to gratify the senses. There is a poetry in the vastness and indistinctness of her proportions; golden censers throw around them their sweet and oppressive odours; music, with its most delicious tones, lulls the soul. There is an order in the minutest details wonderful and beautiful to survey; nothing is forgotten—everything is provided for. She asserts her authority broadly, plainly,—and supports it by tradition and the assent of centuries and the grandeur of her appearance, and addresses you, "Believe in me and thou shalt be saved"—"Come unto me, all ye who are heavy laden," monthly, weekly, daily, and I will confess you and give you absolution. How beautiful is all the order and consistency and respectability of this Church! how consoling, too, its

assurances! And "the leap in the dark" is made,—as a pious friend, lately converted to Catholicism, called his change,—and the soul is lapped in ease. Is it surprising? Most of those who in England have recruited the Roman Catholic Church, have been members of the English Episcopal Church, and, as such, keenly alive to her false and groundless assumptions and to her inconsistencies. These they have simply sought to amend or supply, but the root of the question they have never inquired into—the antagonism of the Roman Catholic Church they never allude to. On this ground, however, we must do battle, if successfully, with the Roman Catholic Church. "Great hopes are entertained of your becoming a Roman Catholic," said a friend to me lately, "and incessant are the prayers offered up." "On what grounds has such an opinion been founded?" "On your being an Unitarian—extremes always meet." Whether this would be a general feeling I know not; but certain is it that the love of mental freedom which distinguishes the Unitarian, and which in the Englishman necessarily takes the direction of opposition to the National Church, is too often mistaken as a proof of attachment to the Roman Catholic Church. It is the only alternative, thinks the devoted son of Holy Mother. As recent converts are thus first mystified, and then deluded or persuaded into the folds of his Holiness, so the old stagers, the descendants of the apostles, think in the same direction, and use a similar line of argument. I have told the story elsewhere that I was once travelling in the north of Italy with a Portuguese nobleman, who introduced the subject of religion. We agreed to a nicety in speaking of the Church of England. "Oh, che bella cosa!"—here, then, at last he had met with an Englishman who was a "Christiano." My friend took from his bosom a small picture on ivory. "Kiss it," said he. "What is it?" I asked. "The blessed Madonna." "I will kiss it as a pretty woman, but not as the Madonna." The terms were accepted and the operation performed. "You must come with me to the Bishop," said my fellow-traveller, as we stopped at the end of our journey. "I cannot; I am unwilling to create a false impression." Circumstances, however, led to my being presented to his Excellence, to my being blessed, and "Te Deum laudamus-ed," and embraced and kissed, and accompanied to my hotel as something too rare and delicate to be exposed to the outward air; and all this was the consequence of my expressing my decided opposition to the Church of England. It is with the same feeling, no doubt, that the Letters of William Cobbett, which were put into my hands the other day, are translated and circulated widely: they are unanswerable; and beneath its blows, argumentatively speaking, the Church of England lies prostrate;—"*therefore*," says the Roman Catholic, "you must needs join our Church—there is no alternative." That such is the feeling entertained

ıd arguments adopted by most converts, and by the guardians f the Papal fold, as far as I have had any opportunity of oberving, is indisputable. By many honestly—they do not see ny alternative; by many from convenience—it is the shortest ray of attaining their object, especially with those who have a eaning to tradition and authority; by others from design—it is he most plausible mode of winning souls to their Church.

This, however, brings me to the pith of my letter—the posiion which Unitarians should assume and occupy at this moment. It is a subject on which I speak with considerable hesitation, in consequence of a lengthened absence from my beloved fatherland; but there are elevations, perhaps, which those who are at a distance may ascend, and obtain not an inconsiderable prospect. For many years have I regretted the too sectarian title we have adopted, as it has appeared to me that for the sake of defending certain theological dogmata, which may or may not be true, and which if false, yet if sincerely believed, will entail no moral responsibility, we have sacrificed our usefulness as the advocates of eternal principles which are generally admitted, though rarely acted upon. In the actual position, however, of the religious world, there can be no hesitation as to the tactics to be adopted by the body who in England call themselves Unitarians. Instead of indulging exclusively in the comparison of MSS. and emendation of texts, and drawing fine distinctions between the Trinity and Unity, which in the minds of many are separated only by a refinement, their duty now is to take a prominent part as the defenders of religious liberty. Upon them it devolves to draw the line of demarcation strongly and deeply between the Church of Rome and themselves, the only real antagonism to that Church —between the principles of authority and mental bondage, and those of free inquiry and the right of private judgment. After these questions are graven in the public mind and passed into axioms, and men cease to believe because they ought to believe, it will be time to combat about more debateable points, should the spirit of the controversialist still predominate over the spirit of Christ. It is, however, from this practical assumption of infallibility, which exists not less in the Anglican Church and in the English Dissenter than it does in the Roman Church, that that bitter and narrow spirit of controversy, that unholy, unchristian spirit, proceeds. By maintaining, therefore, and placing on a solid basis those first principles of which the Unitarian is eminently the advocate, he serves not only the temporary purpose of weakening the defences of the Roman Church, but he does infinite service to the cause of Christian love. "See how they love!" might yet again, by some Pagan inquirer, be observed of those who, conscious of one another's fallibility, were more intent on following out and living the spirit of Jesus, than in snarling over a text, as dogs over a bone, and winding up

their own impotent efforts to harm their equally presumptuous antagonists, by borrowing weapons from the Almighty and hurling them into "torture without end"!

Whilst, then, in these momentous times Unitarians, as the sole and exclusive advocates of free inquiry and the right of private judgment, occupy so important a position, let them beware that they have none of the old leaven amongst themselves. I have met with some who will admit the exercise of these principles *up to a certain point.* There shall be liberty within such and such bounds; you may walk in this vast, airy prison-yard, but dare not assail those iron bars and doors and grim turnkeys who surround you! For myself, if a principle be true, it must be carried out to its extremest extremity, without any regard to consequences, leaving the vast chain of events, as it loses itself in the obscurity of the far-distant future, to the care of Him who is Alpha and Omega, the beginning and the end of all things. Another caution, too, appears to me sometimes to be needed—that Unitarians should be careful to keep themselves pure and undefiled from the controversial world. They can have no art or part with it. It has often happened that they have united with the Dissenters against Churchmen, and lately with Churchmen against Roman Catholics. Yes, our services, when needed, are accepted or invited, on the same ground that the lion called in the beasts to hunt. Such blandishments the lion lavishes during the pursuit! We see only the smiles and the velvet paw—the teeth and the claws are all concealed; but the game is run down, and then the lion becomes every inch a lion, and exchanges his smiles for growls. Not, however, that we fear them; but whilst the lion takes the honours of the hunt and strengthens his position, we lose in the same proportion. Rather let us hunt and combat upon our own grounds; rather let it be said that it is through the force of our own peculiar weapons that error totters and falls. We shall gain much by maintaining the distinctiveness of our principles and our party. First, in consistency; for what harmony can there be between us and the beast who alternately smooths us with the velvet and rends us with the claws of his paw? Secondly, in strength: we thus make ourselves a body, instead of suffering ourselves to be dissolved and absorbed by foreign substances. Thirdly, in prestige and a really philosophical and Christian spirit. By uniting with others in any of the great polemical controversies of the day, we are compelled to fight with their sullied weapons and on their narrow grounds. With the Churchman against the Roman Catholic, it is mammon against mammon, ambition against ambition, their authority against their antagonists' authority. With Dissenter against the Churchman, it is surplice or no surplice, candle or no candle, a congregation of despots or a well-ordered, educated, respectable body of despots. How much do

e by the association! How much higher the ground which
at belongs to us! It is not against this or that church,
r that ambition or authority, we have to contend, but
t vicious principles which are the origin of all these evils,
hority, spiritual and mental domination. Accepting, there-
and keeping our isolated position as the best mode of
aining our consistency, adding to our strength and our
tian spirit, our great effort should be to establish on a firm
nshaken basis the everlasting rights of the human mind.
l no man Master but one." "Who art thou that judgest
er?" "Be fully persuaded in your own mind."

reviewing what I have written, I fear that by some in
nd I may be thought to have exaggerated the case I have
trying to make out in this letter, that Roman Catholicism,
other words, a belief in the principle of Authority, is on
ıcrease; that this arises from the real antagonism of autho-
ot being sufficiently brought before the public, and the
oversy being conducted on false grounds; and that, as a
lary, Unitarians are the only antagonists of that Church and
principle. It is, however, difficult to be blind to facts—to
ll of friends daily by one's side, who understand as little
: the argument, as I do of the liquefaction of the blood of
Gennaro—to the pæans of priests and the sneers of the
who rejoice that other foxes have not only lost, but cut
eir tails—to the "leaps in the dark" that are daily taken
lefended, only to be equalled by shutting oneself up in a
cellar and praying for a light which just makes darkness
e—to the sentimentalism that is lisped about music and
y and incense and feelings—to the horrors of that system
ıich all this is leading—the mental slavery and political
y, the invariable consequence, when it can safely be carried
-to the moral laxity which necessarily follows from this
l inactivity and servitude—and to that vast mass of cor-
on, degradation and misery which now is the distinguishing
:e in this one of the loveliest lands under God's sun. "A
/ list to allure the English middle classes or the Lancashire
ng men! Almost as charmingly suited to England as the
ıt free, industrious, enlightened and moral state of that
ıal City which has been blest with the visible presence and
iar rule, temporal as well as spiritual too, of your Dalai
. His pills do not seem to have had much good effect there.
Till he can shew us a little better specimen of the kingdom
ıven, organized and realized on earth in the country which
belong to him, soil and people, body and soul, we must de-
his assistance in realizing that kingdom in countries which
t belong to him." This is the language of a clever modern
:, than in whose words I could not better describe the feel-
hich I have after a *long* residence in Italy. If it be exag-

gerated, I regret it; but if not, every lover of mental liberty is called upon to defend the rights of the human mind, remembering that in the argument it is not against the creed of the Roman Catholic that one combats, so much as against the authority by which that creed is enforced.

Naples. H. W.

THE RELIGION OF THE HEART.*

"We have a kindness for Mr. Leigh Hunt," such as Mr. Macaulay avowed in these words (in the Edinburgh Review for January 1841) when noticing Mr. Hunt's edition of Wycherley and the contemporary Dramatists, and estimating his general literary merits. When the present volume was announced as in preparation (with an addition that does not now appear on the title-page, to the effect that it was designed "for the use of those who do not connect themselves with any visible church"), we anticipated a rich contribution to the stores of natural devotion, if not largely original, yet at least presenting a tasteful collection of all the best devotional pieces, in prose or poetry or both, that our language possesses, undeformed by the specialties of dogmatic creeds. And if from such a collection, with such a title and object, we expected, of course, to find also excluded all allusions pointedly implying the history of revealed religion, we still felt that such omissions would not disqualify it for our Christian and loving use, while we were not shut out from directly Christian psalmists and teachers also. A book of the kind we now describe, presenting "the heart's religion" in the most comprehensive, enlightened and elevated forms of Meditation, Resolution, Song and Prayer, in which it has been expressed at the suggestion of the works of Nature and the great experiences of Life,—whether by men whose religious opinions admit no other outward sources of divine knowledge and hope; or by those who, recognizing Revelation also as their source, see their applications and their suggestives in the all-constant universe and our all-varied life; or even by those who, out of the narrowest technicalities of an unscientific and unhappy theological system, have sometimes emerged on wings of poetry and love, to see the same divine things of our life and our world with scarcely different eyes from the rest;—such a book, collected from such various sources, would have been a great religious blessing, and a grand illustration indeed of the Religion of the Heart, as the true goal of all rational theological convictions, and as prevailing often even over those that seem adverse.

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* **The Religion of the Heart. A Manual of Faith and Duty. By Leigh Hunt. 12mo. Pp. 259. Chapman. 1853.**

Such a book we looked for; and we believed Mr. Hunt could produce its materials from the stores of his very various reading, that he could select and arrange them with sufficient taste, and that in their combination he would find exercise for his graceful fancy, and insure to his readers the benefit of a cheerful, hoping and healthy spirit throughout.

Such a book is not, however, the one before us. We must therefore (after thus expressing our disappointment) examine it on its own pretensions and merits, and not by our regrets, and try to be impartial notwithstanding.

The book appears, by the Preface, to be not intirely new, but enlarged nearly four-fold, and re-cast upon the idea of one written nearly thirty years ago and printed for private circulation ten years afterwards, intitled, "Christianism; or Belief and Unbelief Reconciled." The Preface explains that "a new title has been given it, not from diminution of reverence for the great name connected with the former one (far be any such suspicion), but because the worship of great names is too apt to be substituted for the observance of the duties which they illustrated, and because a due amount of association with the reverence was to be inculcated towards every great and loving teacher whom the world has beheld, and for the God-given scripture in his heart." A sufficient reason certainly why the book should never have been called Christianism (though implying by that new terminal that it did not mean to be deemed exactly Christianity); for this was an implied distinction above those other "great and loving teachers" who rank in it on a perfect level with Jesus Christ in grotesque if not irreverent series, including Moses, Socrates, Confucius, Epictetus, Antoninus, Whichcote and the other "Latitudinarian" divines, Shaftesbury, Emerson, George Combe, Carlyle, Jean Paul Richter and Professor Nichol, with many more. But the second title of the original book, "Belief and Unbelief Reconciled," is far more aptly descriptive of its purpose and suggestive of its contents than the new title, "The Religion of the Heart," or even the new addition, "A Manual of Faith and Duty." For the book is far more didactic than devotional. We must understand the religion of the heart to consist in convictions, meditations and resolutions of duty, almost to the exclusion of emotional religion, and marked by the unexplained but scrupulous omission of all direct address to "the Great Beneficence (by which noblest of his names," says the writer, "it is comfortable to call him, since it has never been abused)." Truly our religion should always prominently include duty as its fulfilment; and it is a sad perversion of language and thought (and often of conduct) to separate piety from duty; but we are not prepared to find the religion of the heart scarcely recognizing the direct offices, nor cherishing the sentiments, of worship.

The contents of the book are somewhat multifarious, and seem

to want a more visible bond of connection to make them subserve one distinct purpose; but among them are fragments of thought and sentiment in Mr. Hunt's best style.

After a short section, intitled "Its Creed and Hopes,"—maintaining the innate religiousness of the human heart and avowing the simple but firm creed of Natural Theism, a high faith in human improvability and the earnest hope of immortality,—we have a "Daily Service," consisting of four aspirations, to be spoken in the morning on rising, at noon, in the evening, and at bed-time. We give them in full, as the best explanation of Mr. Hunt's idea of a ritual for religionists like himself; only observing that, if they are meant to reprove by contrast the creed-technicality of certain Christian rituals for public service, they in their turn present the idea of formalism almost Mahometan to the spiritual-minded Christian, whose private morning and evening prayer, whether in words or thought only, may be varied as his days, and whose conscience seeks God in every difficulty or temptation, whether before or after the precise hour of noon. This "Daily Service" would soon, we fear, become a formality in the scrupulous use of it. Nor do we thoroughly admire it in itself as an occasional office. Its numerical divisions are very odd, if we may not say affected.

2. It is good for me, whether unoccupied or busy, to withdraw my thoughts awhile into a sense of my duties towards God and man; towards the appreciation of the Good and Beautiful in his universe, and the diffusion of their blessings among his creatures.

3. The sun, glorious when the sky is clear, glorious also, for it gives light, when the sky is clouded, is the mightiest, and at the same time the most beneficent, of all his visible creatures in this our sphere:

4. And yet it is but one of an innumerable starry brotherhood:

5. What a proclamation of the nature of Himself!

6. May exalting and humanizing thoughts for ever accompany me, making me confident without pride, and modest without servility.

7. Perhaps my dearest friend is now thinking of me:

8. Perhaps more than one of my dear friends and kindred.

9. May I ever be such as generous affection would have me;

10. And may strength and happiness be theirs.

"ASPIRATION IN THE EVENING.

(To be repeated at Dusk.)

1. Blessed be God: blessed be his Beneficence, working towards its purposes in the evening.

2. The portion of the globe on which I live is rolling into darkness from the face of the sun.

3. Softly and silently it goes, with whatever swiftness.

4. Soft and silent are the habitual movements of Nature;

5. Loudly and violently as its beneficence may work, within small limits and in rare instances.

6. Let me imitate the serene habit;

7. And not take on my limited foresight the privilege of the stormy exception.

8. May I contribute what I can, this evening, to the peace and happiness of the house in which I live;

9. Or of the fellow-creatures, anywhere, among whom I may find myself.

"ASPIRATION AT BED-TIME.

(To be repeated as the foregoing.)

1. Blessed be God: blessed be his Beneficence, which neither sees wisdom in haste, nor has need of rest.

2. If I have done any wrong to-day, or fear so;

3. Or if I have left any duty undone, as far as I could perform it;

4. Let me not fail to make amends to-morrow.

5. Let me not have to repeat this wish to-morrow night.

6. May M. have a happy sleep:

7. May N.:

8. May all whom I love:

9. May all who are to sleep this night.

10. I hope grief and pain will find respite;

11. And wakefulness discover its cure.

12. Gentle and good is darkness:

13. Beautiful with stars;

14. Or working to some benefit of a different aspect, with clouds.
15. God's ordinance of the rolling world takes away the light at bedtime, like a parent;
16. Shall I not sleep calmly under its shadow?
17. May I drop as calmly into the sleep of death;
18. And wake to an eternal morning."—Pp. 8—11.

A weekly service, for social use on Sunday mornings, follows, designed evidently for use in some visible church or other,—"the Church of the Future" Mr. Hunt calls it once or twice. Soft music on the organ or seraphim is to be followed (on exhortation by the *Reader*) by "silent reflections" prepared in this ritual, and these by a liturgy recited alternately by the *Reader* and the congregation. This liturgy is as follows. Its perusal will illustrate what we have said of the prevalence of the didactic to the suppression of the emotional and the exclusion of all direct address. Is this "liturgy" designed as an act of worship, or as a creed? And how irresponsive are the responses! What can be the purpose of the mere alternate reading of clauses in a continuous sentence? We give it as we find it, for our readers' solution.

"LITURGY.

Reader. The heart bids us adore the great and serene Mystery of the Universe;

Congregation. The calmness and the goodness of God:

R. Constant as the heavens above the clouds;

C. Yet working in them, and beneath them, for the hopes of earth:

R. Who, far as telescope can discern, has sown the gulfs of space with planets as with seed-pearl:

C. And yet is not more present in the remotest of them than he is in our own planet, which is one of his pearls also:

R. Inciting us to advance in knowledge and goodness;

C. Through troubles which are not all trouble;

R. But sweetness also of joy;

C. And provers of affection;

R. Giving also termination to trouble;

C. But no end to the hope of joys to come:

R. Who being therefore good in the evils which we understand,

C. Is to be held equally so in those which are obscure to us;

R. Like the good and wise parents, whom their children sometimes misconstrue;

C. But who are loved by them more and more, as they grow up in wisdom themselves:

R. Encouraging us nevertheless, for our growth in strength and worthiness, to assist in doing evils away;

C. Especially those of the poor and misled;

R. And of all wants whatsoever, both of body and soul;

C. As from time to time is done, in the course of the progress which he has ordained;

R. The human creature learning to know and to respect, more and more, the frame which his soul inhabits.

C. And the beautiful region of the universe, in which it is sojourning;
R. Worthy of study for its wonders;
C. And of admiration for its beauties;
R. And of respect for its patience and its endeavours;
C. And of love for its affections;
R. And of its place among the stars for its hopes:
C. Giving us to see vast evidences of space and time, and starry habitations;
R. With suns nobler and nobler, and like centres for other suns;
C. As if to encourage our hearts and our understandings, onwards, and for ever."—Pp. 14—16.

The reader then exhorts the congregation to "enumerate the duties which the hearts of the wisest servants of God, by their efforts from age to age, have enabled us to read in our own." Among these the Constitution-of-Man duties and those of the sanitary class hold a more prominent place than in most codes of morals; but we are not prepared to say a place disproportionate to their importance, though the whole enumeration does seem somewhat formal and uninspiring, and scarcely rises to the sentiment of devotion.

A discourse, "original or select, written or extempore, on a subject accordant with the principles of the religion," is to follow, and then "a hymn, if convenient," or else "music alone." And then it is curiously but rigidly provided in the *Rubric*, that

"There is no other service all day, not even of the customary week-day Aspirations. The whole remainder of the time is given up, though in accordance with the spirit of the Rules, to the most thorough rest and recreation, particularly in the enjoyment of the works of Nature and Art; and as the Service itself aspires towards the source of those works, the great First Cause of all that is Good and Beautiful, the entire day is considered a Practical Thanksgiving on all these accounts." P. 20.

Some occasional "benedictions and aspirations" conclude this part of the volume.

The next part, intitled "Exercises of the Heart in its Duties and Aspirations," contains thirty little sections, of various merit and interest, on very various topics, unaccompanied by any explanation of their designed use. We presume they are for private reading and thought. Some of these shall speak for themselves, and then we may express our opinion upon their respective merits. The following three are successive in the volume:

"OF TELESCOPE AND MICROSCOPE.

Be not dismayed at the revelations of telescope and microscope; for magnitude implies nothing hostile, and death has the same reconcilements in least as in greatest. You yourself are an immeasurable giant, a spectacle for a telescope, compared with creatures, myriads of whose shells go to make up a particle of slate; and you yourself, harmless as you otherwise may be, and benevolent as you know yourself to be, are the cause of the deaths of innocent creatures in stream and meadow, in

vegetables and in the air, who pass healthy, and therefore, it is to be presumed, happy lives, and whose deaths are brief.

In the present state of things, without death life could not be renovated, and hope of still better life could not exist. Let us prepare ourselves by thinking and doing our best in this life, to enter worthily on the noblest possibilities of another.

"OF SPIRITS AND THE INVISIBLE WORLD.

Be on your guard against those who, because science and experiment are admirable things, and appear to be the only means of ascertaining material truths, would fain do injustice to science itself, and conclude that nothing can exist which is not proveable by the senses. Perception is a mystery explainable by no modes of sensation. Science itself has discovered that there are things which we cannot see, which we know only in combination. Analogy opens to us an endless world. We reasonably conclude that one planet is inhabited as well as another. We know that every part of the world we live in is animated by other living beings. Are we to assert that fields of space are not as well filled? or that there are not modes of existence, even round about us, imperceptible to our species of eye-sight?

Surely love, and joy, and hope, and endeavour, and imagination, are not confined to us and to what resembles us. Surely there are myriads of beings everywhere inhabiting their respective spheres, both visible and invisible, all perhaps inspired with the same task of trying how far they can extend happiness. Some may have realized their heaven, and are resting. Some may be carrying it farther. Some may be helping ourselves, just as we help the bee, or the wounded bird: spirits perhaps of dear friends, who still pity our tears, who rejoice in our smiles, and whisper into our hearts a belief that they are present.

The heart bids us believe it possible; and Oh! whatever good thing the heart bids us believe, let us do our best to believe it; for God has put it there, and its goodness is his warrant for its being cherished.

He that does not make use of imagination and affection to help him to these thoughts, is as limited in the amount of his faculties, and perhaps as deficient in the appreciation of the very instruments of philosophy, as the bigot who sees no good in the progress of science, or in the refutation which it gives to assumptions.

Be it the ambition of those who know better, to improve and exalt their condition by the exercise of every faculty: and may all the beings, visible or invisible, who would extend the dominion of heaven, be conscious of the companions they have in their task.

"OF RELIGION.

Religion *(religio—religare,* to re-bind) is the re-binding of conscience with a belief in its divine origin.

Religion is as natural to man as his sight of the stars, and his sense of a power greater than his own.

But systems of religion vary with successive generations; and though it becomes all men to entertain a certain reverence for the past, and to regard its sufferings, and perhaps its mistakes, as having been good for the future, yet it is not in the nature of the feelings which God has given us, that any good heart, in proportion as it reflects on the subject, should be content with any system of religion inferior to its notions of what is best.

With no religion at all, men are in danger of falling into a mechanical dulness, or into preposterous self-worship, or into heart-hardening abandonment to the senses.

With a religion that is unworthy of them, they make God himself unworthy, and fill their belief with cruelty and melancholy, with dispute and scandal.

With a religion satisfactory to the heart, men love and do honour to God, make brothers of their fellow-creatures, are animated in their endeavours, comforted in their sufferings, and encouraged to hope everything from the future.

Religion is reverence without terror, and humility without meanness. It is a sense of the unknown world, without disparagement to the known; an admiration of the material beauties of the universe, without forgetfulness of the spiritual; an enhancement in both instances, of each by each.

Religion doubles every sense of duty, great and small; from that to the whole human race, down to manners towards individuals, and even to appearance in ourselves; from purity of heart to cleanliness of person.

But it does all without gloom or oppressiveness. It does not desire us to reflect in any painful manner or to any painful extent, unless some necessity for the good of others demand it; and then it would terminate the pain with the necessity.

The very uncertainties of a right religion are diviner than the supposed certainties of a wrong one; for its hopes for all are unmixed with terrible beliefs for any.

Religion, earthwards, begins with reverence to offspring before they are born; and heavenwards, it sees no more end to its hopes than to the number of the stars."—Pp. 73—78.

The first of these three Exercises seems to us miserably poor, on so exhaustless a subject, so full of scientific interest and religious suggestion. The second has truly "heart-religion" in it. And the third is thoughtful and wise, if we except a bad definition to begin with. How is religion "the re-binding of conscience *with* a belief in its divine origin"? What does this mean? Binding it *to* what? To the belief in its origin? Is not religion, etymologically, that binding, or re-binding, which we express by ob-*ligation*; the binding the conscience to the acts of duty, under a sense of the Power that made us for duty?

Another of these "Exercises" contains a deservedly severe judgment upon "Other-Worldliness:"

"Other-Worldliness is the piety of the worldly. It is the same desire for the advantages of the world to come, which the worldly-minded feel for those of the present; and it is manifested in the same way.

At the best it is self-seeking, without thought of others; at the worst, it is self-enjoyment at their expense.

The other-worldly are known by the dishonour which they do the Master to whose favour they aspire; by their adulation of his power, their meanness towards the poor, and their insensibility to the cruelties which they think he will wreak on those who offend him.

Yet nine-tenths of the pieties that exclusively pretend to the name,

are made up of selfishness of this kind; and their professors do not know it!"—Pp. 60, 61.

And the next following, "Of Tears and Laughter," is genial and excellent; true and loving and wise; worthy of a man to say, and worthy of human life to be.

"We must not call earth a vale of tears. It is neither pious to do so, nor in any respect proper. We might as well, nay, with far greater propriety, call it a field of laughter. For as there is more good than evil in the world, more action than passion, more health than disease, more life than death (life being a thing of years, but death of moments), so there is more comfort than discomfort, more pleasure than pain, and therefore more laughter than tears.

But as it would be a disrespect to sorrow to call earth a field of laughter, so it is a sullenness to joy, and an ingratitude to the goodness of God, to call it a vale of tears.

God made both tears and laughter, and both for kind purposes. For as laughter enables mirth and surprise to breathe freely, so tears enable sorrow to vent itself patiently. Tears hinder sorrow from becoming despair and madness; and laughter is one of the very privileges of reason, being confined to the human species.

It becomes us, therefore, to receive both the gifts thankfully, and to hold ourselves, on fitting occasions, superior to neither. To be incapable of tears, would be to lose some of the sweetest emotions of humanity; and the proud or sullen fool who should never laugh, would but reduce himself below it."—Pp. 61, 62.

These "Exercises" are followed by a chapter on Punishments and one on Rewards, in the Constitution-of-Man style; very true and good, but more belonging to the morals of the head than to the religion of the heart. But, indeed, our author is not very exact in his metaphysical and moral nomenclature, as another passage will shew, in which (under a very wilful use of the term Scriptures) he seems to say that all philosophy may be referred to two kinds, material and moral; that the head has to do with *material* philosophy, and that alone, and the heart with morals. What, then, is to become of all the science of mental philosophy? Is it materialistic? Is it not for the head? And is there not a *science* of morals too, which needs head to understand as well as heart to feel?

"Now there are only two kinds of Scripture, of the divine authority of which a man can be certain; one, that which brings us scientific truth, or demonstrable material fact, to which the head, that is to say, the knowledge, can make no objection; and the other, that which brings us moral and religious truth, or demonstrable spiritual fact, to which the heart, that is to say, the wisdom, can make no objection. The proof of the one needs no description. The proof of the other is its accordance with every wish of goodness, and consequently, its freedom from every defect and contradiction, which the heart, the judge of goodness, can object to its claims. Material truth, as an object to be ascertained, has no connexion with moral; and moral truth, to the like purpose, has no

connexion with material. Each holds and completes its independent round of evidence, by integrities demonstrable to distinct faculties; though neither can be turned to its best account but by the junction of both."—Pp. 111, 112.

We have now, in this last quotation, entered the last division of the book, which occupies one line in the table of contents, but fills more than half the volume itself, and is intitled, "The only final Scriptures, their Test and Teachers." This is, in fact, the most interesting part of the book, being the author's suggestions for the choice of proper sermons or discourses for the weekly service. It is the preacher's directory to "the heart of wisdom" of all times, as written in "the only true and final Scriptures." Theologians have had critical difficulty in settling their *canon* of Scripture. Mr. Hunt has done with his.

"For the word Scripture, in the sense to which it has been confined, means writing possessed of divine authority; and as it is of the last importance to mankind, that nothing should be considered divinely authorized which goes counter to the first principles of good and true, all Scriptures, on the one hand, the more they lay claim to the distinction, demand the more distinct separation of their authorized from their unauthorized passages; and all Scriptures, on the other hand, which are found to be so authorized, whether in books previously considered divine or not, are to be looked upon as the only true and Final Scriptures, and such as are entitled to command obedience."—P. 111.

The books first passed in review by him are those of the Jewish and Christian Scriptures; his criticisms upon which, we can only say, are the most commonplace iterations of vulgar doubt, such as irrational orthodoxy and bibliolatry give occasion for and scepticism exults in; but criticisms that any man of literary knowledge and fair common sense should be ashamed of; implying that the Scriptures are supernatural even in all their human attributes, yet judging their supposed supernatural qualities by human standards. Now this is not fair. The orthodox man, who makes them unnatural and irrational, lays down nature and reason in the dust before them; but he who asserts nature and reason against them, should be content to find nature, whether reasonable or unreasonable, *in* them when he can, and to explain and, if necessary, apologize for it accordingly. We quote but one passage to shew the injustice with which the Christian religion is treated by Mr. Hunt, who makes no distinction between the Scriptures and Calvin's Institutes. He ought to know better. Did he not once edit (till it expired under his hands) a journal which had, some few years previously, been the organ of Unitarian Christianity? Did he never read any of its back volumes? He knows quite well that Christianity, wisely interpreted, is not identical with Calvinism. Yet he can write thus:

"We are taught to consider God as a father, and therefore to be of opinion that he can have no qualities which can be ascribed to him while

we call him father, and yet be such as are wholly abhorrent from those which we love and esteem in a father; otherwise the word has no meaning; and those only mock us who bid us use it. Now the New Testament bids us call God father, yet tells us, or seems to tell us, that if his children disobey him, he will everlastingly burn them; will take them, as a father might take his children in a room with a fire in it, and hold them in the fire for ever. The thing is so absurd as well as monstrous, that one is astonished how anybody, even out of a good intention, could ever have threatened it. But place it side by side with the paternal benevolence—interweave it with one of the child's loving and trusting speeches to the father, the Lord's Prayer for instance, and see how it looks then.

Our Father which art in heaven, and which eternally burnest the children who disobey thee, hallowed be thy name. Thy kingdom come, where we shall be as happy as we shall know the others to be frantic with misery. Thy will be done on earth, where thou biddest everybody to have pity, as it is in heaven, where thy saints behold Dives burning, and have no pity.——

But we desist; for our congregation do not need it, and we would not unnecessarily hurt the feelings of listeners at the door. So strange are the kind of hurts done to the 'feelings' by superstition, shocked by the vindication of benevolence itself, and by proofs of its incompatibility with unmercifulness!

Compare, however, these two scriptures (in pursuance of the necessities of our topic), and say, which is the false and perishing scripture, and which the true and abiding,—the fatherly, or the unfatherly."—Pp. 130, 131.

We must, however, add that Mr. Hunt expresses a high admiration for the character of Jesus, and perceives the great superiority of the Christian Scriptures to the Jewish.

This part of the book contains a large number of curious and interesting extracts from the "great and loving teachers" already referred to, which are highly valuable in themselves, and only brought into conflict with good taste by their grouping.

The "Latitudinarian divines" are truly estimated; and Unitarians are at once complimented and misrepresented in the jumble that follows:

"By the side of a good Roman Catholic and his book, we are happy to put the reader in company with a good Protestant and *his* book—the APHORISMS OF WHICHCOTE,—a preacher who was one of a set of English Divines called Latitudinarians by the bigoted, because they understood Christian freedom and charity better than their opponents. Of such were Cudworth, Henry More, Tillotson, Stillingfleet, Rundle, Hoadley, and others; and in later times such other teachers of practical morality as Blair and Sidney Smith, two very different men as regards power, but alike bringing religion to bear upon daily life, the latter (in his maturer sermons) with a sense and judgment which, not very wisely, have been thought surprising in a wit; for wit of the highest kind is but the gaiety of judgment, though sometimes, as in his instance, it can temperately enhance also the impressions of its gravity. There are some good sermons in the works of Sterne; and from the writings of all these men, Discourses may be gathered for the Weekly Services of this book;

though it will be necessary, even in them, to avoid controversial points, and the intimation of beliefs not professed. This is the great drawback from the use of sermons in general, not excepting those of beautiful Jeremy Taylor. They have three faults, which obstruct their utility as books in ordinary, and which will ultimately destroy them. One is their perpetual reference to authorities which are more and more disputed; another, their taking persons for holy and sacred, merely because they figure in a particular book, to the confusion of all final right and wrong (as in the cases of David and others); and last, and greatest, their threats of divine wraths, and infernal and eternal punishments, wholly at variance with their preachings of a God of Love, with the creation of beings who were not their own makers, and with the sense of justice and of benevolence which the Creator has implanted in their hearts. These perpetually-recurring contradictions have an unnatural and odious effect, which becomes the more intolerable in proportion to the sweetness that sometimes accompanies them (as in Taylor particularly); and they can only terminate in destroying both themselves, and the books which contain them. The best as well as most thoroughly readable sermons, after all, and speculative religious books, both in the pious as well as practical point of view, are those that have been written in our own day by the latest Unitarians, and Spiritualists, and Seceders from the Established Church,—by such men as Channing and Dewey, Foxton and Newman, Parker, Martineau, Hennel and Fox. Channing and Dewey are full of a reasonable and reflecting goodness. Foxton and Newman, besides being admirably clear and discerning writers, are men who have proved themselves to possess the spirit of martyrs; preferrers of truth and conscience to all things. Parker, another breaker up of what Coleridge happily termed Bibliolatry, or worship of the letter of the Bible, is full of the poetry of religion; Martineau equally so, with a closer style and incessant eloquence of expression, perhaps a perilous superabundance of it as regards the claims of matter over manner; and his assumptions of perfection in the character of Jesus are so reiterated and peremptory, that in a man of less evident heart and goodness, they might almost look like a very unction of insincerity or of policy,—of doubt forcing itself to seem undoubting. But many of his sermons are lovely. Fox, besides the admirable sermons which he has written in former days, full of sense and eloquence, lately gave the world a volume on the *Religious Ideas*, which is a sort of perfection in its way for the same qualities, and will supply our friends with a further set of Discourses, thoroughly to their purpose; and Hennel's *Christian Theism* is one long beautiful Discourse, proclaiming the great Bible of Creation, and reconciling Pagan and Christian philosophy. It would divide into three or four sermons."—Pp. 176—179.

There are some fine quotations from Whichcote's Aphorisms, followed by discourses on Physiology from George Combe; and then, we are told in the *Rubric*, "next to securing health of body and mind, is the knowledge of duty itself, and of the enjoyments which it sanctions; in other words, the sense of the Good and Beautiful." So Emerson is brought in, with two passages on Nature and Art, "one of which is long enough for a weekly discourse;" in the midst of which, however, Emerson

is well reproved by Mr. Hunt for his silly expression that "man is fallen,"—silly indeed in Emerson's mouth.

"Fallen from what? or from what sort of design on the part of his Maker? We must not say that God made anything to fall. Is he an artist whose models are to tumble to pieces? whose pictures are to be wiped out and repainted? Man was made to rise, and he rises accordingly;—from knowledge to knowledge, from smaller to greater, from crudeness in the growth to the ripeness and brightness of the Divine Art that made him. The landscape has been filled in first; and has that fallen? No; not although the first grounds may have been worked in and in, layer upon layer, ground upon ground, even living ground; nay; even though man himself may have been destined to become one of those grounds, in order that something better might surmount him, and so advance the whole elements of things, his own included, to their highest condition. But this would not be falling, in the sense of failure. It would only be forming a stepping-stone to perfection.

We do not believe, however, in any such destiny of man. The heart contradicts it. His capabilities are too great, his aspirations too noble, the demands of his affections too just. But trouble makes him impatient; and men of genius too often employ conventional phrases in senses not their own."—Pp. 207, 208.

We are glad to leave off while in sympathy with our author, from whom we so greatly dissent in many things. His faith in human nature is a genial and true-hearted and religious faith, as ever man held. Nor have we any fault to find with his remaining references to Plato, Winckelmann, Goethe, Schiller, Richter, Humboldt and Victor Cousin, for texts or discourses on Art, if we may be allowed to use his suggestions, without profaneness in Mr. Hunt's eyes, in the mechanics' lecture and class rooms on Mondays and other days, as part of the ritual of *our* secular instructions. And if we demur to the unhesitating faith with which our high-priest of the Religion of the Heart seems, in the last page of his book, to accept as an astronomico-religious belief certain majestic speculations of Professor Nichol in his *Architecture of the Heavens*, we are at least self-satisfied to find that facile faith is not all on our side, nor the power of critical, and properly sceptical, judgment all on his.

"Amen! Amen!" (exclaims Mr. Hunt, accepting the merest conjectures as if they were facts)—"Amen to the good Astronomer, with congratulations to itself, because it has no misgivings for anybody, says the Religion of the Heart."—P. 259.

E. H. H.

BENEFIT OF ORTHODOXY.

The Arian kings communicated from a different cup to that which the other communicants used. Theodoric's daughter poisons her mother in it. And Gregory says an orthodox person may drink poison with perfect safety in that manner.—*Gregorius Turonensis, Hist. Francorum*, p. 149.

MEMOIR OF REAR-ADMIRAL JAMES GIFFORD.

AMONG the annals of the pious dead, we would record those of Rear-Admiral JAMES GIFFORD. This truly exemplary man and able defender of our faith was born at Halifax, Nova Scotia, Oct. 20, 1768. His father was Captain James Gifford,* distinguished as the author of "The Elucidation of the Divine Unity," and the friend of Lindsey and other eminent Unitarians of his day. His mother was a native of Halifax, N. S. He was brought to England when quite a child, and received his education at Ely and Cambridge. Of the anxious care with which his father watched over his religious and moral training, some estimate may be formed from the following extract from his "Private Instructions to his Son James."

"As you are now going to enter into the world, and will in a great measure be left to your own guidance, I think it my duty to arm you with some instructions, which if you follow, you will, I hope, be enabled to escape many difficulties and dangers to which you must unavoidably be exposed.

"You will first remember as an *unerring* rule, that without a uniform attention to the Divine Being, you can neither expect success, safety nor comfort, in any one undertaking of your life. And this you may be sure of; for it is your father who tells you this great truth from his own long experience.

"You will therefore make it your *first* and principal duty to shew your dependance on, your reverence and gratitude to, the Supreme Being who is ever present, by serious and fervent prayer to Him, through Jesus Christ our Lord, at least twice a day, if it be possible. Let no example, no persuasions, no ridicule, ever entice you to give up this great support and comfort; for I tell you from my soul that all your future happiness depends entirely upon it. Your prayers to God (when there is no public service) are to be made in *private*. But if your employments at sea should prevent your retirement (as they frequently may), I desire you will offer up *secretly* to the Almighty short and serious addresses, if they contain only a few words; and you will soon experience the comfort and satisfaction of such practices. You may be certain that no man is truly brave or wise who laughs at Religion and the all-extending Providence of his Maker. Sir John Narborough, one of the bravest and most excellent seamen England ever had, never forgot to have prayers offered up to the Almighty constantly and publicly aboard his ship.

"I hope I need not tell you to be strictly honest on every occasion, and to avoid an *intentional* lie as you would avoid an ignominious death."

Then follow some directions on his duties as a naval officer,

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* Vide a brief notice of Captain James Gifford, Sen., accompanying a prayer of his composition, in Christian Reformer, Vol. I., N.S., p. 821, and of his work, Monthly Repository, Vol. XI. p. 144. A sixth edition of the "Elucidation" was published by the *author's son, General* Gifford.

and some high-toned injunctions relative to the morality of his private life. The father concludes:

"If you have resolution enough to obey these easy rules for your future conduct (as I greatly hope you will), you will certainly, by the blessing of God, enjoy more true happiness, security and success, than I am afraid above half the world usually meet with or are entitled to.

"I desire you will not fail to take particular care of these instructions. Remember they are your father's; and I beg you will read them carefully at least once a month during your absence from me.

"*May* 12, 1782." JAMES GIFFORD."

These admirable instructions left their natural impress on the character of the son. On the 15th of January, 1780, he entered the royal navy, and having served as midshipman on the Halifax station in the West Indies and in the Mediterranean, he received his commission as lieutenant, Sept. 12, 1793. The first captain under whom he served in that capacity was the famous James Macnamara, of duelling celebrity, then in command of the ship "Lutine" in the Mediterranean. Lieut. Gifford was afterwards transferred to the "Prince," the flag-ship of Rear-Admiral Sir Charles Cotton, whom he followed to the "Prince George," in which he remained until he was appointed commander in 1802. During the preceding period the strongest testimony to his character and abilities was borne by his commanding officers. The first vessel which he commanded was the frigate "Braave," to which he was appointed June 25, 1803. The following note appears in the handwriting of our lamented friend: "When in command of the Braave, had the gratification to hear that Sir Roger Curtis stated publicly before his officers, that were he to have the command of a squadron, I was the person he should wish to have in one of his frigates." Lieut. Gifford was subsequently transferred to the "Speedy," and whilst cruising in the Downs he offered his services to Admiral Holloway to take charge of some fire-ships which had joined them, in the event of their being employed against the French fleet when in Ostend harbour; but no attack was made at that time. Soon after, his frigate, the Speedy, and another vessel had a severe engagement during the night with the French flotilla which had sailed out of Boulogne harbour, and which were driven back and compelled to anchor off Calais. A second attack was made on the flotilla the following day by the squadron under Admiral Holloway, of which Commander Gifford, although by no means the senior officer, was selected to lead the van. A severe engagement ensued, during which the Speedy suffered considerable loss from her position under one of the French batteries. Although no decided advantage appears to have been gained by the British squadron, in consequence of some mistakes as to signals, Commander Gifford received the thanks of the Admiral for his services on the occasion. The following anecdote is one out of

many which illustrate his presence of mind. His sister writes—"In the encounter off the French coast, when so many ships misunderstood the orders, my brother's ship was exposed to the fire of the batteries, and two balls passed through the whole length of the vessel, only, however, carrying away the skirts of the gunner's jacket, with his tobacco-box, whose sole grief was the loss of his tobacco. I asked the officer who attended on my brother how he looked during this dangerous affair. He said, 'Your brother was as cool and collected as when he sits down to dinner in his own cabin.'"

The life which was often bravely perilled was never, perhaps, more in danger than from the following incident, one of the many proofs on record that our times are indeed in a Father's hand, and that whom He will He preserveth. I cite again from the same pen. "A topmast, being under repair, slipped down suddenly and passed through the deck like a shot. Its progress was stayed but by a large knot in a rope only four inches above my ever dear brother's breast, he being then in his cot, as it was early morning. The first lieutenant ran down, and, thrusting his hand in the small space under the mast, exclaimed, 'Good heavens! what a wonderful escape! I thought you must have been killed!'"

The estimation in which Captain Gifford was held by the sailors was remarkably conspicuous at the time of the Mutiny in 1797. Again we quote from his sister. "My brother belonged to the Pompey during the Mutiny: I think he was first lieutenant. The sailors placed the guns so as to sweep both sides of the mess-table, should the officers offend them. My dear brother, however, was never personally insulted, and he was sent with all messages from the captain or other officers, as the men would allow *him* to speak. At last the captain and all the officers were sent on shore, except my brother, and perhaps one or two others. A near relation of ours, with a friend, visited the scene of the Mutiny, and they went to see the Dock-yard with my brother. They afterwards told us how pleasing it was to observe, that while the sailors were full of abuse and insolence to the officers generally, on my brother's approach they became silent, and took off their hats in a very respectful manner as he passed. He was always called 'the sailor's friend.'"

Unharmed by accident or the dread collision of warfare, Capt. Gifford returned to the paternal roof, when the Preserver of his life was acknowledged, and the following thanksgiving was offered by his father from the family altar, Sunday, November 17, 1805:

"We humbly thank Thee, O Father, Lord of heaven and earth, for Thy great mercy in restoring safely home to us our son James, here present before Thee, who joins with us in our sincere and dutiful acknowledgments for every instance of Thy benevolent preservation of

him, and of all those who were with him, in the many perils and dangers to which Thou wert pleased in Thine infinite wisdom that he and his companions should be exposed by sea and from the enemy. We implore Thee to make us all truly sensible of Thine all-powerful and gracious protection on these and many other occasions to the whole family, and that by our best endeavours to obtain Thy condescending approbation, we may all hope humbly for the continuance of Thy divine assistance in the future progress of our lives. For without Thee and Thine all-preserving Providence we can neither be safe nor happy one moment. Hear and mercifully accept, we beseech Thee, this imperfect testimony of our gratitude and praise, which we offer up unto Thee, O Father of all, in the name of our blessed Lord, Jesus Christ. Amen."

In May, 1808, he was appointed to the command of the "Sarpion," in which he proceeded to the Baltic, where he served until August, 1812, when he was made Post Captain.

Whilst engaged for more than thirty years in active service, our late friend gave many proofs of the most determined courage and intrepidity. But, at the same time, no one could hold vainglorious courage in greater contempt, nor could any one be more opposed to the barbarous practice of duelling. It was his invariable rule, therefore, to avoid whatever was likely to lead to quarrels, and he was the first to endeavour to heal breaches amongst friends. An officer of high rank in the navy states on his personal knowledge, that on two occasions Captain Gifford by his friendly intervention prevented duels from being fought. Another officer, of equal rank, who was a shipmate of his sixty years ago, and who still survives, has been often heard to speak of the quarrels which used to occur on board the "Lutine," at the captain's table, in consequence of the fiery temper of Capt. Macnamara, till it came to be observed that it was not until after having drunk a certain quantity of wine that he grew pugnacious, and that this dangerous state of mind was invariably preceded by frequent appeals to what he termed his "sacred honour." Profiting by this experience, Lieut. Gifford and the other officers resolved that, when dining with their captain in future, the first allusion to his "sacred honour" should be taken by them as a signal to rise from table. After this simple arrangement, no dispute ever occurred at the captain's mess. On one occasion, and the only one on which Lieut. Gifford had any difference with Capt. Macnamara, the latter having made use of some threatening language, the former, in a quiet but firm manner, replied, "I fear no man living. Do as you please." Nothing more passed at the time; but on the following morning, to the surprise of every one, the captain appeared on deck with a smiling face, and, walking up to his lieutenant, shook hands with him, saying, "I was wrong last night, Gifford; but let us say no more about it." This from a man of whom it was often remarked that he was never known to make an apology, is certainly a strong proof of the estimation in which he must have

held that officer to whom he thought proper to make the *amende honorable*.

After his promotion, Captain Gifford spent some years in England, and subsequently accompanied his mother and sister to Jersey, where his venerable parent died at the advanced age of 94. His latter years were chiefly spent in that island, to which, on account of the mildness of the climate and the beauty of the scenery, he was much attached.

Although Captain Gifford had spent thirty years in active service, he was still in the prime of life at the termination of the war. Perhaps at no time is a man's real character and disposition more tested than when he retires from professional pursuits into private life. And it was then that the benevolence of our late valued friend became chiefly conspicuous, and that the love for his fellow-creatures found such varied manifestations. In nothing was it more apparent than in the tender regards which he bore towards those to whom he was bound by the ties of kindred, and in the warm interest which he took in the welfare and happiness of all with whom he lived in habits of intimacy and friendship. The simplicity and kindness of his manner, and the unmistakeable sincerity which accompanied all he said, gave to even common conversational courtesies from his lips a value to which they are but too seldom entitled. His benevolence was also shewn in his numerous acts of charity, in which he was frequently more apt to consult the impulse of his heart than the extent of his means. Nor did he restrict his charities to those who applied to him for aid, but made inquiries after all cases of distress in his vicinity, and thus was often of infinite service to those who from motives of delicacy were unwilling to make their circumstances known.

And he stretched his philanthropy beyond the confines of his neighbourhood and country. Every measure calculated to improve the physical condition of mankind, to extend their knowledge and elevate their moral tone, met with his warmest sympathy and support. No one could set a higher value than he did upon the blessings of civil and religious liberty,—no one was more keenly alive to the wrongs inflicted by despotic power, or entered with greater fervour into the cause of the oppressed of all nations. Especially was his commiseration excited for the sufferings of the slave. He had witnessed the beginning as well as the end of the great struggle in England for emancipation in her colonies, and he continued to watch with the deepest interest the progress of the Anti-slavery cause in the United States.

It is not to be supposed that one to whom the temporal well-being of his fellow-men was of such constant interest, could be indifferent to their eternal welfare. The deep reverence which he felt towards the Source of all intelligence, his enlarged conception of the love of God, led him to study the Divine character

in all his works, and to seek for the manifestation of his will where only it is to be found. The result of his meditations, and of a diligent and truth-seeking study of the Scriptures, was a confirmation of those opinions which in early life he had imbibed from his father; for with him the unity of God, his omnipresence, his universal love, the pure and exalted character of Jesus Christ, his precepts and his example, pointing out the road to immortality, were the essential truths of the Bible. Deeply impressed with the vast importance of these fundamental, these great evangelical doctrines, he directed the chief energies of his mind to their more general diffusion.

In the year 1818, during his residence at Swansea, Captain Gifford published his "Remonstrance of a Unitarian," which was addressed to the late Dr. Thomas Burgess, Bishop of St. David's, in reply to two pamphlets which were attributed to that divine. Every candid person must admire the true spirit of Christian charity with which this work is written, in strong contrast to the bigotry and intolerance so conspicuous in the publications of the Bishop, who does not hesitate to brand Unitarians as blasphemers. Alluding to this fearful charge, the author of the Remonstrance pointedly and beautifully remarks: "If there is one situation apparently more awful and appalling than another, it appears to me that of placing oneself between another man's conscience and his God, and pronouncing upon him a sentence of condemnation; thus usurping a power which can belong to none but God himself, who alone can view the secret springs of our hearts and see our thoughts afar off." This work is very characteristic of the author; for in it is conspicuous the same ability, the same straightforward honesty of purpose, the same candour and the same love of truth, which ever distinguished our lamented friend. We cannot but be astonished at the monstrous absurdity of some of the arguments, if arguments they may be called, which he quotes from the writings of his opponents. For instance, the following, taken from those of Bishop Beveridge: "This I confess is a mystery which I cannot possibly conceive; yet 'tis a truth which I can easily believe; yea, therefore, it is so true that I can easily believe it, because it is so high that I cannot possibly conceive it: for it is impossible anything should be true of the infinite Creator, which can be fully expressed to the capacities of a finite creature; and for this reason I ever did and ever shall look upon those apprehensions of God to be truest, whereby we apprehend him to be the most incomprehensible, and that to be the most true of God which seems to be most impossible unto us. Upon this ground, therefore, it is, that the mysteries of the Gospel which I am less able to conceive, I think myself the more obliged to believe, especially this mystery of mysteries, the Trinity in Unity, and Unity in Trinity, which I am so far from being able to comprehend, or indeed to

apprehend, that I cannot set myself seriously to think of it, or to draw up my thoughts a little concerning it, but I immediately lose myself in a trance of ecstasy." Unitarianism must indeed have made a great advance since these words were written, as none of its opponents in the present day would venture to write in such a strain.

The "Remonstrance" was very well received by the public. It has gone through two editions, and is now again out of print. It was often remarked at the time, that a Captain of the Navy had got the better of two Bishops in matters purely theological.

In the year 1845, Captain Gifford published a pamphlet entitled, a "Letter of a Unitarian to the Rev. S. Langston, Minister of St. James's Church, Jersey," proposing to him twelve questions, a reply to which would require a solution of the principal difficulties connected with a belief in the Trinity. Its popularity caused it to pass through three editions. But our late excellent friend, as it is well known, did not confine his exertions for the Unitarian cause to his writings. During his residence at Swansea, he contributed liberally to the support of the first Unitarian chapel which was established in that town. Afterwards, when living at Cheltenham, he gave his assistance to form a Unitarian congregation there, which assembled at first in a small room, and of which a very excellent layman, Mr. Furber, at that time conducted the services.

Seven years ago, when resident at Jersey, Captain Gifford attained to the rank of Rear-Admiral. The increased income which he then acquired enabled him to be yet more munificent in his contributions towards the cause which he had ever so much at heart. It was in Jersey, therefore, that his greatest efforts were made, and there he fondly hoped to be able to establish permanently Unitarian worship. Towards this object, Admiral Gifford expended, between the spring of 1845 and the autumn of 1851, not less than £900, and this liberal sum was given out of an income by no means large. And whilst he thus contributed so generously to the support of the cause in Jersey, he continued to make occasional donations to chapels and charitable funds in England. It is well known that this hearty effort to establish Unitarian worship in Jersey, which had received the sanction and support of the British and Foreign Unitarian Association, resulted in disappointment. In making the attempt, he was not unaware of the difficulties which would attend it, as the following extract from a letter to the Rev. E. Kell, April 1846, will testify: "I may," he writes, "have ventured too far into a rocky and barren soil, but we have reason to know that the seed has not all been scattered to the wind. But the current of worldly influence continues to run impetuously against our cause. Fashion, fear, custom, want of religious contemplation and firmness, arrest our progress and deter recruits from resorting to our truly Chris-

tian standard." But difficulties did not prevent this zealous servant of Christ from doing what he regarded as his Christian duty. And reason's voice was with him. For what was his sacrifice of earthly wealth, if now it can be said of him, "his prayers and his gifts are gone up as a memorial before his God"? The verdict of his High Tribunal depends not on success, and his *reward is sure.* He has left a noble example. Would that there were more to follow it! And *his* was true generosity; for he, so liberal to the poor, so free in his contributions for the diffusion of rational religion, was frugal and unselfish in his personal expenditure, and although extremely hospitable, denying himself many things which most persons would have considered essential in his rank of society.

The sketch of this truly consistent Christian ought not to be closed without alluding to another prominent feature of his character—the sacred reverence he ever entertained for Truth, which he looked upon as the basis of all Christian virtues. Another of his distinguishing characteristics was the great respect which on all occasions he shewed for the feelings of others. All who enjoyed the benefit of his society must have observed that, although fond of conversation, in which he joined with great cheerfulness and much playful humour, he never even incidentally let anything escape him calculated to give offence to the most sensitive. In fact, in his own temperament, there was evidently a delicacy of sentiment, a refinement in social intercourse, far superior to that which the mere conventionalisms of etiquette could have induced. To this refinement and consequent sensitiveness, as well as to the circumstance of his religious and political opinions having been, at least to a late period, very opposite to those popular at the time, may be attributed his preference for a life of comparative retirement.

Although no man's standard of moral excellence could be higher, yet throughout life, as is evident from his Notes and MSS., he cherished the most modest and humble opinion of his own merits. He was equally remarkable for his great allowances for the failings of others, being always inclined to take the most favourable view of human nature. Thus, when the conduct of any one at a former period of life was alluded to in a discouraging way, he would remark, "Tell me how he conducts himself now."

In October 1852, Admiral Gifford entered his 85th year. He was then in the enjoyment of good health, and in possession of all his faculties, except that of hearing, which was impaired. In the early part of last spring he had an attack of influenza, from which, however, he apparently recovered, so as to be able to take out-door exercise and to attend to his horticultural pursuits; but in July he was again taken seriously ill, and after considerable suffering he sank to his rest on the 20th of August.

There is surely much in the resigned and tranquil end of a good man to reconcile us to death. We then learn that it is possible to meet the great change as the mercifully-appointed termination of life's long journey, and as the pathway to a higher state of being. Thus peaceful was the closing scene of our greatly valued friend!

"How beautiful, on all the hills,
The crimson light is shed!
'Tis like the peace the dying gives
To mourners round his bed.

And lo! above the dews of night
The vesper star appears!
So faith lights up the mourner's heart,
Whose eyes are dim with tears."

So long as his strength permitted, the dying Christian conversed with his usual cheerfulness and composure, seeming to take as kindly an interest in the affairs of the world he was about to leave, as if he had been unconscious that the messenger of Death was at hand. He neither murmured nor complained, evidently thinking more of the pain which his sufferings occasioned to others, than of that which he himself endured, and frequently expressing his grateful sense of the sympathy and unwearied assiduity of a sister's love. But above all was he thankful to Almighty God for the manifold blessings he had received at his hands, waiting his summons with perfect resignation to the Divine will. On the Thursday evening, he said to his beloved sister, "You will be alone, Julia, but God will be your friend." He then repeatedly said, raising his hands, "But all is right—all is right!" On Saturday morning, about five minutes before he died, he again frequently repeated, "All is right!" raising his hands and eyes to heaven, repeating the same also to his medical friend just as he drew his last breath. "From my knowledge of his sentiments (his sister writes), I am sure he meant 'all is right' in the dispensations of our Almighty Father, however painful they may be. His deep humility would not have allowed such words regarding himself. In his own estimation, he fell far short of what he ought to have been."

The following extracts from letters written just before his last illness, illustrate the zeal and fervent interest he continued to take in the progress of evangelical truth to the close of life.

TO REV. E. KELL.

"Mont Orgueil Cottage, Jersey, 28th May, 1853.

"My dear Sir,—I duly received the extract from the annual report of the Southern Unitarian Fund Society,* with your letter. I have long felt highly gratified by the indefatigable zeal and distinguished ability of our Unitarian ministers, particularly of late, most certainly deserving of the highest commendation, regretting at the same time that such manifest devotion does not meet with the present encouragement so

* Of this Society he was a member.

earnestly desired; but it does appear to me that there is too great and hurtful despondency. We have it publicly reported that some of our churches are making no progress, and that others are falling back. It is right, no doubt, that this condition of our affairs should be well and generally known among ourselves; but I think the *public* declaration of it to the world should ever be accompanied with the expression of a firm, unshaken conviction that our faith *must* ultimately triumph; for it is plain common sense resting upon a plain common-sense understanding of the general tenor and rational sense of Scripture; and it may be asked, who could be expected to enter a building declared by the occupiers to be in a falling condition. *Everlasting salvation* held to be dependent on religious opinion, however honestly embraced! It is surely manifest some change must be expected, though the many will stand in awe of a change, whilst others will turn aside from the subject through indifference, and, as Dr. Priestley has observed, the cause may even appear to be occasionally going backward; but hope can never be extinguished, and we may now be considered as preparing the way to reap advantage from some great change, such as takes place in the world from time to time. To despair is to fall below the character and merit of our cause. Faith in progress is required from us; for we have it on consummate judgment, and we see it, that men are the most irrational in that in which they ought to be the most rational. Immoveable faith and unshaken hope is surely our great object; and for myself, I never descend a step below this standing, for great is Truth and stronger than all things; Heaven blesseth it—the strength, kingdom, power and majesty of all ages! * * *

"My dear Sir, yours ever sincerely,

"JAMES GIFFORD."

And again to the same, in a similar strain:

"Mont Orgueil Cottage, Jersey, 20th June, 1853.

"My dear Sir,—I feel much gratified by your correspondence, and the more so in finding that your general view of affairs accords so well with my own. I see letters in the Inquirer, of which I can make little or nothing with respect to practical benefit, and, in truth, of which I disapprove, as the productions of born discontented spirits; particularly do I deprecate such discontent venting itself in deterioration of our ministers, whose zeal and ability are very generally deserving, in my opinion, of the highest respect and esteem. I consider some of these letters as empty, and unsuited to the rationality and high worth of Unitarianism. Our faith is destined hereafter to shine high above the sad bewilderments of existing religious creeds. * * * My sister, as ever, most cordially unites in all earnest good wishes for the happiness and welfare of all included in your domestic circle.

"Yours ever sincerely,

"JAMES GIFFORD."

It will be gratifying to the friends of Admiral Gifford to hear of the many warm expressions of esteem, respect and affection with which the deceased is mentioned in Jersey, all differences in religion and politics seeming to be forgotten. A resolution of respect and veneration for his memory was passed at the annual

meeting of the Southern Unitarian Society at Newbury in September last;* and at the annual social gathering of the Southampton congregation, to which he had presented a valuable organ, the following resolution was proposed by Edward Dixon, Esq., seconded by the Rev. B. Mardon, and supported by the Rev. Hugh Hutton, who, in illustration of the Admiral's zeal, observed, that he had been an eye-witness in Jersey of the interesting fact of the Admiral, on the verge of fourscore, accompanied by his venerable sister, teaching in the Sunday-school which they had travelled three miles to attend:

"That this meeting records its deep sense of the services of Admiral Gifford to the cause of Unitarian Christianity, both by his valuable publications and his truly pious and consistent example, and begs respectfully to convey its sincere condolence to his sorrowing Sister."

The preceding sketch of this faithful disciple of Christ, whose name, with that of his revered father, reflects honour on the Christian church which claimed them as her own, has been drawn chiefly from notes furnished by his highly-valued friend, James Boog, Esq. It is offered to the public in the fervent hope that others may imitate the zeal and devotion which animated him, the record of which shall not pass away with the vain glories of this life, but shall endure through eternal ages. To him it is of small moment now, if his name have found a place on the page of history; it is everything that his "record is *on high.*"

EDMUND KELL.

MAURICE'S THEOLOGICAL ESSAYS.†

THE character and writings of Mr. Maurice are, we presume, tolerably well known to the readers of this Magazine. Some years ago, a lady left a small bequest in her will, which laid him under the obligation of writing a book specially addressed to Unitarians. Mr. Maurice would not attempt a controversial work, feeling—very justly, we think—that controversy was not his forte. More recently, however, he had prepared a series of discourses which embraced most of the topics usually discussed with us. Those discourses he afterwards threw into the essay form, having considerably altered, enlarged and adapted them to the particular purpose in hand. Such is the account, given us in the Preface, of the origin of this book.

The work itself bears obvious traces of this reconstruction and amalgamation. Most of the essays are readily divisible into two

* See Christian Reformer, N.S., Vol. IX. p. 660.

† Theological Essays. By Frederick Denison Maurice, M.A., Chaplain of Lincoln's Inn, and Professor of Divinity in King's College, London. Macmillan and Co., Cambridge. 1853.

parts; the first evidently intended for, and addressed to, the general congregation of orthodox worshipers; the second, for the particular needs and defects of Unitarians, who always seem to come in "to point the moral" in the end. It is plain that a book composed under these circumstances is subjected to some serious disadvantages. One vice of the arrangement is, that we never get any single subject thoroughly discussed, but are tantalized rather with glimpses of it. Then the views of those he professes to argue with are, too often, indicated in the faintest and most nebulous manner; while the reasons with which he fortifies his own position seem to us anything but conclusive. Occasionally, indeed, Mr. Maurice seizes upon some characteristic thought of another, or some pregnant principle of his own, and gives it utterance with rare felicity and force; but in general, whether he puts objections or answers them, there is a singular want of close, consecutive statement, of definite outline, and of direct meaning. His mind is of a fine rather than a vigorous order; so gentle, that we do not find he is able to say anything harsh of his most inveterate opponent; so sympathetic, that it is plain he feels the truth contained in the most various systems of belief: tender, clinging, devout, it is quite wonderful what his delicate feelings and vivid imagination can do for the dry, technical theology of the English Church. He finds rich and beautiful meanings in the severest article, profound suggestions in the most ordinary-looking formula, and, in the excess of his affection, will not believe that there is aught but the purest charity even in the damnatory clauses of the Athanasian Creed!

The peculiarity of Mr. Maurice's language is such, that we are not sure we always understand him. As his critic, Dr. Jelf, says, "Though often distinguished for eloquence and force, it can hardly be called remarkable for perspicuity." Indeed, we rather think that this is precisely the defect of his mind—its want of *directness*. He observes a great many things that others miss, but seems unaccountably to overlook what is plainly before him, and what every one is able to see except himself. So he wheels round and round, rushes to and fro, strikes here and there with great effect, but never comes exactly to the point. A great deal is said, but nothing seems very clearly made out. We are disposed to think that Mr. Maurice must hold the straight line in abhorrence; and though it would be wrong to say that there is anything *crooked* in his mind, yet it is plain that he rejoices in the winding curve and the mystic circle. Take the following as a specimen—by no means the worst—of his indirect and involved method:

"If a particular temper or habit characterises a man, or a country, or an age, the believer in a Revelation would naturally conclude that there must be an affinity between this temper or habit and some side of that Revelation;—he would search earnestly for the point of contact

between them, and rejoice when he recognised it. He might find the temper or habit in question often confused, often feeble, often evil. His whole hope of removing the confusion, strengthening the feebleness, counteracting the evil, would lie in the power which seemed to be given him of connecting it with that wider and deeper principle from which it had been separated. Every, even the slightest, inclination on the part of persons who were habitually suspicious of that which he held to be truth, to acknowledge a portion of it as bearing upon their lives, he would eagerly and thankfully hail," &c.—Pp. 3, 4.

Or this rather shadowy passage, on the effects of baptism:

"How could any one who believed that God had declared His Son to be the root of righteousness for every man,—that they were baptised into Him, adopted to be sons of God in Him,—teach any human creature that he had had a certain righteousness, justification, freedom from evil, for a moment; but that when he yielded to the lusts of the flesh, or the power of the Evil Spirit, these blessings were his no longer? Of course it would be so, if his righteousness were his own property, if it could ever become his own property. But if what baptism proclaimed was precisely, that it never could, that the notion of a self-righteousness is false in principle, the greatest of all contradictions, then it must be the right and duty of men at all times to turn to Him in whom they are created, redeemed, justified; their trust was either lawful at no time, or it was lawful at every time; on no principle save that of continual trust in the Lord of his spirit, could a man assert the privilege and glory of his baptism, and rise above his enemies."—P. 203.

We imagine that Mr. Maurice must write in a style somewhat clearer and more direct than this, before he has much influence with Unitarians.

There are seventeen essays in all, the subjects of which we give below.* We do not propose the serious task of going over the entire ground at issue, but shall content ourselves by pointing out the chief principles which Mr. Maurice seems to hold, and shewing how they affect our own position. It will also appear how far his theology departs from the recognized standards of his own Church. First, however, we have a word to say on some misconceptions into which he has fallen.

Mr. Maurice complains that the Unitarian puts for God "a mere amiable, goodnatured Being;" and, in explanation of this, says (p. 15), "Atheism is the natural and necessary refuge of men, if the only image of God presented to them is of One who allows them to be comfortable,—who is not angry with them,—

* 1. On Charity. 2. On Sin. 3. On the Evil Spirit. 4. On the Sense of Righteousness in Men, and their Discovery of a Redeemer. 5. On the Son of God. 6. On the Incarnation. 7. On the Atonement. 8. On the Resurrection of the Son of God from Death, the Grave and Hell. 9. On Justification by Faith. 10. On Regeneration. 11. On the Ascension of Christ. 12. On the Judgment-day. 13. On Inspiration. 14. On the Personality and Teaching of the Holy Spirit. 15. On the Unity of the Church. 16. On the Trinity in Unity. 17. Conclusion—On Eternal Life and Eternal Death.

who wishes all to be happy, but leaves them to make themselves and each other happy as well as they can." One would readily conclude from this representation, that the Unitarian conception of the Divine Ruler was, of One who took no part in mundane affairs; who never concerned Himself about the punishment of sin or the reward of righteousness, but, with a languid wish for the improvement of his creatures in general, left them to struggle on in the best way they were able. Need we say that this is as far as possible from the truth? It would be difficult to point to any class of writers or preachers who have more strongly insisted upon a wise, orderly and *just* government of the world, than the Unitarians of the last and of the present century. Believers in the doctrine of Necessity, as most of the former were, their theory led them to trace, with the certainty of cause and effect, the rigid connection between vice and misery, virtue and happiness. Assertors of the doctrine of human Liberty, as most of the latter appear to be, their views compel them to urge the reality of man's responsibility, his actual transgression, and, consequently, the perfect justice of punishment under the reign of a Righteous Father. Both equally abjure the notion of a mere goodnatured Divinity, who does not care for his creatures, and has no spirit or will to correct man when he goes wrong. We do not believe in a weak or apathetic God, but in a holy and loving Parent, whose sympathy is ever present with his children, whose ear is open to the prayer of the contrite, whose strength is ready to descend upon the heart of the feeble; who punishes sin, because it is for the sinner's good; who sends pains, scourges, stings to chasten and purify the transgressor's soul; who metes out reward and penalty with the strictest exactitude, according to the minutest shade of merit or demerit; and who is not defeated by any amount of evil in the creature, but whose laws ultimately work out the good of creation. If it be puerile and unsatisfactory to hold by such a conception of God, we must be content to remain under the stigma; but we really cannot see how this image of Divinity presented to the minds of men should drive them to Atheism. For what is this but the image of a just and beneficent Ruler? Is that irreligious? From all that we can discover, this Divine government is nothing other than the perfect model of human government,—this Divine Fatherhood, in which we plant our faith, is the highest ideal of human fatherhood. We should have thought that a clear and undoubted demonstration of such a Ruler of the universe was precisely what was necessary to draw men from the dreary abyss of unbelief; and so far as our experience goes, scepticism invariably arises from those immoral and irrational representations of the Divine Being which Calvinistic theology forces upon the unwilling soul. Men are called upon by Christian divines of the

self-styled Evangelical school to believe, as Dr. Vinet says,* in "a God upon earth, a God-man, a God poor, a God crucified; vengeance overwhelming the innocent—pardon raising the guilty from the deepest condemnation; God himself the victim of man, and man forming one and the same person with God." They say plainly, We do not soften its teachings; such is the gospel scheme; receive or reject it at your peril; there is no stopping short of this; every half-way view is but a temporary makeshift —a Socinian device; you must believe this or *nothing*.—Very well; not a few earnest and highminded men take those divines at their word, and, rather than accept *this*, believe nothing. Such we know to be one of the chief causes of that scepticism which exists to so great an extent among our clear-headed and honest-hearted working population, and of which no one is more deeply aware than Mr. Maurice himself. And yet he thinks that unless we plainly proclaim a God who does not at all wish for the happiness of men, but who is angry with them and will not allow them to be comfortable, they are sure to turn out Atheists!

We find a similar error on p. 93, where, in a passage of considerable power, he warns us against a possible descent into the idolatry of worshiping Christ, and thinks, singularly enough, that our only refuge lies in accepting him as "God of God, Light of Light."

"In so far as you feel—and I am sure many of you do feel—a sincere, fervent admiration and love for the character of Jesus Christ, in so far as you believe him to be the wisest, holiest, most benignant Teacher the world ever had, are you not in danger of setting a man above God? For I think the dim and distant vision of a Being nowise related to you, as far as your theory is concerned,—though by a happy and noble inconsistency you delight to call Him, Father,—cannot by any possibility be so satisfactory as the thought of one who has actually done good and wrestled with evil here, and in some sense for you. When you can fairly say, we are contemplating either, that is the fairer object, is it not?—the one upon which you would rather dwell, even if it must be so, to the exclusion of the other? Well! but surely here is the commencement and germ of all idolatry. For you do not mean by idolatry, plain and practical people as you are, the mere outward service of the temple, the bowing the knee to a certain name; you mean the deliberate preference of the judgment and the affections. And that, it seems to me, you will and must bestow upon Christ rather than upon God, if you do not accept the doctrine that He is God of God, Light of Light."—P. 93.

Now surely Mr. Maurice ought to know that he commits a great error in supposing that our feeling of God is that of a dim and distant Being nowise related to us, and that it is by an inconsistency we call Him Father. We do so from the plainest

* Sermon on the *Genius of the Gospel*, by Alexander Vinet, D.D.

and simplest principles of our creed, because it is the very ground and pillar of our system, the key-stone of our arch, without which it crumbles into ruin. That pure and blessed name is, with us, no empty title: we call Him Father because we believe Him really to be so,—a Father mighty in wisdom, perfect in justice, ceaseless in goodness,—because we recognize in Him all the tender and venerable qualities of a Parent. Under the Trinitarian scheme, indeed, it is tolerably clear that the character of Father is more nominal than real. It is an appellation for the First Person in the Godhead, and scarcely anything more: it covers the dim image of a Being, who sits upon the throne of the universe, mechanically demanding obedience to a perfect law, and so forms a grand back-ground of justice or of wrath whereon to depict the mercy, love and sacrifice of the Son. But under our view of the gospel, there is no such contrast. The characters of the Father and Son are not opposed, but identical. We see the purest image of God in the person of His holy child, Jesus. The [illegible] of creation reveals Himself in the soul of His [illegible] Son, and that mighty Presence who broods over the [illegible] abyss and bends the stars in their rayless paths, and is the [illegible] Guardian, Guide and Helper of humanity, even [illegible] is most truly to be found in His meek and gentle Prophet who [illegible] the [illegible] step was by the quiet lake and [illegible] the [illegible] of Galilee,—who loved the needy, and [illegible] the [illegible] and rebuked the hypocrite, and blessed the [illegible] heart in sorrow over the forms of ill, yet [illegible] [illegible] of [illegible] perfect in goodness. But [illegible] [illegible] of this identity of character, confound the [illegible] [illegible] of the [illegible] [illegible] attributes of the [illegible] [illegible] to the Father as far more possible, on [illegible] [illegible] [illegible] grand [illegible] to the perpetual [illegible] [illegible] [illegible] to the true repository of [illegible] [illegible] [illegible] [illegible] must return. [illegible] [illegible] [illegible] [illegible]—the universal Lord [illegible] [illegible] [illegible] [illegible] named by no [illegible] [illegible] [illegible] [illegible]—how can we possibly [illegible] [illegible] [illegible] [illegible]? Jesus was indeed [illegible] [illegible] [illegible] [illegible] the fairest type of [illegible] [illegible] [illegible] [illegible] of our earthly history, [illegible] [illegible] [illegible] [illegible]. We have a [illegible] [illegible] [illegible] [illegible] just to the eye of [illegible] [illegible] [illegible] [illegible]

finger by amputating an arm, avoid the edge of a precipice by dashing headlong over it!

The scheme of theology set forth in this book, so far as we can gather it, appears to be the following. Man has a consciousness of pain and evil in himself, from which he longs to be delivered (Doctrine of Sin); he also feels that there is a righteousness in him deeper than the evil, but this righteousness is nothing other than the spiritual existence of Christ in every human heart (Doctrine of a Redeemer); the source of all the light that ever visits a man, the root of all the righteous thoughts and acts that he is ever able to conceive and do. Now the Father, as Creator and Moral Governor, stands apart from men, outside their nature as it were, and judges them by a perfect law, measures how far they come short of an ideal humanity; whereas the Son, by taking the flesh and blood of man (Doctrine of the Incarnation), enters into human conditions, becomes subject to pain, sorrow and evil, and so perfectly sympathizes with the wants of our toiling and tempted nature. Christ's life and death present to the Father the pure image of a sinless humanity, and thus reconcile man to God (Doctrine of Atonement). We are justified by his righteousness, of which baptism is the sign; we are sanctified by increasing communion with him, of which the Eucharist is the symbol; thus saved from eternal death, which is separation from God, and fitted for eternal life, which is everlasting union with Him (Doctrines of Justification and Sanctification).

It will be seen that, stript of its mystical air, and with one important exception, there is nothing in this statement to which a Unitarian need object. The exception we allude to is, of course, that respecting the nature of Christ, whom Mr. Maurice declares, under every possible variety of phrase, to be the "root of righteousness in every man," the source of all our worthy actions. We must decline entering here into any discussion as to the ultimate essence of man's being; but we feel called upon to say, that if there be one abiding consciousness, one profound intuition of the human soul, it certainly is this: "My sin and my righteousness are *my own*, not another's; whether I act in opposition to, or in conformity with, a Righteous Will, the act is mine; I alone am responsible,—I alone am guilty or innocent before God." To affirm that the tendencies to vice are native to the soul, while the impulses to holiness are something foreign to it,—that the evil is our own, but the good is not our own,—is, we humbly conceive, a plain contradiction of human experience. We have precisely the same evidence for believing both; nor can any reason be given why an act of justice, beneficence, self-sacrifice, should not be considered as real as its opposite. If it be substantially evil, as we are all agreed, to pamper our sensual appetites, to defame, plunder, insult our neighbour and deny our God, then we should like to understand, why it is not

substantially good to "provide things honest in the sight of all men," to instruct ignorant children, to comfort sorrowing hearts, or to perish at the stake in defence of truth and liberty? For ourselves, we believe in the law of the flesh as well as in the law of the spirit, both strictly *ours;* we believe in the duality of man's moral nature. Paul simply registers the undoubted consciousness of humanity, when he describes the law in our members warring against the law of our mind, and trying to bring it into captivity. Within each of us there is such a struggle going forward,—between the law of conscience which fights against the law of sin,—between the soft, seductive voice of inclination which whispers one thing, and the stern and solemn voice of duty which commands another. We have high and pure feelings that lift us up to heaven,—we have base and low-born desires that drag us down to earth; now evil obtains the mastery, and the soul is chained down to its unworthy bondage,—anon the holy impulse arises in its majesty, overcomes the sensual desire, quells the impetuous passion, dashes aside the selfish advantage. Man's life is made up of a conflict between the two. Perhaps Mr. Maurice means no more than to declare that there is an Adam and a Christ within each of us,—taking the first as the type of our sensual nature, and the second as the type of our spiritual nature; in which case it is needless to say we agree with him; but there is nothing in this which requires us to depart from the doctrine of Christ's simple humanity, and we wish the language of these Essays admitted of that obvious construction.

This, however, leads us to observe that the real question between ourselves and Mr. Maurice lies precisely here,—whether he has succeeded in shewing that the three offices of Creator, Redeemer and Sanctifier, which he describes, require three Divine Persons to fill them; or whether our view of the Divinity in One Person,—God revealing Himself to man through a human being, his Son and Messenger, and so saving and blessing mankind,—is not the simple and sufficient scheme of the gospel? We must say that we think our author has totally failed in establishing his case against us. If there are any facts for which our theory does not account, it would be satisfactory to hear of them; but he does not supply us with any. When he points out that the Father is not a mere name, but a Living Will, the Source and Providence of man's life, we agree; when he describes the Son as the word or expression of God, incarnated in human form, a man through whom God exhibited Himself, whose will was in perfect harmony with God's, we also agree; and when he describes the Spirit as the imparter of love, holiness, spiritual energy, again we agree; but in all this we recognize only the One God. To shew that Deity performs various offices for man, and sustains various relations towards him, is not to prove that there are various Divine Persons. You do not persuade a child

that he has three mothers, when you shew him that his maternal parent is at the same time his mother, his teacher and his nurse. Why should we break up the Divinity into parts, if we can perfectly understand—as who cannot—that the same glorious Being is at once Creator, Redeemer and Sanctifier? Wherefore suppose that one Divine Person lives in heaven, the Moral Governor and Judge of men, and another Divine Person appears on earth in human form, suffers and dies for man, and a third Divine Person descends into human hearts, and imparts to them strength, purity, peace in their time of need, when it is so simple, so beautiful and consoling to believe that the one gracious Father does all? What do we gain by parcelling out the Deity after the Trinitarian fashion? Nothing, that we can see, but a dividing of our affections, a distraction of our allegiance. According to the different dispositions of men, and the benefits they believe themselves to have received, some will be more grateful to the Father, some to the Son, and others to the Spirit. Where the distinctions are really *held*, this must be the fact; but we are persuaded that they are merely nominal in the vast majority of cases. Even with Mr. Maurice himself, it is difficult to discover—unless we look at the heading of the chapters—*which* of the Persons he is speaking about, since very much the same offices and services are affirmed of each. For all devotional, as for all practical purposes, the numerical distinction is a mere figment; or if it really could take effect upon us, it would only prevent our gathering the various attributes of Divinity, Creator, Guide, Preserver, Giver of life, of wisdom and of love, around the One Ever-blessed Name. We cannot consent to cast away our faith in this One Father, a faith so pure and great; and assuredly there is nothing in the Nicene or the Athanasian Creed, nothing in the subtle speculations of this book, to induce us to do so. If, indeed, it could be shewn, that the fact of three distinctions in the Divine Mind was the express declaration of Scripture, that would be a very different ground; but this is not Mr. Maurice's argument. His appeal is to human consciousness, human want, weakness, aspiration, and we feel that here he is utterly unsuccessful.

The doctrine of the Atonement is not so distinctly stated as we could wish; but we are glad to have Mr. Maurice's emphatic condemnation of the Satisfaction scheme:

"The Scripture says, 'The Lamb of God taketh away the sin of the world.' All orthodox teachers repeat the lesson. They say Christ came to deliver sinners from sin. This is what the sinner asks for. Have we a right to call ourselves scriptural or orthodox, if we change the words, and put 'penalty of sin' for 'sin;' if we suppose that Christ destroyed the connexion between sin and death—the one being the necessary wages of the other—for the sake of benefiting any individual man whatever? If he had, would he have magnified the law and made it

honorable? Would he not have destroyed that which he came to fulfil? Those who say the law must execute itself—it must have its penalty—should remember their own words. How does it execute itself if a person, against whom it is not directed, interposes to bear its punishment? * * * Christ satisfied the Father by presenting the image of His own holiness and love; in His sacrifice and death all that holiness and love came forth completely. There is no dissent upon this point among those who adhere to the creed. But it cannot be an accidental point; it must belong to the root and essence of divinity. How, then, can we tolerate for an instant that notion of God which would represent Him as satisfied by the punishment of sin, not by the purity and graciousness of the Son?"—Pp. 146, 147.

He repudiates entirely the notion of a conflict in the Divine Mind between justice and mercy,—the theory which makes Jesus the innocent suffer in the room and stead of man the guilty. The "surety-ship" of Christ finds no favour at his hands. We confess that we are unfeignedly glad to perceive this; it confirms our own strongly-cherished impression, that this vaunted scheme never can be acceptable to thoughtful and devout minds, nor seem to them any satisfaction of Divine justice. Nothing is to us clearer than that the idea of substitution is a direct violation of the first principles of equity, and is, in fact, a vulgar trading notion, having its origin in the shallowest view of sin. As if faith and purity, righteousness and love, were marketable commodities, and could be freely "bought, sold or exchanged"! The essence of the sacrifice he sums up in the following manner:

"Supposing all these principles gathered together; supposing the Father's will to be a will to all good, the Son of God, being one with Him, and Lord of man, to obey and fulfil in our flesh that will by entering into the lowest condition into which men had fallen through their sin; supposing this Man to be, for this reason, an object of continual complacency to His Father, and that complacency to be fully drawn out by the Death of the Cross; is not this, in the highest sense, Atonement? Is not the true, sinless root of Humanity revealed; is not God in Him reconciled to man? May not that reconciliation be proclaimed as a Gospel to all men?"—P. 147.

We do not understand what Mr. Maurice precisely means by the expression that Christ exhibited the "true, sinless root of humanity" to God, and so restored to the Father "complacency" with his own creation. But it appears to us, that the requirements of the case are fully met when we say that God, the Father of humanity, has revealed Himself through Jesus Christ, a being strictly human in his nature, the saintly purity of whose life, the heroic sacrifice of whose death, we can all feel; that such life and death were pleasing to God, because they exhibited Christ's unshaken fidelity to duty, his calm and lofty trust in the Eternal Father; and that man can only be reconciled to God by continual aspiration after the holy spirit of Jesus, aided by that divine influence which is shed upon the soul in answer to its

earnest entreaties, and in proportion to its own faithful endeavours. We apprehend that Mr. Maurice's account of the sacrifice differs in no respect from this, except that he, quite unnecessarily, adds a divine nature to Christ. And yet he wishes it to be understood that he has not advanced a step nearer to us.

"I am not nearer, then, to Unitarians, because I have joined them in repudiating certain opinions which they, and many of us, have supposed inseparable from the doctrine of the Atonement. Not nearer to them, certainly, in any one of their negative conclusions. On the contrary, I have used the articles in the Creed which they most dissent from, as my weapons against the representations of God, which we agree in thinking horrible."—P. 148.

Notwithstanding this ingenious use of the "articles"—perfectly sincere, we have no doubt—he has really rejected the orthodox and adopted the Unitarian view; or, if there be a partition, as he insists, between us, it is so very fine, that we do not care to strain our eyes in search of it.

The same remark may be made in reference to Mr. Maurice's doctrine of eternal life. Here, too, he disclaims a belief in the ultimate restitution of all things. He says he always felt that the Unitarian view was weak. "We do not want theories of Universalism; they are as cold, hard and unsatisfactory, as all other theories." And yet, strange to say, he can rest in no faith short of universal salvation. His heart of tenderness is too much for his logic; he struggles manfully to persuade himself and us that he believes in an eternal hell—but in vain; it is too horrible, and he feels it. He stands before the nauseous "black draught" with the most resolute intention in the world to swallow it; he assures you that they who refuse such medicine are weaklings, and not true men; but, alas! in spite of himself, his soul sickens at the prospect, and he must give vent to his disturbed feelings thus:

"It cannot be denied that men are escaping to Rome in search of a purgatory, because they see in that some token that God is merciful to His creatures, that the whole mass of human beings in our streets and alleys, whom we have overlooked and neglected, nineteen hundredths of the population of all the Continental countries, most of the American slaves, besides the whole body of Turks, Hindoos, Hottentots, Jews, will not sink for ever, in a short time, into hopeless destruction, from which a few persons, some of whom are living comfortably, eating their dinners and riding in their carriages without any vexation of heart, may, by special mercy, be delivered. They say that a Church which gives them a hope that this is not so, that the threescore years and ten do not absolutely limit the compassion of the Father of Spirits, must be better than the one in which they have been bred. Oh! that such words should be spoken and should be believed! * * * But how dare we define God? How dare we say that Christ is not the Lord of both worlds? How can we check the Spirit of Love, who bids us pray 'for all men,' or tell Him that the prayer must be limited by the barriers of

space and time, which Christ has broken down? And into what blasphemy does this notion lead us! We, poor, selfish, miserable creatures, desire the salvation of this and that fellow-creature, of Jews, Turks, infidels, heretics; so we are more loving than the God of love! We are desiring a good for man which He does not desire!"—Pp. 440, 441.

Or take this passage, which is one of the finest bursts in the book:

"We want that clear, broad assertion of the Divine Charity which the Bible makes, and which carries us immeasurably beyond all that we can ask or think. What dreams of ours can reach to the assertion of St. John, that Death and Hell themselves shall be cast into the lake of fire? I cannot fathom the meaning of such expressions. But they are written; I accept them, and give thanks for them. I feel there is an abyss of Death into which I may sink, and be lost. Christ's Gospel reveals an abyss of Love below that; I am content to be lost in that." P. 442.

If this is not a repetition of the apostle's doctrine, that "the last enemy which shall be destroyed is death," and an assertion of the ultimate salvation of all, it is something so very like it that we do not feel in the least disposed to quarrel about the difference. We accept Mr. Maurice's eloquent testimony, and are grateful for it.

The result of the writing of this book remains to be told. It could hardly be expected that opinions like some of these should pass unchallenged by the authorities of the English Church. Soon it became rumoured abroad that the Professor of Divinity at King's College was unsound in the faith. Dr. Jelf, his Principal, wrote to him, desiring explanations on the subject of "Eternal Punishment," which led to a correspondence between them. The Principal was not satisfied with Mr. Maurice's account of his faith, and felt it his duty to bring the Professor's case before the Council. Dr. Jelf drew up a statement of his reasons for thinking that Mr. Maurice was not fit to be a teacher in the College, which was submitted to the Council at a meeting held on Friday, October 14th, 1853. Mr. Maurice also prepared an answer, which was laid before the same meeting. The Council decided that his opinions on the subject of Future Punishment were of dangerous tendency, and that his continuance as Professor would be injurious to the interests of the College. Mr. Maurice was therefore dismissed from his office. There appears to have been some irregularity about the calling of this Council meeting, and we understand that two eminent members of it, the Bishop of Lichfield and Mr. Gladstone, have protested against the proceedings; the decision, however, remains. Dr. Jelf's accusation and Mr. Maurice's defence have been published in two separate pamphlets, which are now before us. The question between them, as it appears, turns upon the meaning of the word *αἰώνιος*,—Dr. Jelf affirming that it means literally "never-ending,"

while Mr. Maurice contends that it has no relation to time at all, but implies a fixed, changeless condition "out of time." We do not quite understand Mr. Maurice's definition, and therefore cannot undertake to defend it; but it is evident that Dr. Jelf's rule is far too absolute, and would in not a few instances reverse the sense of Scripture. There is no canon of interpretation that we think better established than that which makes the precise meaning of this word depend on its immediate subject; assuredly, if we are not allowed to apply this rule, we shall make fearful havoc with many passages both of the Old and New Testament. So long as the Church has articles to sign and creeds to uphold, clear-headed, formal, logical men like Dr. Jelf will possess an immense advantage over delicate, meditative and expansive minds like Mr. Maurice. The former is awake to the realities of his position, and sees plainly what the formulæ of the Church mean; the latter shuts his eyes against the unwelcome fact, and religiously believes that those creeds express all the lofty and tender truth which he draws from his own soul. Perhaps this harsh act of the Council of King's College may undeceive him. We earnestly hope it may; and, though deeply sympathizing with his present painful position, can hardly regret the occurrence, if it serve to dissolve the charm which has bound him so long, clear his intellectual vision, and restore freer and more healthful action to his moral nature. The thorny, technical theology of these formularies is not suited to him; it inflicts perpetual wounds on his sensitive spirit which he vainly endeavours to conceal; and, like a bird of variegated plumage and silvery note caught in the remorseless toils of the fowler, the best thing we can wish for him is an honourable and speedy deliverance.

Since the foregoing remarks were written, a second edition of Mr. Maurice's book has appeared. To this he has added a new Preface of several pages, which commences with a reference to a critique on his work which appeared in the last No. of the *Prospective Review*,—characterized by Mr. M. as "written with much gracefulness and eloquence," and as containing "the latest message of the new Unitarian school." He intimates that in this new edition he has altered some passages and erased others; that one Essay has been considerably expanded, and another re-written. To what extent these alterations modify or more completely illustrate the views exhibited in the first edition, we cannot, at the present moment, find time to ascertain.

A NOTABLE SAYING BY CROMWELL.

Liberty of conscience is a natural right; and he that would have it, ought to give it.—*Speech of Oliver, Lord Protector, 12th Sept.*, 1654.

ON THE BOOK OF PSALMS.

When David set up the tabernacle in Jerusalem for the worship of Jehovah, he appointed a company of Levites as musicians and singers to sing psalms before the congregation (1 Chron. xv.); and on the day when the service was first performed, he himself delivered a psalm of praise into the hands of Asaph, which was then sung (xvi. 7). In the same way, when Solomon had built his temple and opened it for worship, a chorus of Levites with musical instruments praised the Lord, singing, "For he is good, for his mercy endureth for ever" (2 Chron. v. 13). Again, when Hezekiah restored the worship in the temple, and sacrificed a burnt-offering on the altar, the singers sang their hymns and the musicians sounded their instruments until the burnt-offering was finished (xxix. 28); and after the return from captivity, when the foundation of the new temple was being laid, the courses of the priests sang by turns, "giving praise to the Lord, for he is good, for his mercy endureth for ever" (Ezra iii. 11). For the use of a temple-service in which singing praises to God formed so important a part, a collection of psalms must have been needed, to which new psalms were added from time to time as they were written; and part of that collection we no doubt now have in the book which bears the name of David.

Of these psalms, some were meant to be sung by the chorus in alternate parts, and others were meant for a single voice. These last may perhaps be marked out in the title by the words, "for the chief musician." The title also often gives other information respecting the musical instrument or the manner in which it should be sung, which is not now understood. But these titles are not thought to be ancient, nor can they be relied upon when they give the author's name. Seventy-one are given to David; twelve to the sons of Korah; twelve to Asaph; one to Heman; and one to Ethan,—who were all Levites singing in David's tabernacle; and one to Moses. But many of these, from their subject and style, are certainly more modern; and some even were written after the Babylonian captivity, when the temple was rebuilt by Zerubbabel.

The collection is divided into five books at the end of Psalms 61, 72, 89 and 106. The end of each book is marked by the word Amen, and the second book more particularly with the words, "The prayers of David, the son of Jesse, are ended." By these divisions, therefore, we note the separate collections which were added from time to time to the original book. But the date of the collections remains uncertain, as the times in which the several psalms were written do not agree with the order in which they stand, and there are in the first book psalms which seem to have been written after the captivity. If we would form

in opinion, therefore, of when and by whom and on what occasion each was written, we must be guided only by the subject. Some may have been written by David, whom tradition called the sweet psalmist of Israel (2 Sam. xxiii. 1). But that many belong to a later period of history, is evident from the circumstances mentioned.

The Psalms are not simply devotional poems; their political earnestness is for the most part as remarkable as their religious earnestness. And this is one cause of their eloquence and beauty. They are poems written for an occasion, and each no doubt truly describes the feelings which it gave rise to, but they do not always describe the occasion itself. We must guess at it as well as we can. Among the events in Jewish history, those which will best help us in our attempts to give a date to the Psalms, are the invasion by Sennacherib, the conquest by Nebuchadnezzar, the captivity in Babylon, and the return from captivity. These events, and one or two more, together with the style, which was gradually changing from bluntness to a more easy flow of language, are the grounds upon which they have been arranged in the following list.

But it is more than probable that many of them are older than the form which now they wear. Many were doubtless written for one occasion and afterwards re-written, and thus made in thought and language to suit a later event. And, upon the whole, it must be granted that the reasons for which any exact date is given to them, are often very slender.

Psalms 4, 6, 7, 8, 12, 13, 16, 30, 32, 35, 36, 38, 41, 54, 58, 62, 91, mention no circumstances from which we can easily form an opinion as to when they were written. Nor does their style declare them to be modern; they may be among the oldest in the collection.

3, speaks of the Lord's holy hill; 101, of his city; and 110, of Mount Zion. These, therefore, cannot be written before Jerusalem was conquered by David and made the capital of the country.

72, is in honour of Solomon when made king in David's lifetime. The writer prays God to give grace to the king and to the king's son.

18 and 29, speak of God's temple, and therefore could not have been written before Solomon built the temple; for even the heavens would not have been figuratively so called before that time.

45, was on the occasion of Solomon's marriage to the daughter of the Egyptian king. It praises the Jewish king's beauty and majesty, and tells the queen, on leaving her father's house, that instead of forefathers she shall have children. It was written after the voyage to Ophir, which place is here mentioned.

15, 24 and 26, all speak of the temple as already built, and thus must belong to the reign of Solomon or later.

52 and 92, were written after the temple was built, and before the trees were removed from it, in the reign of Josiah.

81 and 114, are psalms for the service of the temple at the Passover.

68, praises God for the defeat of the Syrians, at the foot of Mount Bashan, by king Jehoshaphat, when the enemy's chariots were supposed to be routed by the fear of chariots from heaven. The writer hopes that Egypt and Ethiopia will soon acknowledge the Jewish power, as the king was fitting out a fleet on the Red Sea.

20, is an early psalm of thanksgiving for danger escaped, and, as it mentions the uselessness of chariots, it may have been written at this time. It was before burnt-offerings were discontinued.

78, blames the men of Ephraim for cowardice in the battle; possibly the battle above spoken of.

83, mentions the Assyrians invading the country at the same time that it was overrun by Moabites, Edomites, Philistines and Tyrians. It was therefore written about B.C. 742, in the reign of king Ahaz, whose troubles under those invasions are described in 2 Chron. xxviii., and at the same time that the prophet Joel wrote his earnest and eloquent call to the nation.

2, speaks of an invasion by foreign enemies, perhaps the invasion by the Assyrians under Sennacherib, in the reign of Hezekiah.

11, is written in confidence that it is not necessary to quit Jerusalem to avoid the danger.

48, speaks of Jerusalem being threatened with a siege, and of the enemy's retreat.

46, speaks of sufferings under an invasion by the enemy.

76, describes the destruction of Sennacherib's army, as related in 2 Kings xix.

61 and 63, are by writers who had been carried into captivity in some early invasion,—earlier than the great carrying off to Babylon, because the monarchy was not yet overthrown.

21 and 116, may both have been written on the recovery of king Hezekiah from sickness.

19, was written after the publication of the Law in the reign of Josiah.

1, which has been placed as a suitable introduction to the whole collection of psalms, was also written when the Law was in everybody's hands.

50, was also written after the publication of the Book of Deuterenomy, and when burnt-offerings were no longer valued.

74, is a lament for the destruction of the temple and of the synagogues throughout the land, and belongs to the time of Nebuchadnezzar's invasion.

42 and 43, are but one psalm, and were written when the writer was a prisoner in a foreign land, and no longer able to go to the house of God with praise.

77, 86, 89, 90, were written in trouble, and perhaps during the Babylonian captivity.

80, is also by a captive, and one who belonged to the tribes of Ephraim and Manasseh. It is one of the few that are not written by natives of Judah.

40, and 70 which forms part of 40, and 71, which is a continuation of 70, have been thought to be the work of Jeremiah, and they agree well with the character of that persecuted prophet.

69, is probably by a writer who, like Jeremiah, had fled into Egypt, as he compares his troubles to sinking in deep mire or being overwhelmed by a flood. The Hebrew writings usually liken their sufferings to the want of water in the desert.

139, contains a trace of the Egyptian opinions, when it describes the creation, and speaks of matter yet unshaped having been curiously wrought by the Almighty in the lowest parts of the earth.

31, 39, 44 and 109, are, in cast of thought, very like the writings of Jeremiah, and were probably written about his time.

79, quotes a verse from Jeremiah, chap. x. 25.

25, 34, 37, 111, 112, 119 and 145, are alphabetical psalms, in which the first letters of every line, or verse of several lines, follow the order of the Hebrew alphabet. In this manner, the first four of the Lamentations are written; and it is probable that these seven psalms are of about the same age. Of these psalms, 37 refers to the latter part of Isaiah Thus the prophet had just written, "I will not rest until the righteousness of Zion go forth as brightness, and the salvation thereof as a lamp that burneth" (ch. lxii. 1). And the psalmist says, "The Lord will bring forth thy righteousness as the light, and thy judgment as the noonday" (verse 6).

137, mentions the writer's dwelling in Babylon; but as it threatens vengeance on his enemies, it seems that the captives had already a prospect of returning home.

60, also threatens punishment upon the nation's enemies upon the return home from captivity.

14, and 53 which is nearly in the same words, and 102, were all written with the hope of a speedy return home from captivity.

23, 65 and 85, were written after the return home.

66, may have been of about the same time.

105 and 107, are thanks to God for being allowed to return.

5, 17, 27, 28, 55, 56, 59, 67, 73, 75, 82, 140, 141, 142, 143 and 146, seem all to speak of the enemies and troubles with which they were surrounded on their return home to Jerusalem. These troubles are described in the books of Ezra and Nehemiah.

120 to 134, form a series called Songs of Degrees or Ascents,

and bear marks of having been written on the return home. 127, is encouragement in rebuilding the temple. The writer of psalm 120, complains that dwelling in Jerusalem at this time, surrounded with jealousies, is like dwelling in the tents of Kedar.

132, is on the dedication of the temple when rebuilt.

84, also was written after the rebuilding.

51, is a prayer for the rebuilding of the city walls, after the temple had been rebuilt.

147, was written after the walls were rebuilt.

22, 115 and 118, distinguish between Israelites and those that fear the Lord, and thus seem later than the time of Nehemiah, when the separation was made between the Jews and the pious Gentiles.

33, 64, 93, 95, 96, 97, 99, 100, 103, 104, 113, 117, 135, 136, 138, 148, 149, 150, are psalms of praise, in which the style of thought seems to mark them later than the captivity.

57, 94 and 106, are prayers for help, written after the return from the captivity.

49, has many of the later opinions of the Book of Ecclesiastes.

88, speaks of the dead rising again, though with doubt and even denial.

9, 10, 47, 87 and 98, are thanks for the land being freed from the heathen, and perhaps belong to the time of the Maccabees.

144, is composed by the help of psalm 18.

108, is wholly composed out of 57 and 60.

In the greater part of the psalms, however, the warm feelings of prayer or thanksgiving, always accompanied with earnest praise to Jehovah, are much more marked than the occasions for which they may have been written. And by as much as there is a doubt about the time when each was written, by so much is it more fitted for our use in worshiping the Almighty. They have been wisely taken as the models of devotional poetry by all Christendom.

S. S.

A COMPANION PORTRAIT FOR THE VICAR OF BRAY.

Dr. Kitchen, Bishop of Llandaff, from an idle Abbot under Henry VIII., was made a busy Bishop. Protestant under Edward, he returned to his old master under Mary, and at last took the oath of Supremacy under Elizabeth, and finished as a Parliament Protestant. A pun spread the odium of his name; for they said that he had always loved the *Kitchen* better than the *Church!*—*D'Israeli's Curiosities of Literature.*

CRITICAL NOTICES.

The Almanacs for 1854.

The Almanacs for the new year are more numerous than ever, and many of them are deserving of our good word. First we desire to thank Mr. Webb for his careful and accurate *Unitarian Almanac*. It is a very great improvement on any of its Unitarian predecessors. The information it contains is brought up to a very recent period. Many of the particulars are quite new. The only erratum we have noticed is at p. 45, where 1846, instead of 1646, is assigned as the date of the establishment of the Provincial Assembly for the counties of Lancaster and Chester.

The Protestant Dissenters' Illustrated Almanac, published by John Cassell, is adorned with a series of engravings of the principal Reformers of the Church, accompanied by brief biographies and extracts from their works. A spirit of fairness, not always found in works issued by "orthodox" Dissenters, appears to characterize the book. The type is inconveniently small, but as a whole the Almanac is very cheap.

The British Almanac and its Companion keep the lead which they have now enjoyed for more than a quarter of a century in fulness and accuracy of information. The educational information is as usual very full; and it is a test of its recentness and accuracy that our own College is assigned its proper locality, and appears for the first time recorded in the Almanac as "Manchester New College, University Hall, London." To the Companion, Professor De Morgan contributes a valuable paper explanatory of the Decimal Coinage, to which the public mind seems at length tolerably reconciled. We agree with the Professor in thinking that the old names of farthing, sixpence and shilling, will survive the change now contemplated, and with dogged English sturdiness will refuse to give place to such terms as mills and cents.—The second article relates to the Census of 1851. From 1700 to 1800, it required a century to double the population of England. That process has latterly been effected in half the time. The most wonderful change effected during the half century is in the district called the North-western, comprehending Lancashire and Cheshire. In 1801, it stood fifth in order, and is now first, having nearly trebled its population. On the night (March 31, 1851) on which the census was taken, there were in workhouses 131,582 persons, in prison 30,959, and in lunatic asylums 21,004. There were in barns and tents 18,249, being nearly half as many again as were in barges. Some of the most interesting information gained by the recent census is yet to come, viz., the abstracts relating to the ages, occupations, civil condition and birthplaces of the population, the numbers of the blind and the deaf and dumb, and the extent of the accommodation throughout the country for the purposes of education and religion.—The third article, on Public Baths and Washhouses, is interesting and encouraging. It shews how much may be done by a little outlay, soon repaid, in promoting cleanliness and comfort. The statistics respecting the washhouses are particularly important, shewing how much time and labour are saved, and how the health of households is benefited, by the new mode of conducting, in well-arranged public establishments, the washing of the clothes of artizans and other persons in that class. "The

gain of such a convenience can hardly be overrated. Where there were perhaps but two close rooms, it was unavoidable that at least one day in the week was a day of discomfort and annoyance to the husband, and of still greater discomfort as well as toil to the wife. *Now the husband hardly need know that washing is ever done, except by the result. A couple of hours between the meal times suffices for all ordinary purposes. The great wash is got over in three or four hours once in three or four weeks.*" Who that has known the discomforts of "the dreaded washing-day," so humorously sung by Mrs. Barbauld,—

"— to that day nor peace belongs
Nor comfort,"—

but must look with almost incredulous and envying wonder on the results brought about by these washing establishments! It is most satisfactory to find that in populous districts they more than pay their current expenses. Like Mechanics' Institutions, they have failed to secure the object for which they were primarily established; they have not altered the filthy habits of the lowest poor, but they have conferred a great boon on the more respectable of the working population.—The fourth article, on the Progress of Administrative and Financial Improvement, is in fact a tribute to the wisdom and political courage of the Chancellor of the Exchequer. Amongst the indefensible duties still levied, the writer enumerates those on paper and wine, but particularly those on fire insurance.—After an enumeration of the New Customs' Tariff, there follows a carefully-prepared article on the Industrial and Commercial Prospects of Ireland. The miseries of the country are not concealed, but the writer reaches the conclusion, so different from auguries to which we have hitherto had to listen on this subject, "that the aggregate or balance of the whole points to a future for Ireland brighter than the past, which has puzzled so many wise heads and grieved so many kind hearts."—The "Companion" also contains the usual papers on the Legislature, Statistics, Public Improvements, and Chronicle of 1854. The volume, which has never been surpassed in respect to the sterling character of its contents, closes with a Necrological Table, enumerating seventy-eight names of British and Foreign literary men and artists deceased during the year. Of sixty-seven the age is given, and the average duration of their life is high, being about 64⅕ years.

The Illustrated London Almanac is issued from the office of the Illustrated London News, and for a shilling gives about ninety wood-cuts of various excellence. Many of the illustrations of biography, views of the homes and haunts of distinguished persons, are excellent. The astronomical portion of this Almanac is full and interesting, and profusely illustrated by wood-cuts. This part of the work is authenticated by the name of Mr. James Glaisher, F.R.S. Of this Almanac, about 80,000 copies are annually sold.

A cheaper pictorial Almanac, published by Mr. John Cassell, is entitled, *The Magazine of Art Almanac*. A large portion of the illustrations relate to military subjects, with which we have little sympathy, and wish the world had none. We turn with pleasure from them to contemplate the admirable wood-cut (p. 11) entitled "The Ford," from a painting by Dujardin. A couple of pages, aided by a spirited pictorial illustration, entitled "The Lamentation of the Slave Mother," are devoted to the horrors of American slavery. At p. 30, we have a good

description, well illustrated, of the "Stirrup Lanthorn," invented in Paris as far back as 1816, but still little known in England. Aided by this, the traveller may ride safely over mountain passes and other dangerous roads, which without its help would be impassable at night.

Another Illustrated Almanac, from the office of the same publisher, is devoted to the service of "*Emigrants*;" and when we consider that about a thousand souls a day are quitting their native land in search of new homes, we may feel satisfaction in thinking that the interests of this important class are watched over and aided by the good sense, practical information and right spirit which characterize this publication.

Amongst local Almanacs, we may specify that for *Lancashire*. A county with a population considerably exceeding two million souls—i.e. nearly one-eighth of the entire population of England and Wales—deserves an Almanac to itself. In this county, the cotton trade has struck deep root during the last fifty years. In 1847, the number of persons employed in the cotton factories of Lancashire was 201,573. Since the introduction of the factory system, the population of the county has more than trebled itself in fifty years, a rate of increase unequalled in any other county. Publications of this kind ought to give all the statistics of local crime. The number of magistrates in this great county is 488, or one magistrate to 4162 persons.

The Communion of the Lord's Supper: its Authority, Significance and Value. By Henry Solly. 12mo. Pp. 36. London—Whitfield.

Mr. Solly is laudably desirous of aiding in the Communion Reform in our churches, the mainspring of which is Mr. Kenrick's letter, already published in our pages. The pamphlet now before us is calculated to promote this reform, and to set before inquirers the authority, significance and value of the Lord's Supper in a rational and striking manner. He is careful to guard against superstition on the one hand, and indifference on the other,—to answer those objections which are most likely to arise in a church composed of free inquirers and liberal Christians,—and to urge the solemn observance of the rite on various classes of worshipers. While firm in his position, Mr. Solly is respectful and even tender towards those who doubt the authority of, and hesitate conformity to, the Lord's Supper. He does not claim for it "such positive command as alone could have made doubt impossible, and non-observance of it flagrant disobedience." But he does claim for it "the authority of its being the natural and suitable result of Christ's words, of his religion, of his character, of his sufferings, of his wishes, and of his advice. The authority is that of its being a result foreseen, recommended and desired by him, our Redeemer. This is sufficient authority for us. How wonderful that men should ever have demanded more!" (Pp. 14. 15.)

Mr. Solly's earnest and timely tract deserves our strong recommendation, and we freely give it. The following passages will shew its style and spirit:

"Some sincere and attached followers of Jesus, would approve of the service of the Lord's Supper, if only the distribution of bread and wine were omitted. They can see no dignity or significance in the eating and drinking small quantities of these substances, and would *retain the* prayers, addresses, hymns of the

service, while dismissing that central element in it, round which the whole service has been gathered.

"This state of mind arises from no want of respect or love for the Saviour, but simply from not perceiving that the eating and drinking are symbolical expressions of very important resolutions and feelings, on the part of the Lord's disciples. The meanest and most trifling outward action or object, the instant it is made symbolical, becomes invested with a dignity and significance proportioned to the importance and grandeur of what it symbolizes. To throw a few grains of aromatic powder into a fire, was once a symbolical action, expressive of treason to the Redeemer, to be branded with infamy in this world and the next. To trace the form of the vilest instrument of torture, was once symbolical of loyalty to the Son of God. Brave men and tender women have rightly endured dreadful martyrdom, rather than do the one, and have performed the most heroic acts of self-sacrificing love, animated and sustained by the other. It seems a very trifling matter to make a few marks upon a piece of parchment skin; but if the doing so is signing one's name to a contract, the meaning and consequences of that symbolical action may affect our whole life—nay, our destiny hereafter; it expresses a resolution which we have formed, a promise we have made, and by which therefore we must abide. In itself it is simply a mere sign. But what it signifies, namely, our resolution, may be attended with very momentous consequences, and hence that apparently trivial act of signing one's name becomes invested with solemn meaning.

"It is said that we can resolve to serve Christ, and to accept God's covenant of mercy, without signing our name to the deed in the way which Jesus has suggested; that our resolution is the important part of the matter. True; but if we desired to enter into a contract or covenant by which we hoped to derive great advantages, though our resolution to do so would be the matter of real importance, he would not be wise who despised the formality of putting his name to that covenant; for human memory is apt to be treacherous, and human resolutions are liable to waver. The symbolical act, the signing or making the sign, prevents mistakes or forgetfulness. If God, who requires no such act for Himself, deigned to give us a sign of His covenanted purpose, we think it must be right for weak and fallible beings like ourselves to make the answering sign for our own sakes. The signature does not make the contract binding, but it expresses the promise, the resolution, or the acceptance, which forms the real binding obligation. The act of writing would of course be nothing but for what it symbolizes. Man, indeed, needs every safeguard against those thousand influences which too often make the strongest resolutions and the most solemn contracts like the morning cloud or the early dew. As an outward sign of the holiest resolve, and of entrance into the greatest covenant of which a human being can conceive, this Communion of the Lord's Supper is invested with a dignity and a significance which seem to us sublime."—Pp. 24—26.

Farewell Address, delivered in St. Mark's Chapel, Edinburgh, on Sunday Morning, Sept. 25, 1853. By John Crawford Woods, B.A.

We regret that Scotland has lost the services of so zealous a Unitarian minister as Mr. Woods. The post of a teacher of liberal Christianity in the midst of fanatically Calvinistic churches, though one of honour, cannot be agreeable to a man of kindly sympathies. The reaction against the prevalent Calvinism will be in the first instance a coarse unbelief. Placed between two such hostile armies, the Unitarian Christian occupies a responsible and dangerous post. We think we see in this discourse signs that the author has received in his Scottish campaign some wounds. We will frankly intimate our opinion that the highest

courage would have been to conceal scars, however honourable the service in which they were won. We find, however, many excellent remarks in this sermon, which quite justify its publication. In illustrating the marked deficiency in Scotland of the higher branches of theological knowledge, Mr. Woods remarks,—

"The late excellent Dr. Chalmers's want of information on Biblical Criticism (such as is not to be found, I hope, in the humblest member of our societies, and such as would be considered disreputable in any well-educated English Dissenting minister) has been the subject of wonder to the enlightened reviewers of his life, and is particularly apparent in his remarks on scripture in his 'Daily Readings.' The consequence of want of attention to this most important branch of study has been, that arguments have been founded on false readings of scripture; and that when these have been refuted by those better informed, their statements have been received with suspicion and incredulity—statements which would at once have been adopted as truths, had they been proclaimed by popular instructors. It is a fact worthy of remark, and most significant also, that the Professor of Biblical Criticism in the University here, is, to say the least, more liberal and latitudinarian in his preaching than any of his less instructed, though it may be more consistent brethren." P. 6.

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1. *Is Socinianism Christianity? A Letter to J. S. Budgett, Esq.* By Canon Stowell, M.A. 8vo. Pp. 11. London—Nisbet and Co.
2. *A Letter to Canon Stowell, M.A., in reply to one addressed by him to J. H. Budgett, Esq., entitled, "Is Socinianism Christianity?"* By the Rev. William Gaskell, M.A. 12mo. Pp. 12. Manchester—Johnson and Rawson.

It is satisfactory to find that Canon Stowell feels himself compelled to come forth in print to defend his recent proceedings at Bristol, pricked thereto not so much by the exasperation of those whom he so recklessly assailed, as by the surprise and disapprobation of some of his friends, who he admits have been "startled" by his conduct. The pamphlet does not mend the Canon's position. In reply to the objection that the Bible Society was an improper occasion for venting his antipathies to Unitarians, he alleges that he is "an outspoken man," that he means what he says, and says what he means. That the Canon is sufficiently outspoken, is undeniable; that he meant to be coarsely insulting, is not improbable; and that he succeeded in expressing his meaning, we do not for a moment doubt. But this does not mend his case. The question is not Mr. Stowell's sincerity, but his good manners, his accuracy and his charity. According to his own statements, that he is unable to fraternize with Unitarians, that he can hold no fellowship with them as Christians, he had no right to join a meeting of the Bible Society, which recognizes the equal claims of all its members to fellowship and fraternal action. At a meeting of the Trinitarian Bible Society, Mr. Stowell's speech would have been sufficiently in place. In defence of the refusal to give Mr. James a hearing, Mr. Stowell takes up the shabby plea that, not being a member, Mr. J. had no claim to be heard, and that the invitation to him had been sent by mistake. We presume that Canon Stowell is not ignorant of the fact that ministers of religion are not unfrequently invited to take part at the meetings of societies to which they do not actually subscribe.

It is amusing to find Mr. Stowell complaining that Socinians have

[illegible] Lancaster [illegible] reviewing of them the "stalking-[illegible] [illegible] [illegible]." Being informed, Unitarianism [illegible] audience, and although [illegible] is conveyed else-[illegible].

[illegible] space in noticing this [illegible] "principles" doctrine [illegible] [illegible] breathe [illegible] characterizes [illegible].

[illegible] Mr Russell, who, while calm [illegible] manner, will unmistakeably [illegible] [illegible] firmness of res-[illegible]. We give the author of the mode in which [illegible].

[illegible] question between us [illegible] [illegible] seem to know why. [illegible] [illegible] Christian' [illegible] manner with as sincere a desire to [illegible] from some influences that [illegible] how you determine that he has [illegible] [illegible] will admit to be 'dis-[illegible] will give me something in [illegible] you simply [illegible] that I knew well before, that the doctrines which you [illegible] Christian are [illegible] those which I hold to be such. [illegible] have occupied nearly [illegible] [illegible] Christian. Unitarians are fre-[illegible] [illegible] I cannot conceive they never [illegible] [illegible] and you must forgive me if in this con-[illegible] I cannot keep those lines of fine-spirited old George Wither from [illegible]

> [illegible]
> [illegible]
> [illegible]
> [illegible]
> [illegible]

—Pp. 10, 11.

Mr [illegible] his Letter with a second, in which he [illegible] Mr Russell has [illegible] the doctrines which are "dis-[illegible]." His arguments are stated with admirable preci-[illegible] [illegible] by references to passages written by [illegible]. In little more than twenty small pages, Mr. [illegible] [illegible] as much theological matter as with one or two of our old controversial writers would have filled a not small [illegible].

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1 *A Letter to the Members of Congregational Churches in Manchester and Salford.* By a Manchester Congregationalist.

2 *A Letter to the Author of the Pamphlet entitled "Congregational Reform," &c.* By P. Q. R., another Manchester Congregationalist.

These two pamphlets, which greeted the members of the Congregational Union at their recent autumnal gathering held in Manchester,

give indications of the spirit of inquiry and the desire of reform now actuating the Congregationalists of England, the foremost and most active of our Dissenters. The author of the first pamphlet states, that a complete revolution in Independency, or its certain dismemberment, is at hand (p. 3),—a statement fully confirmed by his commentator. He complains that their ministers habitually violate the Independency which is the first principle of their churches.

"He (the Congregationalist minister) assumes a sanctity, a reserve, an official *hauteur*, which effectually serve the purpose of isolation, and *imply* supremacy in some sense" (p. 5). Deep dissatisfaction is expressed at the ministerial services.

"Who has not witnessed the easy self-complacency of many a minister, who, from the moment of ascending the pulpit stairs to the moment of descent, has gone through the form of worship and the usual homily as if all were a piece of ordinary secular business? I have heard multitudes of prayers and sermons which never cost five minutes' preparatory labour."

The writer of No. 2 speaks out not less distinctly:

"Our religious services are unmeaning from their sheer lack of life. * * The Lord's Supper is often a weariness, and yet it ought to be a source of life and strength. Prayer meetings are attended by few but those who go there, either from long habit or from a dread lest absence should indicate declension in religion." * *

"The usual style of sermons is, to say the least, not above mediocrity. There is a constant iteration of the same things in the same language, till it falls on men's ears as a tale that is too often told. *There is a want of all that is human in it. It has little sympathy or connection with the every-day wants and necessities of men. The Sunday services do not call up in review men's daily buying and selling and getting of gain, and inquire of each, How hast thou served thy Master in this and that act of the week?* * * How comes it that the young men of our body *distinguished for culture and attainment, desert our ranks, failing to obtain the satisfaction they seek? Why do so many go to the Unitarians?* * *There are many of them* who search for knowledge as for hid treasure, and which of our ministers meet their requirements?"

Further on, he says still more boldly,—

"The theology which we have connected with Congregationalism, *and which is but a human system*, has been suffered to usurp the place of true piety. We consider 'soundness in the faith' to mean agreement with our forms of belief, and not what it really does mean, the right affection of the heart towards God. This will be denied. It is nevertheless true. * * * I have nothing now to say either for or against our usually received theology, but I complain of its being made to occupy a place of undue importance. Rather let us see men led to cherish the disposition of the humble, inquiring spirit, ready to receive what God saith, than taught to adopt that Calvinism which I may believe to be true."

Remarks like these, coming from the laity of an "orthodox" church, indicate that great changes are at hand, and that there is a prospect of a technical and lifeless orthodoxy being supplanted by a true and fervent spirit of religion. Surely this is not the time for those who have a practical and lifelike theology to be silent or lukewarm!

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1. *The Pilgrim Fathers; or the Founders of New England in the Reign of James the First.* By W. H. Bartlett, Author of Forty Days in the Desert. With Illustrations. London—Arthur Hall, Virtue and Co. 1853.

2. *An Account of the Pilgrim Celebration at Plymouth, August* 1, 1853, &c. Revised by the Pilgrim Society. Boston, U. S.—Crosby, Nichols and Co. 1853.

THE beautiful work which we first name is published opportunely, and is an appropriate commemoration of the two hundred and thirty-third anniversary of the landing of the righteous and fearless Pilgrims on the rock of Plymouth. So much light has during the last few years been thrown on the history of this remarkable band of men and women, by the labours of the American, Young, in his Chronicles of the Pilgrim Fathers, and by our own countryman, Mr. Hunter, in his tract entitled, "The First Colonists of New England," that the time had arrived for a new compilation of the facts of the interesting story. Mr. Bartlett has executed his work with industry and taste. He records in a very pleasant manner the sufferings of the Pilgrims in England, their life in Holland, and their voyage across the Atlantic, and the chief events that immediately followed. The publishers have done their part well also, having illustrated the volume with a series of very beautiful, though not elaborate engravings. The work is one of the most attractive books of the season, and will, we venture to foretel, be found adorning, as a New-year's gift, many drawing-room tables. In a future No. we may return to the subject, and give some extracts from Mr. Bartlett's book.

The second work which we have named shews how undying is the national enthusiasm towards the Pilgrim Fathers. But we cannot help thinking that the *annual* celebration is too often. A quinquennial or decennial celebration would answer every purpose, and the simple facts of the story would then suffice to awaken the patriotism of the sons of the Pilgrims. We observe, both in the toasts and speeches, a striving after effect, and the introduction of topics not very congenial with the occasion,—the not unnatural consequences of a too frequent recurrence of the subject before the public of America. We can scarcely find words to express the distaste with which we observe the introduction on this occasion of the subject of the Fugitive Slave Law, and the relations of the Northern and Southern States. The foul blot of Slavery should not have been intruded on the eye in connection with the memory of the noble band of Puritans who dared the horrors of the ocean and the wilderness, rather than submit to any form of tyranny or oppression.

The Teachers' Journal of Sunday-School Education. Published by the Manchester District Sunday-School Association. No. I. London—E. T. Whitfield.

THIS is a new periodical candidate for public favour; and if all the future numbers are as practical, religious and right-minded as this, we do not doubt of its success. We only hope it will not in any of our schools be allowed to interfere with the *Sunday-School Magazine*, conducted by Rev. John Wright, of Bury, which is of tried excellence and value.

INTELLIGENCE.

AMERICAN UNITARIAN INTELLIGENCE.

The following plain-speaking address of a portion of the Unitarian ministers in the States, is entitled to the serious consideration of our congregations on both sides of the Atlantic. We scarcely expect that the example of a *strike* will be followed by the English ministers; not that their position does not render such a step somewhat desirable, but that by their habits and taste they will rather suffer in dignified silence, than allow themselves to plead the money value of the services which they render from pure, disinterested and ill-rewarded zeal. Surely, however, our congregations will some day awake to a sense of their duty to their ministers, and make the salaries such as will enable them to live, without resorting to school-keeping or book-making to eke out a too scanty income.

An Address to the Unitarian Parishes without settled Ministers.

At a meeting in Boston of Unitarian ministers at present without parishes, called to consider the subject of pecuniary compensation for Sabbath services, it was unanimously agreed that the ordinary rates of compensation are totally inadequate to the support of the minister and his family, and that the time has arrived when this fact should be made known to the parishes, in order that they may understand the embarrassments incident to the position, and see that just returns shall be rendered to those who serve them. And we feel confident that a simple statement of facts will bring about the desired result.

These facts we now present for your consideration, adding the conditions of service which seem to us just and necessary, in order to our usefulness and proper support.

In the first place, we are confident that *most* parishes are abundantly able to render a larger return for Subbath services than they now do. And we maintain that the principle with them should be, not to reduce the compensation of the minister to the smallest possible amount, but that it should be as large and generous as they can reasonably afford; and we believe that this duty will be apparent and acknowledged by all who give it a consideration.

In the second place, we feel that so long as parishes desire and call for the services of the minister, they should give him a worthy return, and that he deserves it at their hands, since he, on his part, has given years of his time, and has often made honourable sacrifices, for the purpose of preparing for the duties of his profession; since he requires an annual outlay to replenish his mental stock, in the necessary purchase of books, and in the moderate indulgence of those tastes which help to make up his intellectual and spiritual culture; since he should not only exhort others to deeds of charity, but should be enabled himself to share in those deeds; since he is often labouring not only for his own livelihood, but for the maintenance of a family. In view of these circumstances, we are convinced that parishes should not limit themselves to a compensation which in times of a more valuable currency was small, but at the present time of increased expense in living is utterly inadequate to a comfortable support, but that they should voluntarily yield the best pecuniary return to the minister that they possibly can.

In the third place, we have reason to apprehend that the present low rates of compensation present inducements for parishes to remain willingly, month after month and year after year, without a regularly settled ministry, simply because, in doing thus, they may reduce their annual expenses very considerably; while, at the same time, the inevitable and painful results are, that the religious interests and prosperity of the parish decline, the numbers often decrease, and the cause of Christ suffers essentially by the absence of a constant watchman and counsellor and friend.

Therefore, regarding this subject as one not only of great personal interest, but also as it concerns the interests of our Unitarian parishes, we make this appeal, feeling it to be our duty to move in the matter; since, from thoughtlessness, or ignorance of facts, or other reasons, no movement has been made on the part of parishes. Nor do we doubt that this action will meet with your sympathy and approval. And that this expression of our sentiments may lead directly to some practical results, we hereby present our plan, and offer our services hereafter upon the following conditions:

Those societies paying a salary from 500 to 800 dollars per annum, will be expected to allow 12 dollars per Sunday, with the expenses.

Those societies paying a salary from 800 to 1000 dollars per annum, will be expected to allow 15 dollars per Sunday, with expenses.

Those societies paying a salary from 1200 to 1500 dollars per annum, will be expected to allow 20 dollars per Sunday, with expenses.

Those societies paying a salary from 1500 to 2000 dollars per annum, will be expected to allow 25 dollars per Sunday, with expenses.

By "expenses" will be understood the travelling expenses from Boston, as a starting point, to the place of destination, including the entertainment for the minister from Saturday to Monday. But this rate of compensation has no reference to a longer engagement than one Sabbath.

We may add to this the suggestion that, as it is very common for settled ministers to obtain a supply from unsettled ministers, we deem it but *just* that the compensation for that supply shall be the same as in the case of vacant parishes.

Respectfully submitted by the committee, and *unanimously* adopted by the meeting.

Boston, Nov. 1st, 1853.

SUNDAY-SCHOOL FESTIVITIES.

Christmas brings its festivities to most English circles; to none can they be more deservedly brought than to those who, week after week and month after month, labour to instruct the children of the poor. So thought the members of the congregation worshiping in the Old Chapel, Dukinfield. The Sunday-schools are here in a very flourishing state, containing about 500 scholars and 80 teachers. The ladies of the congregation resolved this year to raise and decorate a Christmas-tree in honour of the teachers. This pleasant form of social kindness, imported from Germany, has already taken root and borne good fruit in this England of ours. Friday, Dec. 23, was the appointed evening. At an early hour the teachers and very many of the congregation (the whole about 400) assembled for tea in the lower school-rooms. Usually, on the occasion of tea-parties in these rooms, the teachers are the busiest in waiting on the guests and promoting their comfort. On this occasion they were treated as guests from first to last. The ladies of the congregation and their servants made all the preparations and presided at the several tables, which were covered with all the delicacies that are usually found at a meal uniting something of dinner with tea. The hospitable meal enjoyed and ended, the guests and their friends adjourned to the large room above. Here the walls were decorated with verdant and floral emblems and garlands, and by the portrait of an old friend of the school, Mr. Joshua Whittaker, just painted, as a testimonial of respect, at the cost of his friends in the village. But the principal object of attraction was a crimson curtain, hanging from the ceiling to the floor, concealing some large and mysterious object. Fair forms of elegantly-dressed ladies were seen every now and then to glide behind or emerge from this mysterious veil. The interval, now and afterwards, was relieved by music (a piano) and by glees, sung both by the chapel choir and by a band of amateur singers of German glees. At length, the room being well filled by the invited guests, at a given signal the curtain fell, and revealed a large fir-tree covered with a hundred burning tapers, and decorated with fruit of many kinds, some unknown to horticulturists, and by flags, bannerets, birds, and ornaments too numerous to be mentioned. At the foot of the tree, on a bed of beautiful moss, a hare sat, in its form looking very life-like, and on the topmost branches sat the "bird of wisdom." The brilliant appearance of the tree, after a moment's pause of happy surprise, extorted a hearty and prolonged cheer. At the same moment a number of tables, arranged on either side of the tree, were uncovered, and were seen to be strewed with a profusion of articles of taste and utility, the variety of which, combined with the suitableness of all to the object in view, was greatly admired. Here was a large pile of books, some of them handsomely bound—there, wax flowers, as beautiful as if they had been gathered from the garden in the height of summer, articles of elegant dress, work-boxes and baskets, writing cases and desks, knives, pencils, pen-cases, purses, engravings framed by some young ladies, and imitating with delicate art oak carving, cushions embroidered, a carpet bag, &c. &c. Amongst the books were Nichols's Architecture of the Heavens, Tennyson's Poems, Bartlett's Pilgrim

Fathers, Memoir of Rev. R. Aspland, Higginson's Spirit of the Bible, Life of Col. Hutchinson, Macaulay's Lays of Ancient Rome, the Poems of Milton, Young, Cowper, Montgomery and Bowring, the Works of Washington Irving, Blair's Lectures and Brown's Concordance. The distribution of the presents was conducted by Rev. R. B. Aspland, assisted by Mr. Abel Harrison and three of the young ladies who had taken the most active part in getting up this pleasant festivity. Each present had the name of its recipient on a coloured card, with an inscription, "A Flower from the Christmas Tree in the Dukinfield School-room, December 23, 1853, presented to ——." As each was named, the minister addressed an appropriate word or two, and explained the nature and merits of the gift.

The presentations were diversified by refreshments and by music, and were continued for nearly three hours. Amongst the more pleasing features of the evening were gifts to and from the absent. To a former teacher, now residing at Melbourne, books were appropriated, and to two ladies, now residing in Worcestershire (from whom a box of contributions to the tree had been received) some elegant gifts were assigned. To several of the lady teachers gifts were presented, the offerings of gratitude from their several classes. When the presentations were brought to a close, Messrs. John Whittaker and Samuel Broadrick, two of the directors of the school, rose, and in warm terms expressed the grateful sense of the teachers to the ladies of the congregation, and dwelt with pleasure on the strong and increasing bonds of union between the schools and the congregation by whose liberality they were so well supported. Thanks were given with great cordiality to the singers, the decorators of the room, and, on the motion of Mr. Abel Harrison (the donor of the tree), to the minister. The centre of the room was then cleared of the forms, and dancing began, which was carried on for about an hour. All ranks mingled pleasantly in the dance. The whole proceedings lasted six hours, and although the excitement of the festive scene often ran high, not a rude word was spoken, not an unseemly act committed; but young and old, rich and poor, vied with one another in promoting the gratification and cheerfulness of all. Such scenes refine the taste of the less educated, promote mutual confidence and good-will, and encourage hopefully those who are labouring in the work of Sunday-school education.

OBITUARY.

ANDREWS NORTON.

[From a very full and able biographical sketch of this distinguished man in the American *Christian Examiner* for November, we select the following paragraphs.]

The name of Andrews Norton has long been familiar to our readers, as that of one of the ablest theologians and most accomplished critics of our time; standing, in his department of service, at the head of the Unitarian movement in this country. His memory will be ever admiringly cherished by those who sympathized with him in his religious views, and who knew him in the fulness of his fine powers, as it will be honoured by all who are ready to do homage to a true man, wherever he may be found; by all who in a generous spirit can reverence sincere piety and virtue, rich genius and learning, patient industry and independent thought, consecrated to the highest aims, in whatever quarter of the Christian camp their light may shine.

Mr. Norton was a native of Hingham, Massachusetts. He was a direct descendant of Rev. John Norton, of Hingham, who was a nephew of the celebrated John Norton, minister of Ipswich, and afterwards of Boston. His father, Samuel Norton, was a well-known and much-respected citizen of that place, often employed in its public trusts, whose agreeable conversation and manners are spoken of by those who remember him. He was educated in the tenets of Calvinism, but as he grew older, the views which it presents of the character and government of God were so revolting to him, that for a time he was almost driven into utter unbelief, until, under the light of truer and brighter views, he found faith and peace. He was a man of great devoutness of mind, delighting to see and to speak of the Creator's wisdom and love in all his works. He died in 1832, at the advanced age of eighty-eight. He married Miss Jane Andrews, of Hingham, a sister of Rev. Dr. Andrews, for so many years the minister of New-

buryport. Another of her brothers died from a wound received at the battle of Brandywine. She lived to the age of eighty-five, and died in 1840.

Andrews Norton, the youngest child of his parents, was born December 31, 1786. From childhood he was remarkable for his love of books and his proficiency in his studies. Having completed his preparatory course at the Derby Academy, in Hingham, in 1801 he entered the Sophomore class in Harvard College, and was distinguished throughout his academical career for his high scholarship and correct deportment. He graduated in 1804, the youngest of his class, at the age of eighteen. The natural seriousness and religious tone of his mind determined him at once in the choice of his profession, and led him, on leaving college, to commence his preparation for the ministry. He became a resident graduate at Cambridge, but not being in haste to preach, he quietly pursued a course of literary and theological study, and laid the foundation of that high mental culture and large erudition which afterwards distinguished him. In this scholastic, but not idle nor fruitless retirement, he continued for a few years, residing partly at Cambridge, partly at his father's house in Hingham, until, in October 1809, after preaching for a few weeks in Augusta, Maine, he accepted the office of Tutor in Bowdoin College. Here he remained a year, and some of the friendships which he then formed lasted through life. After this he returned to Cambridge, which henceforward became his fixed and chosen residence. In 1811, he was elected Tutor in Mathematics in Harvard College, but resigned his office at the close of the year. Mr. Norton had now reached that point in his career at which the rich fruits of genius and scholarship, that had been so long ripening in the shade, were to be brought before the public eye, and to receive their due appreciation. It will be remembered that his entrance on his theological studies was nearly coincident with the breaking out of the controversy between the *orthodox* and *liberal* parties in theology, occasioned by the election, in 1805, of Rev. Dr. Ware, then minister of Hingham, to the Hollis Professorship. Without going into the history of that controversy, it is sufficient to say, that it was amidst the strong and constantly increasing excitement which it produced, that Mr. Norton's early manhood was passed. The atmosphere of the times and the character of his associates contributed, no doubt, to strengthen the decided bent of his mind towards the theological and metaphysical questions which formed the subjects of discussion of the day. In the society of such men as Buckminster, Thacher, Channing, Eliot, Frisbie, Farrar, Kirkland, and others of kindred opinions and spirit, his attachment to the principles of the liberal school must have received added impulse and strength. In 1812, he undertook the publication of "The General Repository," a work "in which," to use his own words, "the tone of opposition to the prevailing doctrines of orthodoxy was more explicit, decided and fundamental, than had been common among us." Its straightforward boldness in the expression of opinions which then seemed new and heretical, while it was admired and approved by some, startled others, even of the liberal party, who thought that the time for it was not yet ripe. It was conducted with signal ability, but after the second year was discontinued for want of support. It was too bold, and probably somewhat too learned, to win general favour. But it did its work and left its mark. In 1813, he was appointed Librarian of the College. He discharged the duties of his new office with his accustomed fidelity and judgment, and under his direction much was done during his eight years' service towards improving the condition of the library, then in many points, as in some now, lamentably deficient. He relinquished the charge of it in 1821, but he always retained a warm interest in its welfare, and was a generous contributor to it through life. In 1813, the same year in which he became Librarian, he was also chosen Lecturer on Biblical Criticism and Interpretation, under the bequest of Hon. Samuel Dexter. The revered names of Buckminster and Channing stand associated with his, as his predecessors elect in this office. Eminent as they were, it is not too much to say, that their successor did not fall below even their mark; that in a peculiar fitness for the place, he was in some respects before them; and that he carried out what they had only begun or hoped to begin. Mr. Norton preached occasionally in the pulpits of Boston and the neighbourhood, and, though he lacked the popular gifts of a public speaker, his services were

held in acceptance by those who were best able to appreciate his true merits. At one time during the vacancy at the New South, previous to the election of Mr. Thacher, many of the members of that Society, as we have been informed, would have been glad to invite Mr. Norton to become their pastor. His lectures in Cambridge on subjects of Biblical Criticism were greatly admired, and there were persons who went from the city to hear them, whenever they were delivered.

In 1819, upon the organization of the Divinity School and the establishment of the Dexter Professorship of Sacred Literature, Mr. Norton was chosen by the Corporation to fill that office. He was inaugurated on the 10th of August, 1819; and the discourse which he delivered on that occasion, re-published by him in his recent volume of "Tracts on Christianity," ought to be in the hands of every student of theology. He held his office till his resignation in 1830; "bringing to it"—to use the words of one of his associates in the Divinity School, still living and honoured among us—"his large and ever-increasing stores of knowledge; imparting it in the clearest manner; never dogmatizing, in an ill sense of the word; but, on the contrary, fortifying his doctrines, solemnly and deliberately established in his own mind, with all the arguments and proofs that his critical studies and logical power could furnish." In 1821, he was married to Miss Catherine Eliot, daughter of Samuel Eliot, Esq., a wealthy and highly-respected merchant of Boston, and a munificent benefactor of the College, whose son, Charles Eliot, a young man of rare promise, early cut off, had been Mr. Norton's intimate coadjutor and friend. It is sufficient to say that in this union he found all the happiness which earth has to give, and all that the truest sympathy and love can bestow. In 1822, he was bereaved of another of the dear friends whose society had been among the choicest blessings of his life,—the highly-gifted and pure-minded Frisbie. He delivered an address before the University at his interment, and the following year published a collection of his literary remains, with a short memoir. In the discussions which took place in 1824-25, respecting the condition and wants of the College, and the relation between the Corporation and the Immediate Government, he took a prominent part both with voice and pen. In 1824, he published his "Remarks on a Report of a Committee of the Board of Overseers," proposing certain changes in the instruction and discipline of the College. In February, 1825, he appeared before the Board of Overseers in behalf of the memorial of the Resident Instructors, relative to "the mode in which, according to the charter of the institution, the Corporation of the same ought of right to be constituted." Professor, now Hon. Edward Everett, spoke in the morning, and Mr. Norton in the afternoon and evening, in support of the memorial. Mr. Norton's speech was afterwards published. His admiration of the poetry of Mrs. Hemans induced him, in 1826, to undertake the collection and re-publication of her works in this country, in a style suited to his estimation of their merits; and in an article in the Examiner during that year, followed by other articles on the same subject at different times, he laboured to impress on the public mind his own sense of their richness and beauty. The following year (1827), partly for the benefit of his health, partly for the enjoyment of the tour, he went to England. He enjoyed so much during this visit, and formed so many pleasant acquaintances, especially with those whom he had long admired in their writings (Mrs. Hemans and Miss Edgeworth among others), that, in a career so quiet as his for the most part was, it took its place among the most interesting recollections of his life. After the resignation of his Professorship, in 1830, he continued to devote himself to literary and theological pursuits. At the earnest solicitation of a friend (Rev. Wm. Ware, we believe), urging the re-publication of his article on "Stuart's Letters to Channing," he undertook to revise and enlarge it; and the result of his labours—a new work in fact, the most able, thorough and learned refutation of the Trinitarian doctrine that has yet appeared—was given to the press in 1833, under the title of "A Statement of Reasons for not believing the Doctrines of Trinitarians concerning the Nature of God and the Person of Christ." In 1833-34, he edited, in connection with his friend, Charles Folsom, Esq., "The Select Journal of Foreign Periodical Literature," a quarterly publication, the plan and object of which are to some extent indicated by the title. It contained also remarks and criticisms by the editors, and some longer articles by Mr. Norton. In 1837, he published the first volume of his elaborate work on

the "Genuineness of the Gospels." In 1839, at the invitation of the Alumni of the Divinity School, he delivered the annual discourse before them, afterwards published, "On the Latest Form of Infidelity." Those who remember him as he appeared on that occasion, speaking to many of them for the last time, will not soon forget the impressions of that day, deepened by the evident feebleness of his health, by his slow, impressive utterance, and the "sweetly solemn" tones of that well-known voice, speaking out with slightly tremulous earnestness the deep convictions of a truth-loving, Christ-loving man, as with eagle eye he saw danger in the distance, where others saw only an angel of light, and with a prophet's earnestness sounded the alarm. The publication of Mr. Norton's discourse led to a controversy, in which he further illustrated and defended the views which he had expressed respecting the "Modern German School of Infidelity."

In 1844 appeared the second and third volumes of his work on the "Genuineness of the Gospels," completing the important and laborious investigation, which had occupied him for so many years, of the historical evidence on this subject. With the exception of his volume of "Tracts on Christianity," printed in 1852, composed chiefly of the larger essays and discourses which had before appeared in a separate form, this was his last published book.

Mr. Norton's life, certainly the most prominent portion of it, moved through sunshine. Clouded as it was by occasional bereavement, the common lot, and by the infirm health of his latter days, it was yet, in other respects, a singularly happy one. He was surrounded with every earthly blessing. He had within his reach all that can feed the intellect or gratify the taste. He had leisure and opportunity for his chosen work. And all around him was an atmosphere of purity and peace. His strong and tender affections bloomed fresh and green to the last, in the sunny light of a Christian home. He loved and was loved, where to love and to be loved is a man's joy and crown. He had both the means and the heart to do good. And so, in tranquil labour, in calm reflection, in grave discussion of high themes, or in the play of cheerful conversation, amid the books and the friends he loved, "faded his late declining years away." His strength had been for a long time very gradually failing, as by the decay of a premature old age. In the autumn of 1849, it was suddenly prostrated by a severe illness, from the effects of which he never entirely recovered. By the advice of his physician, he passed the following summer at Newport, with such great and decided benefit to his health from the change of air, that it was resolved to make it in future his summer residence. From the beginning of the last season, however, it was evident that his strength was declining, and that the bracing sea-breeze had lost its power to restore it. He became more and more feeble, till, at the close of the summer, he was unable to leave his room; but his mind remained strong and unclouded almost to the last. He was fully aware that the end drew nigh. And he met death, as we should expect that he above most men would meet it, with all a Christian's firmness, tranquilly, trustingly, with a hope full of immortality, reposing on the bosom of the Father. His patience, serenity, gentleness, his calm faith in God, the heavenliness of his spirit, the sweetness of his smile, illumined and sanctified the house of death. He gradually sunk away, till on Sunday evening, Sept. 18, the quivering flame of life went out, and the shining light within ascended to the Father of lights.

The life of Mr. Norton was that of a diligent student and thinker, doing his work in the still air of the library, and withdrawn from the stir and rush of the great world, yet not indifferent to its movements, nor unconcerned in its welfare. He mingled little in political affairs, though in them, as in everything else, he had his own distinct judgment and decided action, when the time called. He took no prominent part in the moral reforms of the day. A lover of his country, a lover of his kind, he expressed his patriotism and his philanthropy in quiet, individual ways. Whatever he did for others, there was no sounding of a trumpet before him. He went little into general society. He had enough, as we have seen, to occupy his time and his thoughts, without going out of his little world into the larger.

He was never idle; but he chose to labour in his own way, apart from the crowd. He knew that he should labour more happily and more usefully so. He kept aloof from public excitements. He had no taste for public meetings. He had not the showy, popular gifts which fit a man for the speeches of the platform; nor the impulsive social

temperament which throws itself into the boiling current of the times. He was, both by nature and on principle, disinclined to enter into the associated movements of denominational warfare. He objected to the Unitarian name. He did not favour the formation of the Unitarian Association. On this point he differed decidedly, but quietly and amicably, from the majority of his brethren. No man prized the truths of liberal Christianity more highly than he, or held them with a firmer grasp; but he believed that they would make their way more surely, and in the end more rapidly, with less irritating friction against the popular modes of faith, and with less peril, both from without and from within, if left to the quiet channels of individual speech and individual effort. He therefore studiously kept aloof from any distinct, formal organization, even for the maintenance and diffusion of doctrines dearer to him than life.

That which we think would be first and above all remembered by those who had the happiness to enjoy his friendship and to listen to his wise discourse, whether in the lecture-room or in his delightful home, was the peculiar devoutness of his spirit,—the profoundly religious tone of thought and of sentiment which seemed to form the atmosphere in which he lived,--the unformal, unostentatious, but deep piety, so perfectly sincere and unaffected, that made his presence like the air of a temple,—the ever-present sense of those higher relations in which we stand to God and to eternity, springing naturally out of that strong faith in Christ and in his truth which had struck down its roots into his whole being. Purity of heart, singleness of purpose, devotion to duty, integrity of dealing, perfect openness and honourableness in all the affairs of life, marked his whole career. Truth —truth in thought, truth in speech, truth in manner, truth in conduct—shone through his life. He especially honoured it in others; it made a vital part of his own being. All shams and falsehoods, all equivocations and manœuvring, all forms of cant and hypocrisy, and all affectations of every kind, were therefore peculiarly offensive to his sincere and upright spirit.

A most pure and gifted spirit has gone from us to join the host that "have crossed the flood." He has ascended from the study of God's word and works in this lower world, where, with all his knowledge, he could know but in part, to the study of God's word and works in that more glorious sphere, where, with Buckminster and Eliot, he will know even as he is known.

October 16, SARAH, eldest surviving daughter of Mr. Frederic COOPER, of Chichester. This amiable young person, from whose gentle disposition and religious turn of mind her parents fondly hoped to have much pleasure for many years, it pleased Divine Providence to take from them at the interesting age of seventeen, after a painful and lingering illness; under which her Christian fortitude and firm reliance on the Divine wisdom and goodness sustained her, enabling her to exhibit to her surrounding friends a beautiful example of the purest resignation. Young as she was, she had for some time been, when health permitted, an attendant at her Lord's appointed ordinance. Her religious views were strictly Unitarian, and the comfortable efficacy of this creed in the prospect of death was never more displayed than in this instance. Her funeral sermon was preached on the following Sunday by the Rev. J. Fullagar, who considered death, as described by our Lord, under the pleasing emblem of sleep, taking for his text the remark of Jesus, preserved by three of the Evangelists, in regard to the ruler's daughter—"The maid is not dead, but sleepeth;" from which, without entering on the question of the present state of those removed, several consolatory and practical reflections were offered; but if the idea of the amiable Dr. Doddridge is allowable, the parents in this case may apply it to their lamented child:

"Thy saints in earlier life remov'd,
In sweeter accents sing,
And bless the swiftness of their flight,
Which bore them to their King."

Oct. 29, at Marshfield, Gloucestershire, EMILY, third daughter of the late Joseph T. WOODWARD, aged 46, after a long illness borne with exemplary resignation and patience. Her mortal remains repose in the cemetery of the chapel endowed by the pious care of ancestors more than a century ago, and in which from infancy she humbly and faithfully worshiped her Almighty Father.

Nov. 18, at the house of her son-in-law, Mr. John Coates, Seedley Terrace, Manchester, aged 75, RACHEL, relict of

the late Joseph HEALD, Esq., of Wakefield, formerly of London. On the death of her unmarried daughter in July, 1852, Mrs. Heald had removed from her circle of intimate and attached friends at Wakefield, in order to reside near her children and grandchildren in the neighbourhood of Manchester. Exempt from all the infirmities of age (except rheumatism and resulting lameness), and blest with a cheerful, active mind and kindliest social feelings, her friends did not look upon her as in the decline of life, till an attack of jaundice left her strength prostrate beyond recovery, when, with firm heart and true Christian faith, she read at once and welcomed her coming change. It came in perfect peace. Her remains were interred in the Westgate chapel-yard, Wakefield, with those of her husband. Her memory is dear to all who frequent the house where they and theirs were so long known as earnest worshipers.

November 26, at Wareham, aged 48, J. WILLIAM SQUIRE, Manager of the National Provincial Bank. He was remarkable for the clearness and accuracy of his knowledge of all matters connected with his profession, for his strict and inflexible integrity, for the prompt as well as faithful attention given by him to the duties of his responsible situation. In religion a Unitarian Christian, in politics a Liberal,—conscientious, firm and consistent in the advocacy and maintenance of his principles. To his bereaved family his loss is irreparable. Deeply also is it regretted by many who differed widely from him both in politics and religion.

Dec. 5, at Honiton, in the 87th year of his age, Mr. W. MURCH. It can scarcely be said that private affection alone requires some notice of this much-respected man in his favourite Magazine. Enough, it is true, to justify such notice might be found in a long life marked by arduous struggles with difficulties, by unbending rectitude, by uniform cheerfulness and by manly piety. But there are circumstances connected with his public character which, while they lead his family and friends to cherish his memory with more than common regard, may induce some who are beyond their circle to improve the talents committed to their care.

It was Mr. Murch's lot in early life, though belonging to an old family of liberal Nonconformists long settled at Honiton, to find that without great efforts the cause which they loved could not be upheld. In conjunction, therefore, with a very few, he founded the little chapel in which the Unitarian congregation of that town now assemble, and, according to his means, steadily and zealously supported its interests through a large part of a century. During the illness or absence of the stated minister, it often devolved upon him to conduct the services, which, whatever might be their intrinsic merit, derived no little value from the earnest, truthful character of the reader. Nor should it fail to be recorded here that Mr. Murch was one of the few who, more than sixty years ago, met at a country house in an obscure district to take measures for forming the Western Unitarian Society. No provincial association of the kind then existed; and all who are aware of the spirit which prevailed throughout England in 1792,—the spirit which kindled the fires of Birmingham and exiled Priestley to a distant land, can form some idea of the courage and self-forgetfulness which such an undertaking required.

The subject of this notice, in common with other men, like-minded, of the same period, suffered for his principles. His worldly interests were obscured, and for a time at least no small amount of social persecution fell to his lot. Yet was there never aught that was uncourteous towards a religious or political opponent; on the contrary, a generous forbearance, and a desire to overcome evil with good. If anger were at any time felt, it was when corruption pervaded all classes at the parliamentary elections in his native town; for he saw that thus both rich and poor were permanently degraded. In this respect, as well as many others, he lived to see, though not so great an improvement as he could have wished, yet a considerable diminution of bad influences. Afflicted with paralysis during the last thirty-two years, he was withdrawn from the more active scenes of life. The blessing, however, to him beyond all price, of being able to study the Scriptures and attend public worship, was still spared to him. These, with family companionship, formed his chief delight through all those long and quiet years. The days of his appointed time he waited patiently till his change came, and few have been better able to say at last with the gifted apostle, "I have fought the good fight, I have finished my course."

THE

CHRISTIAN REFORMER.

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THE CORRESPONDENCE OF THOMAS GRAY.*

Gray has taken his place in the temple of fame, in spite of the critics, both contemporary and of later date. His poems, which were at the time of their publication received with indifference and presently assailed with all kinds of critical objections, have fixed themselves immoveably in the minds of his countrymen. Putting Shakespeare and Milton aside, there is not an English poet more frequently quoted or alluded to than Gray; and this fact, considering the very small number of his lines, is a remarkable proof of popular estimation. He was entitled to hold criticism very cheap, and to think (as he did) "even a bad verse as good a thing, or better, than the best observation that ever was made upon it."

The volume to which we desire to call our readers' attention contains some striking illustrations of the blindness of public opinion, in the first instance, to Gray's merits. Writing to Hurd, soon after the publication of some of his Odes, Gray says,

"As your acquaintance in the University (you say) do me the honour to admire, it would be ungenerous in me not to give them notice that they are doing a very unfashionable thing, for all people of condition are agreed not to admire, nor even to understand: one very great man, writing to an acquaintance of his and mine, says that he had read them seven or eight times, and that now, when he next sees him, he shall not have above thirty questions to ask. Another, a peer, believes that the last stanza of the Second Ode relates to King Charles the First and Oliver Cromwell. Even my friends tell me they do not succeed, and write me moving topics of consolation on that head; in short, I have heard of nobody but a player and a doctor of divinity† that profess their esteem for them. Oh yes! a lady of quality, a friend of Mason's, who is a great reader. She knew there was a compliment to Dryden, but never suspected there was anything said about Shakspeare or Milton, till it was explained to her; and wishes that there had been titles prefixed to tell what they were about."—Pp. 94, 95.

To his friend Mason he writes soon after,

"I would not have put another note to save the souls of all the owls

* The Correspondence of Thomas Gray and William Mason; to which are added some Letters addressed by Gray to the Rev. James Brown, D.D., Master of Pembroke College, Cambridge. With Notes and Illustrations by the Rev. John Mitford, Vicar of Benhall. 8vo. Pp. 488. Bentley. 1853.

† "Garrick and Dr. Warburton. Garrick wrote some verses in their praise.

in London. It is extremely well as it is—nobody understands me, and I am perfectly satisfied. Even the Critical Review (Mr. Franklin, I am told), that is rapt and surprised and shudders at me, yet mistakes the Æolian lyre for the harp of Æolus, which, indeed, as he observes, is a very bad instrument to dance to. If you hear anything (though it is not very likely, for I know my day is over), you will tell me. Lord Lyttelton and Mr. Shenstone admire me, but wish I had been a little clearer. Mr. (Palmyra) Wood owns himself disappointed in his expectations. Your enemy, Dr. Brown, says I am the best thing in the language. Mr. Fox, supposing the Bard sung his song but once over, does not wonder if Edward the First did not understand him. This last criticism is rather unhappy, for though it had been sung a hundred times under his window, it was absolutely impossible King Edward should understand him; but that is no reason for Mr. Fox, who lives almost 500 years after him. It is very well; the next thing I print shall be in Welch,—that's all."—Pp. 99, 100.

It must be mentioned to Horace Walpole's credit, that he perceived the "amazing" merit of these Odes,—the first production of the press of Strawberry Hill, "a very honourable opening,"—and said of them, "They are Greek, they are Pindaric, they are sublime!" He vainly strove, indeed, to induce Gray to diminish the obscurity complained of, by the addition of more notes. The poet said, perhaps more tersely than truly, "Whatever wants to be explained, don't deserve to be." Applied to wit, this *dictum* is undeniable; it must flash upon the mind with the rapidity of lightning, and will no more bear the tedious process of explanation, than lightning will submit to the chemist's analysis. But there are in all great poets passages which contain remote and mysterious allusions, which add greatly to the reader's pleasure when brought to light by intelligent criticism. Shenstone proved himself a better critic than he was a poet, when he said that Gray "possessed a poetical vein fraught with the noblest and sublimest images, and a mind fraught with the more masculine parts of learning." In these wise and timely words is well expressed what is now the all but universal estimate of Gray's poetical genius. How different are they from the frigid, carping words of Dr. Johnson, in his Life of the poet, a performance in which he coldly does justice to the character of the man, but is harshly unjust to the poet.

These remarks are not otherwise than *apropos* to the volume before us. The letters now for the first time published by Mr. Mitford were known to Gray's literary executor and biographer, Mason (a large proportion of them, indeed, were addressed to him); but he made his selections timidly and guardedly, knowing that Gray was not generally understood or appreciated. On this point Mr. Mitford speaks in his Preface with equal candour and force:

"It may perhaps be asked, why a narrative containing a more complete account of the circumstances of Gray's life, which would have

included also a fuller mention of his friends, did not appear in Mason's Memoirs—a work that has formed the foundation of all subsequent biographies. That volume, which was dedicated by a grateful hand to the memory of his illustrious friend, and which has been ever esteemed a model of elegant composition and structure, was made with great and careful consideration of the duty to be performed, and with an unusual delicacy in the selection of the materials; and this was deemed requisite at the time, which followed so closely on Gray's death. Notwithstanding the general brightness of the poet's reputation, and the consent of the 'chosen few' in the admission of his superior genius, the Elegy was in truth the only one of his poems that was universally popular." * * "Mason, therefore, was careful in the additions he made to what already had appeared, and did not even dare to present that beautiful torso or fragment alluded to in the note without repairing and completing it with his own hands. While to enlarge the circle of personal anecdote, and to admit the public with open confidence into a more intimate knowledge of Gray's private life and habits of intercourse, Mason would have considered as almost treacherous to his friend, as it was also directly opposed to his own temper and conduct, which was, to all but his intimate friends, cold and reserved, and not without a disposition to form austere and perhaps unfavourable judgments of others.

"Vigilantly to guard Gray's memory from any attack upon it, nor by imprudent or incautious admissions of his own to afford ground for critical animadversion or envious cavil, was his object. For this he kept some poetical pieces in reserve; for this he used the large epistolary stores, placed from various quarters in his hands, with a severe œconomy of selection; and, with this in view, he abridged and transposed the letters he did publish so, that scarcely one is entire or unaltered. Yet that Mason performed his work of love in the best manner it could have been done, must be acknowledged; and into no other hands could it have been with such safety entrusted, for there were then difficulties in more freely opening the volume of private life. Within the walls of the university and without, there were private jealousies and personal animosities that might have been awakened; and in one or two instances, where Mason has seemed to break through his usual chain of reserve, I question whether he was not incited by the dislike which he himself felt for the persons held up to ridicule and contempt by his friend."—Pp. ix—xiv.

As a letter-writer, Gray possessed qualifications which ensured excellence. His learning, taste and humour are obvious qualifications. He was too much of the gentleman ever to allow his learning to betray him into pedantry. He was not a general admirer, but he was a fast friend; the channel in which his kind feelings ran was the deeper from their not being divided into many streams. He was not blind to the follies even of friends; and nowhere is the force of good-natured ridicule, which strikes the folly but spares the friend, better shewn than in Gray's letters. The tinge of melancholy in his character, inherited from his father, was not abated by a life of celibacy and comparative seclusion. It served, however, to give individuality to his views and expressions. To him, as to Cowper, letter-writing was a useful

exercise of both body and mind; and both probably seized the pen, and wielded it with most power, when the clouds of dejection were dispersing and sunshine was returning to the mind. Gray was a very calm spectator of life and the world. He was little moved by the passions which swayed those around him. For money he cared little, yet made a prudent and often very charitable use of what little he had. Ambition did not sway him. Hence he stopped abruptly in the study of the law; and, though gifted with stores of learning beyond most even of distinguished University men, he turned it to little account, not even reading lectures after his appointment to a Professor's chair. It is true the appointment came near the close of life, and when his powers were enfeebled by disease. Had he received this post earlier, at the time when, at the earnest instigation of friends, he solicited it from Lord Bute, the result might have been different. That Minister served his master with characteristic zeal, in refusing the chair to the man of learning and genius *who was a Whig*, and bestowing it on a Mr. Brocket, whose sole distinction it was that he had been tutor to a Cumberland Baronet, Sir James Lowther, whose ideas were in their little range as despotic and barbarous as those of the Emperor Nicholas now are.

Gray's residence at Cambridge is a singular part of his history, considering his aversion to the place, or rather to most of the inmates of the University. It was a feeling which sprung up during his early residence in Peterhouse, and remained with him to the close of his life. Writing to West in 1736, he expressed this feeling strongly:

"You must know that I do not take degrees, and after this term shall have nothing more of College impertinences to undergo, which I trust will be some pleasure to you, as it is a great one to me. I have endured lectures daily and hourly since I came last, supported by the hopes of being shortly at full liberty to give up myself to my friends and classical companions, who, poor souls! though I see them fallen into great contempt with most people here, yet I cannot help sticking to them, and out of a spirit of obstinacy (I think) love them the better for it; and indeed what can I do else? Must I plunge into metaphysics? Alas! I cannot see in the dark; nature has not furnished me with the optics of a cat. Must I pore upon mathematics? Alas! I cannot see in too much light; I am no eagle. It is very possible that two and two make four, but I would not give four farthings to demonstrate this ever so clearly; and if these be the profits of life, give me the amusements of it. The people I behold all around me, it seems, know all this and more; and yet I do not know one of them who inspires me with any ambition of being like him. Surely it was of this place, now Cambridge, but formerly known by the name of Babylon, that the prophet spoke when he said, 'The wild beasts of the desert shall dwell there, and their houses shall be full of doleful creatures, and owls shall build there, and satyrs shall dance there; the forts and towers shall be a den for ever, a joy of wild asses; there shall the great owl make her nest, and lay and

hatch and gather under her shadow; it shall be a court of dragons; the screech-owl also shall rest there, and find for herself a place of rest.' You see here is a pretty collection of desolate animals, which is verified in this town to a tittle, and perhaps it may also allude to your habitation (Oxford), for you know all types may be taken by abundance of handles; however, I defy your owls to match mine."

He was accustomed to describe the University as a charming place of residence *when empty*. Indolence, deep drinking and Jacobite politics, were the characteristics during the first half of the eighteenth century of the Fellows of Cambridge, and with none of these tastes had he any sympathy. His retired manners and occasional eccentricity kept his neighbours at the University aloof. We find him deploring the death of Dr. Middleton, as that event deprived him of the only house of call he had in Cambridge where he could enjoy lettered talk. At Peterhouse he was ill-used; his quiet intentionally disturbed by the unbecoming and riotous manners of certain youths of fortune who lived on the same staircase, and slight heed was taken of the complaint which he lodged with the head of the house. He transferred his residence to Pembroke Hall. He treated this little era in his life very coolly, only saying that "he had left his lodgings because the rooms were noisy and the people of the house uncivil." Mason accounts for his continuing at Cambridge by his narrow circumstances and the necessity of being near libraries. Mr. Mitford attempts, not very successfully nor with due regard to the facts of the case, an apology for the indifference to Gray shewn by his University:

"The university in which Gray resided so large a portion of his life, could not with justice be censured if it did not bestow its voluntary honours on one who lived there as a private person, almost unconnected with it, and without any official capacity or rank; nor could he be said to be neglected, whose characteristic reserve forbade any ready approach to him; but he was treated with the general respect due to his great talents and acquirements, and some few of the most enlightened and illustrious members of the society are ranked among his friends. In his later years, from growing infirmity, he did not often appear in public, unless occasionally a day of sunshine, and the softer breath of spring, allured him to the Botanic Garden, to watch the progress of vegetation (one of his daily occupations in his own rooms), and to make an addition to his floral calendar. Beyond his own college, therefore, he was personally but little known; and his studies and pursuits were totally unconnected with those of the society among which he lived."—Pp. xv, xvi.

He adds, in a note,—

"These observations have been occasioned by the remark made by a late writer, 'Cambridge, indeed, though honoured by the education of almost all the great poets of our country, has not been very propitious to the votaries of the Muse. Spenser, Milton, Dryden, Cowley, Otway and Gray, were dismissed by *their respective* societies, if not without an

acknowledgment, at least without the reward of their genius,' &c. To this reproach the university, I think, may readily find an answer from a better hand than mine:

Non nostrum est, inquam, tantas attingere laudes."—P. xvi.

One effect of Gray's constant residence in the midst of fine libraries was, that he became an omnivorous reader, and, to the serious loss of posterity, gave way to a growing distaste to writing. A considerable portion of his poetry was composed when he was at a distance from books, at Stoke for instance. Having nothing to read, he betook himself as by necessity to composition; for it was a saying of his, "to be employed is to be happy." It is true that his letters contain many allusions to the charms of idleness, but many of these sayings were satirical darts aimed at the University, the prevailing spirit of which, he said, was idleness.

How humorously does he, in writing to Dr. Wharton, amplify this idea!

"You write so feelingly to Mr. Brown, and represent your abandoned condition in terms so touching, that what gratitude could not effect in several months, compassion has brought about in a few days, and broke that strong attachment, or rather allegiance, which I and all here owe to our sovereign Lady and Mistress, the President of Presidents and Head of Heads (if I may be permitted to pronounce her name, that ineffable Octogrammaton), the power of Laziness. You must know she had been pleased to appoint me (in preference to so many old servants of hers, who had spent their whole lives in qualifying themselves for the office) Grand Picker of Straws and Push-pin Player to her Superiority (for that is her title). The first is much in the nature of Lord President of the Council, and the other like the Groom-Porter, only without the profit; but as they are both things of very great honour in this country, I considered with myself the load of envy attending such great charges; and besides (between you and me), I found myself unable to support the fatigue of keeping up the appearance that persons of such dignity must do, so I thought proper to decline it, and excused myself as well as I could."

How little Gray was liable to the charge of idleness, Mr. Mitford has excellently shewn in the Preface to this volume:

"Gray, during the chief part of his life, kept a ***daily*** record of the blowing of flowers, the leafing of trees, the state of the thermometer, the quarter from which the wind blew, and the falling of rain: these he entered into his pocket journals, in his delicate and correct handwriting, with the utmost precision, and sometimes into a naturalist's calendar in addition."—P. xvi.

"His library bore witness to an extent of curiosity, a perseverance of research, and an accuracy of observation, with a minute diligence in recording what he had gained, and gathering in the harvest of the day, that is hardly to be paralleled in any one who was so gifted with original genius, and the power of forming his own creations of thought. Moreover, this indefatigable attention was not always devoted to the accomplishment of any one particular object, or the completion of any favourite inquiry, but extended over every branch of literature remote

from common curiosity, and was pursued through the minutest and most distant channels of research; so that on many subjects it would appear as pointing to no other end but that of making time subservient to the abstract investigation of truth, and the general enlargement of knowledge. It was said of a contemporary of his, 'that he never touched any subject which he did not adorn;'* but of Gray it may with as much truth be observed, that he seldom closed his laborious inquiries till he had exhausted the means of further investigation. To him, the Genealogical Researches of Dugdale were incomplete; the scientific language of Linnæus imperfect; and the History of the Chinese Dynasties, in fifteen quarto volumes, by Grosier, needed his verbal corrections, and supplemental improvements, before it was worthy of being enrolled in the archives of Pekin."—Pp. xix, xx.

Occasionally Gray resided in London, his attraction there being the library, then in its infancy, of the British Museum. Some amusing passages in these letters refer to this matter:

"I am just settled in my new habitation in Southampton Row; and, though a solitary and dispirited creature, not unquiet, nor wholly unpleasant to myself. The Museum will be my chief amusement. I this day passed through the jaws of a great leviathan, that lay in my way, into the belly of Dr. Templeman, superintendent of the reading-room, who congratulated himself on the sight of so much good company. We were,—a man that writes for Lord Royston; a man that writes for Dr. Burton, of York; a third that writes for the Emperor of Germany, or Dr. Pocock, for he speaks the worst English I ever heard; Dr. Stukeley, who writes for himself, the very worst person he could write for; and I, who only read to know if there were any thing worth writing, and that not without some difficulty. I find that they printed one thousand copies of the Harleian Catalogue, and have sold four score; that they have 900*l.* a-year income, and spend 1,300*l.*, and that they are building apartments for the under-keepers, so I expect in winter to see the collection advertised, and set to auction."—Pp. 82—84.

We have already alluded to the growth of eccentricity in Gray. It appears as early as 1758, when, writing to Mason, he says, "I keep an owl in the garden as like me as it can stare; only I do not eat raw meat, nor bite people by the fingers." (P. 150.) His more serious thoughts on his position are beautifully expressed in a letter to Mason, written a little before:

"A life spent out of the world has its hours of despondence, its inconveniences, its sufferings, as numerous and as real (though not quite of the same sort) as a life spent in the midst of it. The power we have, when we will exert it, over our own minds, joined to a little strength and consolation, nay, a little pride we catch from those that seem to love us, is our only support in either of these conditions. I am sensible I cannot return to you so much of this assistance as I have received from you. I can only tell you that one who has far more reason than you (I hope) will ever have to look on life with something worse than indifference, is yet no enemy to it, and can look backward on many bitter

* "Dr. Johnson said of Goldsmith, 'Nullum tetigit quod non ornavit,' though in Latinity somewhat dubious.

moments partly with satisfaction, and partly with patience, and forward, too, on a scene not very promising, with some hope and some expectations of a better day."—P. 116.

The addition made by this volume to Gray's letters is valuable and interesting. It is not to be expected that they will possess the sustained character and interest of the letters originally selected by Mason for publication; but they contain some racy bits in no respect inferior to the best portions of the original series. Mr. Mitford has performed his editorial work with much industry, and will of course be forgiven for now and then attempting to shield clergymen, bishops and the Universities from Gray's sharp and epigrammatic blows. We select almost at random a few passages.

Amongst the persons mentioned more than once by Gray is Dr. Thomas Chapman, the Master of Magdalen College, Cambridge, whom the poet sometimes met at Old Park, near Durham, when visiting Dr. Wharton. Chapman, in addition to his Mastership, held a valuable Prebend's stall at Durham. He was the Dr. Chapman stigmatized by Hurd in a letter to Warburton as "a vain and busy man, who had not virtue enough to prefer a long and valuable friendship to the slightest, nay, almost to no prospect of interest." In the letters published by Mason, there is an amusing account of a speech at the installation of the Duke of Newcastle as Chancellor. The orator, unnamed by Mason, was Chapman.

"Our friend ——'s zeal and eloquence surpassed all powers of description. Vesuvio in an eruption was not more violent than his utterance, nor (since I am at my mountains) Pelion, with all its pine-trees in a storm of wind, more impetuous in his action; and yet the senate-house still stands, and (I thank God) we are all safe and well at your service. I was ready to sink for him, and scarce dared to look about me, when I was sure it was all over, but soon found I might have spared my confusion; all people joined to applaud him. * * For the rest of the performances, they were just what they usually are. Every one, while it lasted, was very gay and very busy in the morning, and very owlish and very tipsy at night. I make no exceptions, from the Chancellor to Blue-coat."

All judicious readers of Gray will remember his letter to Dr. Clarke, giving the account of the death, in 1760, of a nameless Cambridge Doctor. The story re-appears in the present volume in a letter to Mason, and refers to the same Dr. Chapman:

"Your friend Dr. Ch. died of a looseness: about a week before, he eat five large mackerel, full of roe, to his own share; but what gave the finishing stroke was a turbot, on Trinity Sunday, of which he left but very little for the company. Of the mackerel I have eyewitnesses, so the turbot may well find credit. He has left, I am told, 15,000*l.* behind him."—P. 217.

In the letter to Clarke, Gray says of this voracious Dr., "After

this sixth fish he never held up his head more;" and adds, "They say he made a very good end."

The visits of the Duke of Newcastle as Chancellor to Cambridge, stirred up all Gray's spleen. He figures frequently in these letters under the nickname of Fobus. The dislike was mutual. The Duke, according to Mason,* not being able to make out Gray to be either a Tory or a Jacobite, his usual mode of designating those whom he disliked, called him a "Republican." "That old fizzling Duke is coming here again, but I hope to be gone first, to hear speeches in his new library." Dr. Warner (Mr. Mitford says) described the Duke's peculiarity of manner by the words, "The old *hubble-bubble* Duke."

In 1760, there was a certain Dr. Robert Plumptre, who held two Cambridgeshire livings, Wimpole and Whadden, and who was President of Queen's College and Professor of Casuistry, and afterwards a Prebendary of Norwich. Of him Gray thus writes to Mason:

"Your friend Dr. Plumptre has lately sat for his picture to Wilson. The motto, in large letters (the measure of which he himself prescribed), is, 'Non magna loquimur, sed vivimus:' *i.e.* 'We don't say much, but we hold good livings.'"—P. 195.

Here we have a story of Archbishop Secker and his assiduous worship of a new King (George III.), of whom Horace Walpole says, he "certainly did not want parts or worldliness:"

"The Bishop is the most assiduous of courtiers, standing for ever upright in the midst of a thousand ladies. The other day he trod on the toes of the Duke, who turned to him (for he made no sort of excuse), and said aloud, 'If your Grace is so eager to make your court, that is the way' (pointing towards the king); and then to the Count de Fuentes, 'You see priests are the same in this country as in yours.'"—P. 229.

Under the date Dec. 10, 1760, we have two good anecdotes of George III. They occur in a letter to Mason.

"I am sorry you went so soon out of town, because you lost your share in his Majesty's reproof to his chaplains: 'I desire those gentlemen may be told that I come here to praise God, and not to hear my own praises.' Kitt Wilson was, I think, the person that had been preaching. This and another thing I have been told give me great hopes of the young man. Fobus was asking him what sum it was his pleasure should be laid out on the next election? 'Nothing, my lord.'

* Nor did Mason love the Duke more than his friend did. Witness the following anecdote in a letter from Mason to Gray: "I cannot finish my letter without telling you an excellent story of Fobus. On the death of the laureat, Lord Barrington told him he was very glad to find that I was not to succeed, because it would be a shame to employ me in writing such stuff as birth-day odes. Fobus said he did not know me. Lord B. stared, and told him he wondered at that, 'for that he of all people ought to know me.' Still Fobus was ignorant; in short, Lord B. was obliged to rattle the Installation Ode in his ears before Fobus would own to the least bit of remembrance. Pray tell this story to everybody; it is matter of fact, and I think to both our credits."—Pp. 121, 122.

The duke stared, and said, 'Sir?' 'Nothing, I say, my lord; I desire to be tried by my country.'"—Pp. 236, 237.

As George III. increased in kingcraft, he became more tolerant of clerical flattery and of bribery and corruption at elections.

Mr. Mitford gives us in this interesting volume some letters to Mason which that gentleman had in his Life and Letters of Gray either mutilated or suppressed. Here is some prudential advice to the parson, when his fortunes were but in their infant state:

"Pray make your bargain with all the circumspection and selfishness of an old hunks; when you are grown as rich as Crœsus, do not grow too good-for-nothing,—a little good-for-nothing to be sure you will grow; every body does so in proportion to their circumstances, else, indeed, what should we do with one's money? My third sentence is, do not anticipate your revenues, and live upon air till you know what you are worth."—P. 25.

The least agreeable portions of the volume are the criticisms by Gray on Mason's verses. This was a sad waste of power and time, for they were the immature effusions of at the best a sorry muse. "You make no more of writing an ode," said Gray with severe truth to his friend, "and of throwing it into the fire, than of buckling and unbuckling your shoe."

The beginning of his letter to Mason on his appointment to a chaplaincy at Court, is worth all the criticisms on the chaplain's verses:

"You are welcome to the land of the living, to the sunshine of a court, to the dirt of a chaplain's table, to the society of Dr. Squire and Dr. Chapman. Have you set out, as Dr. Cobden ended, with a sermon against adultery? or do you, with deep mortification and a Christian sense of your own nothingness, read prayers to Princess Emily* while she is putting on her dress? Pray acquaint me with the whole ceremonial, and how your first preachment succeeded; whether you have heard of any body that renounced their election, or made restitution to the Exchequer; whether you saw any woman trample her pompons under foot, or spit upon her handkerchief to wipe off the rouge."—Pp. 97—99.

After much waiting and many disappointments, Mason obtained a precentorship and canonry in York Minster. Here are his friend's congratulations, in which the satire is fully equal to the humour:

"It is a mercy that old men are mortal, and that dignified clergymen know how to keep their word. I heartily rejoice with you in your establishment, and with myself that I have lived to see it—to see your

* "Compare the anecdote in Walpole's Reminiscences. 'While the Queen *(Caroline)* dressed, prayers used to be read in the outer room, where hung a naked Venus. Mrs. Selwyn, bed-chamber woman in waiting, was ordered one day to bid the chaplain, Dr. Maddox, afterwards Bishop of Worcester, begin the service. He said archly, 'and a very proper altar-piece, Madam.' Queen Anne had the same custom, and once ordering the door to be shut while she *shifted*, the chaplain stopped. The Queen sent to ask why he did not proceed. He replied, 'He would not whistle the word of God through the keyhole.'

insatiable mouth stopped, and your anxious perriwig at rest and slumbering in a stall. The Bishop of London, you see, is dead; there is a fine opening. Is there nothing farther to tempt you? Feel your own pulse, and answer me seriously. It rains precentorships; you have only to hold up your skirt and catch them.

"I long to embrace you in your way to court."—Pp. 284, 285.

Gray was a moderate admirer of Sterne's sermons, won to them by their pathos. Here he states his views respecting sermons:

"I have long thought of reading Jeremy Taylor, for I am persuaded that chopping logic in the pulpit, as our divines have done ever since the Revolution, is not the thing; but that imagination and warmth of expression are in their place there as much as on the stage, moderated however, and chastised a little by the purity and severity of religion." P. 251.

We must close our extracts from the letters with Gray's account of the Coronation in 1761:

"I set out at half an hour past four in the morning for the Coronation, and (in the midst of perils and dangers) arrived very safe at my Lord Chamberlain's box in Westminster Hall. It was on the left hand of the throne, over that appropriated to the foreign ministers. Opposite to us was the box of the Earl Marshal and other great officers; and below it that of the princess and younger part of the royal family. Next them was the royal sideboard. Then below the steps of the *haut pas* were the tables of the nobility, on each side quite to the door; behind them boxes for the sideboards; over these other galleries for the peers' tickets; and still higher the boxes of the Auditor, the Board of Green Cloth, &c. All these thronged with people head above head, all dressed; and the women with their jewels on. In front of the throne was a *triomphe* of foliage and flowers resembling nature, placed on the royal table, and rising as high as the canopy itself. The several bodies that were to form the procession issued from behind the throne gradually and in order, and, proceeding down the steps, were ranged on either side of hall. All the privy councillors that are commoners (I think) were there, except Mr. Pitt, mightily dressed in rich stuffs of gold and colours, with long flowing wigs, some of them comical figures enough." * * "All these I beheld at great leisure. Then the princess and royal family entered their box. The Queen and then the King took their places in their chairs of state, glittering with jewels, for the hire of which, beside all his own, he paid 9,000*l.*; and the dean and chapter (who had been waiting without doors a full hour and half) brought up the regalia, which the Duke of Ancaster received and placed on the table. Here ensued great confusion in delivering them out to the lords who were appointed to bear them; the heralds were stupid; the great officers knew nothing of what they were doing. The Bishop of Rochester would have dropped the crown if it had not been pinned to the cushion, and the king was often obliged to call out, and set matters right; but the sword of state had been entirely forgot, so Lord Huntingdon was forced to carry the lord mayor's great two-handed sword instead of it. This made it later than ordinary before they got under their canopies and set forward. I should have told you that the old Bishop of Lincoln, with his stick, went doddling by the side of the Queen, and the Bishop

of Chester had the pleasure of bearing the gold paten. When they were gone, we went down to dinner, for there were three rooms below, where the Duke of Devonshire was so good as to feed us with great cold sirloins of beef, legs of mutton, fillets of veal, and other substantial viands and liquors, which we devoured all higgledy-piggledy, like porters; after which every one scrambled up again, and seated themselves. The tables were now spread, the cold viands eat, and on the king's table and side-board a great show of gold plate, and a dessert representing Parnassus, with abundance of figures of Muses, Arts, &c., designed by Lord Talbot. This was so high that those at the end of the hall could see neither king nor queen at supper. When they returned it was so dark that the people without doors scarce saw anything of the procession, and as the hall had then no other light than two long ranges of candles at each of the peers' tables, we saw almost as little as they, only one perceived the lords and ladies sidling in and taking their places to dine; but the instant the queen's canopy entered, fire was given to all the lustres at once by trains of prepared flax, that reached from one to the other. To me it seemed an interval of not half a minute before the whole was in a blaze of splendour. It is true that for that half minute it rained fire upon the heads of all the spectators (the flax falling in large flakes); and the ladies, Queen and all, were in no small terror, but no mischief ensued. It was out as soon as it fell, and the most magnificent spectacle I ever beheld remained. The King (bowing to the lords as he passed), with his crown on his head, and the sceptre and orb in his hands, took his place with great majesty and grace. So did the Queen, with her crown, sceptre, and rod. Then supper was served in gold plate. The Earl Talbot, Duke of Bedford, and Earl of Effingham, in their robes, all three on horseback, prancing and curveting like the hobby-horses in the Rehearsal, ushered in the courses to the foot of the haut-pas. Between the courses the Champion performed his part with applause. The Earl of Denbigh carved for the King, the Earl of Holdernesse for the Queen. They both eat like farmers. At the board's end, on the right, supped the Dukes of York and Cumberland; on the left Lady Augusta; all of them very rich in jewels. The maple cups, the wafers, the faulcons, &c., were brought up and presented in form; three persons were knighted; and before ten the King and Queen retired. Then I got a scrap of supper, and at one o'clock I walked home. So much for the spectacle, which in magnificence surpassed everything I have seen. Next I must tell you that the Barons of the Cinque Ports, who by ancient right should dine at a table on the haut-pas, at the right hand of the throne, found that no provision at all had been made for them, and, representing their case to Earl Talbot, he told them, 'Gentlemen, if you speak to me as High Steward, I must tell you there was no room for you; if as Lord Talbot, I am ready to give you satisfaction in any way you think fit.' They are several of them gentlemen of the best families; so this has bred ill blood. In the next place, the City of London found they had no table neither; but Beckford bullied my Lord High Steward till he was forced to give them that intended for the Knights of the Bath, and instead of it they dined at the entertainment prepared for the great officers."—Pp. 269—277.

Mr. Mitford tells us that he has yet some unpublished materials relating to Gray and his connections and personal history,

and especially to his friend West and to Horace Walpole. The taste and judgment displayed in the execution of this work, serve to inspire us with confidence that the intended volume will not belie its promise of interest to the reading public. We add, in conclusion, one further extract from Mr. Mitford's Preface:

"In the Letters now printed, Gray's opinions of men and things may be disclosed, without the imputation of any improper or offensive freedom, for time has removed all objections that could once have been reasonably made; while, through them, a fuller and more lively portrait of himself may be obtained. The close reserve of his general manner may be advantageously contrasted with his playful humour and kindness to his friends; his warm attachments and his affectionate language may be seen coming more brightly out of the cold surface of his common demeanour; perhaps showing that some part of it was assumed, as a necessary defence against intrusion and curiosity. 'The melancholy Gray' will not indeed disappear altogether; and there were events and disappointments which had affected him deeply, the effects and remembrance of which he never could remove; but, more than all, 'the long disease of life' accompanied him from his earliest to his latest years, and clouded with a constant and melancholy shadow the best and brightest days of his existence. His private journals, some of which I possess, and others which I have read, mark, day by day, the fatal presence and progress of disease, and the vigilant attention and careful means by which, however ineffectually, he endeavoured to meet its influence. He kept the records relating to his health in Latin, and such expressions as the following occur in almost every page:—'Insomnia crebra, atque expergiscenti surdus quidem doloris sensus; frequens etiam in regione sterni oppressio et cardialgia gravis, fere sempiterna.' A complete decay of the powers of nature, long threatening and steadily advancing, preceded his death."—Pp. xvi—xviii.

HIGGINSON'S SPIRIT OF THE BIBLE.*

Mr. Higginson's pages are neither theological nor devotional. They are an attempt to explain, by means of the history, the circumstances under which the several books and portions of books were written, and the times when the writers lived. Such knowledge forms no part of our religion; but it may help us to understand the opinions of the writers, and even the lessons in religion which we may draw from their works. A complete commentary on the Bible should contain many parts. One part should be theological, and shew the views which each writer in the Scriptures teaches us of God's nature and attributes, and of his dealings with man. A second should be ethical, and explain

* The Spirit of the Bible; or the Nature and Value of the Jewish and Christian Scriptures discriminated, in an Analysis of their several Books. By Edward Higginson. London—Whitfield. 1853.

the moral teachings and our duties to one another. A third should be grammatical, to explain the language of these most ancient writings. A fourth should be historical, to explain the history of the books by means of the history of the nation. This last is the aim of Mr. Higginson's work. Other divisions of the subject might be mentioned. They are all necessary to a full understanding of the Bible, but not all equally important. Such, indeed, is the difference in their importance, that a writer who confines his commentary to one of the lower branches, almost feels it necessary to apologize to his readers for omitting what is so much more valuable.

Mr. Higginson describes fairly and modestly in his Preface the object of his book, and the mode in which he has sought to secure it:

"There may be nothing new in my ideas; indeed, I believe there is not. The only novelty is in their publication. They are parts of the unwritten faith of common sense. They may be looked upon by some as old-fashioned, if not obsolete; and I do believe they are, most of them, as old as the Gospel. Very commonplace, too, they may appear to those who delight in what is brilliant or ingenious. But others, I trust, may welcome in them the expression of their own decided, though somewhat undefined, views as thoughtful Christians, who, in the true spirit of general knowledge and science, rejoice to honour the Gospel in its reco-

Genuineness of the Gospels, II. 412.) I cannot understand the act of publishing opinions felt by the writer to be loose, crude or tentative. They should be content with privacy till full-grown and matured, whether modified or not. The hint is as good for a theologian's reputation as for a poet's, and more important to his usefulness:

'Delere licebit
Quod non edideris; nescit vox missa reverti.'"—Pp. vi, vii.

The collection of Hebrew books called the Old Testament owes its English name to a mistake in the translation. It ought to be called the Old Covenant. That name was first given to the book of Deuteronomy when published in the reign of Josiah. (See 2 Kings xxiii. 2.) But after the spread of Christianity, the collected Hebrew Scriptures were called the Old Covenant, in order to distinguish them from the Christian Scriptures, which were at the same time named the New Covenant. The Old Testament contains writings of various ages, some perhaps as old as the year B.C. 1300, the time of Moses, and others as modern as the year B.C. 63, when Jerusalem was conquered by the Romans under Pompey. It contains books written in every century between those two dates, and indeed it contains all that is left to us of the Hebrew writings of those centuries.

But the books do not differ in language so much as we should expect from the difference of their age. We must suppose that every time they were copied the scribe acted as an editor. He altered the spelling and the words when they were too old to be understood. He added now and then a few words to explain what seemed to need explanation. He sometimes added large portions, and inserted them into the middle of the ancient narrative in the places to which they seemed best fitted.

We may judge of the fate of the Hebrew manuscripts by a comparison with the Greek version, and from the better known history of the New-Testament MSS. and other ancient writings. In every case, that which was most full and had received most additions was most valued. The shorter MSS. perished through neglect. In the case of the New Testament, it was hardly before the time of the Reformation that the more ancient MSS. were thought more valuable than the newer. Thus most of the books of the Bible consist of an older portion with later additions, and we must never suppose the whole of a book modern because some part of it is so. We must separate every book into the several portions, and study each by itself, and assign to it its own date by the help of the historic circumstances therein mentioned, and by the state of the nation as therein described. A book that is quoted by another, is of course more ancient than that which quotes it. One which describes Ephraim and Manasseh as the ruling tribes, is earlier than those which call Judah the chief of the nation. On the other hand, one that mentions kings, is of course more modern than the establishment of the monarchy;

one which mentions the temple, is more modern than David's reign; one that bewails the captivity, is more modern than that great national misfortune. So also with the changes in religion and philosophy; a book which speaks of the uselessness of ceremonies, is likely to be more modern than one that enjoins them.

The books were not all written in the same spot. Part of Jeremiah was written in Egypt; part of Ezekiel in Babylon; Leviticus and Deuteronomy and most of the Prophets in Jerusalem; Genesis, Exodus and Numbers, perhaps in Shechem or Samaria, which were the capitals before the time of David; part of the book of Joshua may have been written in Hebron, and part of Samuel possibly in Jabesh-Gilead.

But through the whole of the Old Testament shines that devout trust in God which is so peculiar to the Jews. Their devotion was never weakened by a divided worship. They saw the hand of Jehovah in every event in life, and thus the chronicles of the nation became lessons in religious wisdom.

The first time that we hear of any of these books being brought together, was on the return from the captivity. Nehemiah then founded a library, and gathered together whatever could be found of the sacred books. They are described in 2 Maccabees ii. 13, as of four classes. These are,

The Epistles of the Kings concerning Gifts to the Altar;
The Books of Kings;
The Writings of David;
The Writings of the Prophets.

In these we recognize the four divisions of our Bible, namely,

The Pentateuch, or the Law;
The Historical Books;
The Poetical Books; and
The Prophets.

But we must remark that the authorship of the Law, or the command to obey it, is given, not to Moses or the priests, but to the kings. Copies of these books were sent into Egypt in the reign of the second Ptolemy to be translated into Greek, and the Septuagint version was then made.

During the wars which followed the rise of the Syrian power, when, on the death of the second Ptolemy, the kings of Syria struggled with the kings of Egypt for the sovereignty of Judea, Jerusalem was repeatedly entered by foreign armies, the temple was plundered of its treasures, and these books were destroyed or lost. When, however, the Jews were again independent under Judas Maccabæus, he got together other copies of the sacred books. Mr. Higginson justly remarks, that we have no occasion to inquire into the canon of Scripture, or the peculiarities which mark the books admitted into the Bible, because the whole of the Hebrew writings which were written before the time of our

Saviour and are now remaining to us, have been gathered together to form the sacred volume.

No book was ever so badly edited as the Bible. It has been cruelly divided from beginning to end into short verses of nearly equal length, as if each of these was an oracular sentence of equal weight and authority; though one may be a moral truth, a second the history of a battle, and a third the number of males in a tribe. And no thinking person can read the Scriptures without remarking that, notwithstanding the commentaries with which they have been encumbered, they have not received from the learned the critical explanation which is so useful in the case of other ancient authors, and he naturally suspects that much knowledge respecting the books of the Bible has been wilfully kept back. Some of this information Mr. Higginson here puts before us; and he adds the weight of his character as a Christian minister at the head of a highly respectable congregation, to prove his belief that such knowledge, instead of helping scoffers and enemies, will serve the best interests of religion. It is for this frankness and boldness that we feel particularly grateful. In his first chapter, he sets in distinct opposition to the prevalent bibliolatry the rational and enlightened respect which he desires to secure for the Bible.

"No books have, in fact, been so hardly used as the Scriptures, by their unlearned but over-zealous advocates. Such persons claim (if they mean what their language implies) that every passage of Scripture be received as an oracle, whether it be the history of a fact, or the expression of human feeling, or the announcement of a divine command or promise. They seem to imply that the same character of divine wisdom and goodness belongs to the record of the horrid wars of Canaan, as to the life and actions of Jesus Christ. They speak, roundly and vaguely, of all the Scriptures as alike the very Word of God, and seem to think that every word and letter of the Bible is supernatural. *Bibliolatry* (as Coleridge so well named this extravagance) holds among Protestants the place of *Mariolatry* among Romanists. It is a blind, unthinking worship of an *ideal* Bible, as monstrous and as unlike the *real* Bible, as the Queen of Heaven or the 'Mother of God' is unlike the gentle Mother of the Saviour.

"The natural result of this Bible-worship on the one hand, is contempt for the Bible on the other. Such untenable claims set forth on its behalf, are by many rejected without examination; while in many more, who cannot reject that which so largely nourishes their heart's faith, a most painful perplexity is produced, demanding a speedy intellectual reconcilement as the only condition of firm belief.

"Probably not one really intelligent and reasoning Christian can be found, who distinctly and deliberately thinks of the Bible as the prevailing language respecting it implies. That language has, in fact, survived the full belief in the implied dogmas respecting the plenary verbal inspiration of the sacred volume. All who read the Scriptures carefully and thoughtfully, know and feel quite well how various in character and object, in value and importance, the different books are; and they are

ready to welcome any earnest attempt to define the distinctions of which they are themselves sensible. They feel that the Bible has a richly varied literature, which invites to as careful a discrimination as any other collection of curious and important books; and, in spite of the fears of the Bibliolater, they must go on, as men seeking rational convictions on the most important of all subjects, to inquire into the real character of the Bible and its real claims upon their acceptance. * * *

"I know how the intelligent mind, in search of scriptural truth and desiring to harmonize it with the radiant truths of Nature and Providence, has to grope its way painfully through the mist of antiquated notions which encumber rather than protect the Scriptures, endangering their continued acceptance; and with what gladness the dawn of daylight is welcomed when once a rational principle is laid hold of, for discriminating between the true claims of Scripture and the false ones set up in its behalf."—Pp. 2, 3.

Mr. Higginson does not shrink from discussing the history of Abraham's readiness to sacrifice his son, which is certainly one of the chief difficulties with thoughtful believers in the Bible, who refuse to make any allowance for the ignorance of an early age or for Jewish prejudices. Abraham's conduct has been praised in all ages, by Jewish historians, by the apostles Paul and James, and is still praised by Christians, though certainly not without many misgivings. The difficulty is not lessened by supposing that there may be errors in so old a narrative. Even if we thought that it was altogether a feigned story, the praise which Abraham has received for being willing to put his son to death is certainly real. He believed that he had a command from heaven. Mr. Higginson meets the difficulties of the case with a frankness which does him honour:

"How can we reconcile it to our minds to believe that ever such a command can have been given at all, by the God whose intrinsic perfections we know from the Christian Revelation, and from Nature as the Christian reads it? That a father should be ordered to offer his son in sacrifice to the True God, even as a trial of his faith! Would not the faith have been truer which should have rejected the suggestion as unworthy alike of God and of His worshiper? Is not the record too like the heathen stories which we read of human sacrifices by superstitious men to vengeful deities? In the Jewish Law, given to the descendants of this very Abraham who is now singled out as the herald of the One True God, a human sacrifice is always represented as an abomination befitting only Baal and Moloch. Is it then possible that the True God should have required it from the great head of the chosen nation? And, though the awful act was not permitted to be consummated, can we feel satisfied that the impression of intire approval should have been left upon Abraham's alleged willingness to perform it?

"And *how* was this command given to Abraham? In what way must we suppose the Divine will was conveyed, bidding him become the slayer of his son? The Scripture does not tell us. On certain other occasions we are informed that angels (also called simply 'men') came to Abraham; but there is nothing of the kind here. The record is, 'It came

after these things, that God did tempt (or try) Abraham, and to him, Take now thy son,' &c. (xxii. 1—). Was it through a or a dream, that Abraham felt himself moved to act as he did? hen, was he sure that such dream or vision was truly an indica- the Divine will? Might it not be the suggestion merely of his oughts, musing upon the past trials of his faith and the frequent nement of the Divine promise? That the Hebrews ascribed some- of a divine, if not supernatural, character to the suggestions of , is manifest from a passage in the book of Job:

> 'For God speaketh once, yea twice,
> Yet man perceiveth it not;
> In a dream, in a vision of the night,
> When deep sleep falleth upon men,
> In slumberings upon the bed:
> Then He openeth the ears of men,
> And sealeth their instruction,' &c. (Job xxxiii. 14—.)

confess I know not how to answer these natural and truly religious s. There may be truer faith in cherishing than in suppressing

In reading the history of Abraham we ought to remember, that e not studying the contemporary history of times well attested, and nts and characters thoroughly understood. If we ascribe the book nesis to the earliest possible date,—if we regard it as having been n, essentially in its present form, by Moses himself, prior to whose it is scarcely credible that the art of writing was known among Hebrews,—this was nearly 400 years after the time of Abraham, luring the greater part of those four centuries, the character of the patriarch and the incidents of his life must have been merely tra- nal among his descendants; so that it would be something marvellous history had not retrospectively received some unconscious acces- and variations, from the loving zeal, or from the varying religious and advancing experience, of the nation which had grown up from ock. Such additions and variations are seen in the Jewish histo- Josephus, as well as in the Koran of Mahomet when compared with ook of Genesis; and if such variations have grown since in spite of written record, how much more must they have abounded before record fixed some of them and left the rest floating!

I think it wiser and more truly reverent to leave this great question npassed with the venerable mist of its own antiquity, than to take ith a dogmatic theology which assumes to know all about the matter, n the other hand, dogmatically to reject all the alleged facts, the ne of which is attested by the successive ages of Jewish history. such a thought as that of sacrificing his son was among the trials raham's faith, there can hardly be a doubt; but that it was directly bable to a supernatural and unmistakable command of the Great t of Truth and Love, I can scarcely reconcile with the Christian of Him who 'cannot be tempted with evil, neither tempteth He man.' The Koran makes a dream to have been the suggesting cir- tance; and the Mahometan commentators say, that Abraham was st inclined to suspect that this vision was from the devil, till it ured again the second and the third night, when he resolved to obey d to sacrifice his son. Bright trace of genuine humanity is this tion to the patriarch of a hesitancy which the Scripture omits to . Truly a most natural and credible addition! It is also very

curious to observe how the Mahometan account makes Ishmael, instead of Isaac, to have been the son prepared for sacrifice, and represents the promise of Isaac's birth as given in consequence of Abraham's faith and obedience in having been thus ready to offer up Ishmael."—Pp. 155—160.

On the prophetic office and on the schools of the prophets, our author writes with equal freedom and acuteness:

"Whatever special illumination of mind may have been in any special instance imparted, or whatever agency of outward miracle may have occasionally attended a prophet's words, his ordinary function consisted in keeping his natural powers of observation and thought actively alive, and especially in looking at all the actions and characters of the moving scene around him from a high moral and religious point of view, while exercising his own mind in frequent meditation and prayer and holy song. Truly a noble vocation! He was the Moralist and Sage;—the Seer who saw things spiritually;—the Wise Man, with whom wisdom was identical with virtue and religion. He was the true Jewish Pastor when faithful to his charge. How the spiritual perceptions may be sharpened by such an exercise of them, and the religiously cultivated judgment may rise to a commanding view of the progress of events, is seen in the histories and works of many of these men, on occasions on which there is no plea for regarding them as speaking under any other inspiration than that of a religious mind and heart;—while, at the same time, popular repute would probably ascribe a supernatural character to many of their simple but earnest and emphatic utterances; and the power of divination was popularly ascribed to them. (See 1 Sam. ix. 8, among other places.)

"The Hebrew prophets seem to have been, generally, sedulous cultivators of music;—like bards every where, who know its power over their own and other men's feelings. They practised it often in their schools or communities; and we are expressly told on one occasion that Elisha called for a minstrel to play to him before he gave his oracle (2 Kings iii. 15): 'And it came to pass,' the record goes on, 'when the minstrel played, that the hand of the LORD came upon him.'

"Seer is another, but earlier, name for Prophet, expressive of that part of his function which meets the constant demand of human nature to pry into futurity or to divine things that are doubtful. The historian explains (1 Sam. ix. 9) that 'he that is now called a prophet was beforetime called a seer;' and in the books of Kings and Chronicles the two terms seem to be used promiscuously. Samuel is called both prophet and seer; Gad also both; Nathan, as it happens, is always 'the prophet;' Iddo, as it happens, always 'the seer.' The term was in a state of transition in those days.

"Samuel seems to have instituted something of regular discipline and systematic training for the 'sons of the prophets,' that is the disciples, or followers, of the prophetic calling. But there is no distinct account given of the formation of such 'schools of the prophets;' and it is only from casual incidents and allusions that we can at all conjecture their nature. We have already quoted the incident of the 'company of prophets' meeting Saul (1 Sam. x. 10), and Saul prophesying with them. These prophets were coming down 'God's hill' (x. 5), somewhere on the borders of Judah and Benjamin; but it does not absolutely follow that their place of residence was there. On David's flight from Saul's jea-

lousy, we learn (xix. 18—) that he went 'to Samuel at Ramah,' Samuel's own residence; 'and he and Samuel went and dwelt in Naioth. And it was told Saul saying, Behold David is at Naioth in Ramah' (or, by Ramah). And then the 'company of prophets' are mentioned as prophesying, and Samuel standing as 'appointed over them,' or presiding over them, when the messengers of Saul come to take David and begin themselves to prophesy; and Saul himself comes in great anger; but he too 'prophesies all day and all night, having laid aside his royal robes.' *Naioth* has been translated *cells*, as 'the cells of the prophets in Ramah.' But the fact of such monasticism is as doubtful as the translation. Enough that in Naioth, by Ramah, which was Samuel's own residence, a company of prophets (we may call them, if we will, a school, or college, of prophets) dwelt, over whom Samuel presided, and who exercised themselves in religious conversation, meditation and song, and surely we may add, in such knowledge of the Mosaic Law as there were means of gaining.

"Later in the history, that is in the time of Elisha, there seems to have been a 'company of prophets' at Bethel (2 Kings ii. 3); and an incident is recorded from which we may pretty safely infer, perhaps, that there was a company of prophets living together, with provisions at least in common, at Gilgal (2 Kings iv. 38—); and this is all that these books tell us on the subject of the schools or companies of the prophets.

"The individual characters and actions of some of these men are, however, brought out in considerable detail; especially those of Elijah and Elisha. Fine and noble and generous spirits they both were. To these two men in particular,—the leading spirits of the prophetic band during the middle period of the monarchy,—both miraculous utterances and miraculous doings are ascribed. And the careful study of what is recorded respecting them will shew the difficulty—nay, rather the impossibility—of drawing the line of exact separation between the natural and the supernatural in the record of their sacred function, while it must also (as appears, at least, to the present writer) shew the impossibility of resolving their intire ministrations into the most earnest or rapt exercise of their natural powers and characters alone. We may never be able to draw the exact line of distinction, while yet we may feel ourselves authorized to pronounce confidently respecting certain leading facts, that, unless utterly falsified in the narration, they were properly miraculous. At the same time we have to allow (as already frequently observed) for the disposition on the part of the Hebrew historians to regard as supernatural many things which would not have appeared so to the scientific thought of a later age. And in this state of doubtful but reverential feeling we must be content to leave many a difficulty."—Pp. 285—288.

In the case of Isaiah, critics have long seen that the writings which bear his name are the work of two or more writers. But theologians have been unwilling to admit it, fancying that the fabric of their religious system would crumble away under any such heresy. So also with the book of Daniel, which professes to have been written by the prophet himself, but which critics for centuries past have shewn to be much more modern. It

ought to be removed from the Old Testament and placed among the Apocrypha. But how few will venture to propose such an alteration in the canon of Scripture! Religious reverence, however, does not require us to deny or shut our eyes against these results of true criticism, or any others that industry and inquiry may produce. We feel, with our author, that the cause of Religion is the cause of Truth, and does not require any support which it may seem to receive from mistakes in the MSS. or in our views of the Scriptures. Christianity will not fall when it is acknowledged that the book of Deuteronomy was not written by Moses, nor the Second Epistle of Peter by the apostle.

Mr. Higginson gives a short abstract of every book in the Bible, with an opinion respecting its date. We select a portion of his remarks on Ecclesiastes, as a not unfavourable specimen of the way in which he has executed this portion of his work:

"The general subject of the book plainly is an inquiry after happiness. It is a search for the *summum bonum*. It is the writer's system of moral philosophy, if that can be called philosophy which seems rather the outpouring of uneasy thoughts and melancholy reflections than the calm investigation of philosophical truth; and if that can be called a *system* which is anything but systematic, propounding opposite opinions without clearly vindicating the one and rejecting the other, and laying down no one principle so plainly as this often-repeated disclaimer of all satisfactory principle: 'Vanity of vanities' (utter vanity), 'saith the Preacher; all is vanity.' He states the problem of life, indeed, without solving it; or rather, he says it cannot be solved.

"In fact, it was not to be expected that a complete picture of human duty and happiness could be presented by him. Christianity had not yet shed its broad and vivid lustre upon these all-interesting subjects. The Jews saw but the faint twilight of revelation; and philosophy, considered as distinct from revelation, they had scarcely attempted. We must remember, then, that he who cries out so sadly upon human life, 'Vanity of vanities, all is vanity,' was a Hebrew, not a Christian. Then, if not himself a king, he writes in the name of a king; and the throne of an arbitrary monarch especially is far from being the most favourable position for taking an impartial view of the condition and duties of mankind. Its splendour exaggerates the outward attributes of life; while the servility and corruption surrounding it too naturally lead the royal moralist to underrate the current virtue of mankind at large. Then the personal history and character of Solomon himself, as depicted in his history and reflected in this book of Ecclesiastes, force upon us the further reflection that sensual habits are not compatible with the clearest moral vision.

"The Christian reader, then, ought not to take up the doctrines of king Solomon with implicit reverence as the very oracles of divine truth. Those who profess to do so, are indeed, in spite of their professed reverence, obliged to adopt such forced and unnatural interpretations of his words, as are quite incompatible with their avowed theory of verbal inspiration. Instead of this, the intelligent Christian reader should place the writings of the Jewish sage, and the sage himself too, in the clear

light of the Christian belief and morals; and, while candidly assigning their true merits, which are of a high order as estimated by their historical relation to Judaism, should not scruple to point out their necessary defects in the reflected light of Christianity. Instead of attempting, or desiring, to echo the ever-recurring sentence of 'Vanity and vexation of spirit,' it should be his delight to observe how Nature and Providence become vocal under the Gospel at least (feeble though their whispers might be in the ears of the Jewish sage) with sounds of joy and thankfulness and hope. And he may understand how the gloomier views might too readily occur to thoughtful minds under the dim twilight even of divine revelation, without disparagement to those feebler rays of heavenly truth, and yet so as to exalt our appreciation of the knowledge and love communicated by the Gospel of Christ. This is the only way at once to do full justice to Ecclesiastes and to the claims of Christianity upon ourselves."—Pp. 378—380.

The remarks we have already made and the extracts produced will serve to shew that we cordially approve of Mr. Higginson's aim, and entertain a very high opinion of his work as a whole. In his treatment of details and smaller matters, there are many points on which we must all differ. Some of these we will venture to point out. We prefer his account of the Prophets to the earlier parts of his book; but the placing Joel later than the books of Isaiah and Jonah, we can by no means approve of, as these two both make use of Joel's words. Joel had said in his earnest call to arms, "Beat your plowshares into swords, and your pruning-hooks into spear-heads: let the weak say, I am strong" (iii. 10). And Isaiah describes peace as a time when, on the other hand, "they shall beat their swords into plowshares, and their spear-heads into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (ii. 4). Now, if we look at these two passages, either with the eye of the poet or with the science of the cutler learned in the use of steel, we must arrive at the same opinion, namely, that Isaiah's thought is borrowed from that of Joel. So, again, Joel tells the Jews to sanctify a fast and turn to the Lord, and "who knoweth if he will turn and repent, and leave a blessing behind him?" (ii. 14). And the book of Jonah, in almost the same words, says a fast was made; and the king of Nineveh asks, "Who knoweth if God will turn and repent, and turn away from his fierce anger?" (iii. 9). Now, trifling as these words are, we may be sure that Joel, the most eloquent and original of the Hebrew poets, did not borrow from the book of Jonah, one of the tamest and weakest. Joel, indeed, seems to be the writer to whom Hebrew poetry owes most. The date of the book of Jonah can be conjectured by its borrowing many sentences from Psalm lxix., which was certainly written during the captivity.

Mr. Higginson's views of the Pentateuch are hardly exact or satisfactory. He clearly recognizes that great canon of scrip-

tions. From a hint in the volume, we gather that the author himself has owed the chief part of his education to the advantages he enjoyed in connection with the Mechanics' Institution at Manchester. This is the more worthy of notice, as shewing, among numerous instances, how much can be done for self-improvement where there is the resolution to make the best use of such helps as we have; and because, moreover, the book is written in a diction of pure and perspicuous and unaffected English, such as would do no discredit to a *man* from Oxford or Cambridge—supposing it possible for him to descend from his Mathematics and Greek to a thing so unclassical as the writing of correct and grammatical English.

We are not singular in the feeling we have long entertained, that Education is the question of questions. This far transcends all the ordinary topics of political faction; it is the chief item in that Condition-of-England question which has happily of late begun to occupy the attention of the best minds of our country. It does not yield in importance to the Food question: it is a food question, the question of the mind's food. There may be difference of opinion as to whether, and how far, Government may aid and stimulate national education; but all are agreed that the education of the people needs to be increased in quantity and improved in quality. And we seem also, most of us, to have arrived at the conclusion, that something or other ought to be done; and that whatever danger there might be in Government interference on the one hand, or on the other in the immethodicalness of voluntary effort, yet there is far greater danger in leaving the work undone or ill done, while sects are squabbling who shall do it. Of all evils, we are choosing the greatest. For the result is, that while we are quarrelling, millions of children are growing up with their resources of improvement, morality and happiness, restricted through our unseasonable dissensions. Surely some kind of education is better than none. And as men cannot agree on creeds and catechisms and what may be called denominational religious teaching, the wisest and only practicable course seems to be, to unite in promoting that education which all admit to be important for man in order to discharge his duties as a citizen of the world, the well-known routine of a common education, and such elementary principles of scientific knowledge as can be popularly imparted; leaving space and opportunity for those whom it may concern to impart the specific religious teaching, the denominational and controversial. This seems the only practicable medium in presence of our existing religious divisions. Nor does union for what has been called secular education, at all disparage or discountenance the religious portion of it. Rather say, it provides for this more efficiently. It sends up trained intellects to receive the more advanced and specific religious instruction from the parent, clergyman or Sunday-school teacher.

It does the preliminary work of teaching to read, &c., which at present has to be done in many Sunday-schools. If we had good secular education in common, the Sunday-schools might be devoted to that kind of training which their name imports. And it might lessen the misapprehension of some with respect to the term secular education, if it were known that under secular is included the training in habits of truth, justice, kindliness, submission, good temper, cleanliness, order, reverence, obedience, &c. The unsectarian and catholic portion of religion is not excluded. Secular excludes only the denominational, the less certain, the controversial.

We were glad to learn that the Bishop of Manchester had the other day to modify and retract his very strange and unphilosophical assertion respecting education. We might have expected something far different and better from the once highly-respected and successful conductor of King Edward's School, Birmingham, than the narrow, clap-trap and mistaken declaration, that "education without religion was only a curse;" as if there could be any exercise and training of the faculties even in secular studies which is not, both directly and indirectly, advantageous and a blessing,—preparing for something farther,—giving the individual the actual possession of his own faculties,—enabling him, if he is disposed, beneficially to occupy his time, and add indefinitely to his sources of usefulness and enjoyment. Properly regarded, everything that exercises and unfolds man's thinking powers, that makes him a more intellectual being, shews him the capacities of his own richly-gifted nature, raises him above the sensation of the moment and makes him regard the future,—every such thing and agency, though it bear no sectarian name or reference, is yet, in its tendency and its potentiality, religious.

If this war-cloud in the East should not break on us, and turn away our attention from internal improvements to sounds of battle and thoughts of bloodshed, then our hope is that something may be attempted in the next session of Parliament to aid and stimulate popular education,—a consummation surely to be devoutly promoted by all good men.

The author thus adverts to a charge made, with some colour of truth, against us in recent times; and to which a distinguished philosopher a few years ago called public attention, in a work "On the Decline of Science in England."

"Neglect of the interests of science and art in this country on the part of the nation is a complaint so often repeated as to be almost stale. Much has been done by individuals and voluntary associations, but done without system and without relation to actual wants, so that a large amount of effort has been unproductive. An unreasonable jealousy of all interference of Government on the part of the people, and an almost utter indifference on the part of the Government itself to its own highest duties, have in past years prevailed. The intense worship of wealth and

rank, compared with that paid to intellect, and the struggle of parties and factions on great political questions, have also contributed to this neglect. While other countries have been moving unostentatiously onward in the path of education, both for youths and adults, and have, without a tithe of our natural advantages, become able to tread closely on our heels in the march of civilization, this nation has been indulging its characteristic self-complacency, and looking with supremest contempt on those foreigners. With frigid indifference we have seen growing up amid our refined and luxurious civilization the densest, brutalest ignorance—side by side with our enormous wealth an incredible amount of human misery—the palaces of the rich elbowed by the nests of fever and the hovels of despairing wretchedness. While we have been squabbling about who shall teach the children, and what they shall be taught, hundreds of thousands have grown up untaught in all save vice. And now that the Great Exhibition is over, we learn that even the shop is in danger—a fact we may hope that will leave its due impression. More remarkable than even these contrasts is the noise we make when we are about to extend some small help to education. 'Speech from the throne' —'strong feeling in the country'—'decided expression of the House'— 'editorial thunder in all newspapers'—and all for a few thousands; while a million or two more or less in army or navy estimates would not have created a tithe of the excitement. And yet what item is there in the Chancellor of the Exchequer's budget which can rank for one moment with that devoted to advance the intelligence of the country? What interests, West-Indian cotton, shipping or any other, can be compared with the 'working-class interest?' and what duties of more moment than attention to the moral and social advancement of our swarming population?"—Pp. 3, 4.

The establishment of Sunday-schools did much to prepare the way for the establishment of Mechanics' Institutions. Reading and writing were taught to the children in them, with which evening classes were afterwards connected for the instruction of adults. In 1789, a Society was established at Birmingham for instructing young men. Writing, book-keeping, arithmetic, geography and drawing were taught, lectures were delivered, a library was formed; in fact, the "Sunday Society," or, as it was afterwards called, the "Birmingham Brotherly Society," resembled in most respects a large number of Mechanics' Institutes of the present day. In 1796, Anderson's University was incorporated by the magistrates and council of Glasgow. Dr. John Anderson bequeathed the larger portion of his property for "the improvement of human nature, of science, and of his country." The University was to consist of four colleges and a school. The colleges were for the Arts, Medicine, Law and Theology. Fortunately for popular education, Dr. George Birkbeck was appointed Professor of Natural Philosophy in the Andersonian University. In order to procure apparatus for his lectures, he had to resort to the workshops of Glasgow, and this brought him in contact with the artizans. He learned their wish to supply their want of scientific information. He resolved to supply them

with the means. "Why," said he, "are those minds left without the means of obtaining that knowledge which they so ardently desire? Why are the avenues to science barred against them because they are poor?" He resolved to offer them a gratuitous course of elementary philosophical lectures. Of course the wise people of that time pronounced the whole thing visionary, and very learnedly predicted, that "if invited, the mechanics would not come; that if they did come, they would not listen; and if they did listen, they would not comprehend." The Glasgow mechanics came, listened and comprehended. And this may be considered the actual commencement of the systematic attempt to impart in this country scientific knowledge to the people. In 1804, Dr. Ure succeeded Dr. Birkbeck in this honourable field of labour. In 1814, a Mr. F. Dick wrote five papers in the Monthly Magazine on the formation of Literary and Philosophical Societies for the humbler classes, containing many valuable suggestions. In 1817, an Institution, entitled the Mechanical Institution, was established in London. In 1821, the Edinburgh School of Arts (now become the Watt Institution) was established by Mr. Leonard Horner. This is a model, so far as the plan of instruction is concerned. But the most remarkable and auspicious year for such Institutions was the year 1823, when Institutions were formed in Glasgow, Liverpool and London. The establishment of the London Mechanics' Institution on Oct. 11, 1823, is an epoch in their history, and gave an impulse to them in the provinces. Brougham, Denman, Hobhouse, Lushington, Birkbeck, &c., were leaders in this movement. A large building was purchased, at a cost of £4000, of which £3700 were advanced by Dr. Birkbeck, two-thirds of this sum remaining unpaid to the present day. For this truly national service, the Government had the generosity the other day to offer £50 a-year to Dr. Birkbeck's widow, an offer which was of course *declined.*

From this date, such Institutions have spread over the three kingdoms, till they now count about 700 Societies, containing 120,000 members, with their lectures and libraries, and in many of them classes for special instruction. (Pp. 6, 7, 8, 9.)

Though the amount of information conveyed by a lecture must be meagre, and is in great measure rendered abortive if not followed up by reading from the library, and yet more exactly in the class distinctively set apart for its appropriate study, yet no doubt Mechanics' Institutions have contributed a little to diffuse a better tone of thought among some portion of the working men, have dispersed some small modicum of information, perhaps aroused the wish for more, and turned attention to the fact, that one of the great wants of this great country is increased facility for the instruction of its up-grown population.

"Whatever we may think of Mechanics' Institutes as educational establishments, they have certainly, and perhaps more than any other

agency, helped to form a sound practical opinion as to the necessity and duty of popular education. At their lectures and social meetings, this has ever been directly or indirectly the noble theme. They have established the right of the people to culture—more primary and pressing than the right to labour or the franchise—a right great as the right to live, since it makes life worth living for. The large circulation of their books has cultivated a taste for reading, and rendered it profitable to produce the most excellent works at an almost nominal price. Some people are disposed to regard the cheapness of books as the cause of the increase of reading; it would be truer to say that primarily it was rather the effect of the increased taste for reading which these institutions first helped to foster. They created a paying public to take them. Many of the books are read by the family of the member as well as by himself. When a man has acquired a taste for reading, he will not be content with the books of the library. It was Mechanics' Institutes which created a popular taste for good music. Cheap concerts originated with the Mechanics' Institution at Manchester. Crude as is the knowledge conveyed by Institutional lectures, there is no doubt that they have facilitated the progress of social and sanitary reform. People have got to know a little about ventilation, about draining, about smoke-consuming, and other practical matters. Though politics are excluded, newspapers are not, and a superior-class newspaper has come within the reach of the people. The tone of thought on many political topics has become elevated. Newspapers of both sides are admitted; people get to see both sides of a question; partizanship is diminished; honesty and ability are found not to be the exclusive property of one side, and stupidity and villany of the other. This very valuable result has been strengthened by the bringing of all sorts of men together at their social meetings. We have seen the successful and rejected candidates meet the day after an election on such an occasion, and forget all the animosity of party in the common desire to elevate their fellow men."—P. 11.

One of the most clearly-defined aims of the founders of Mechanics' Institutes, was to impart instruction to workmen in those rules and principles which lie at the basis of the arts they practise. Yet it is generally acknowledged that these Institutions have proved a failure:—1st, they have failed to attract the operative classes; 2nd, to impart scientific instruction.

In Yorkshire, containing proportionally the largest number of such Institutions, the members of Mechanics' Institutes do not form 2 per cent. of the entire population. The Manchester Institute contains 1184 members, for a town of 452,000. But of these 1184 members, only 309, or one quarter, are computed to belong to the operative classes. In Leeds, containing the largest Institution in the kingdom, and one of the best managed, with 2166 members, we have only 1 in 50 of the entire population; and if we restrict ourselves to the working population, it is only 1 in 115; that is, on the average of every 115 working men in Leeds, only 1 embraces the benefits of an Institution expressly designed for "his order." The proportion in other parts of the country is not more favourable than this; in some

parts, less so. Clearly, then, the masses of the working men have not been attracted to the Institutes. From returns supplied by 32 of the principal Institutes in Lancashire and Cheshire, it is found that in only 4 do the working classes attend in considerable numbers, and these 4 are established in mere villages. Out of the 21 Institutes in the Midland counties, only 3 contained the working classes in considerable numbers. Of the numbers in actual attendance, a large proportion are under eighteen years of age; and the classes which ought to be affording elementary scientific knowledge, have to descend to the mere work of the British or National School, the teaching of reading, writing and arithmetic. The number of females who are members, is about 1 in 10 to that of the men. The author considers that one great and general cause of this state of things, is the deficiency of elementary training for children:

"The adult has to commence that process in the Institution which ought to have been completed before he entered its walls, and the time which he should be spending in the temple of knowledge, is taken up in mastering the keys of its portals. He commences when the character is formed, and, above all, when it is most difficult to induce habits of study."—P. 20.

He replies to the objection of some, that the mass of the working classes, having to earn their subsistence by manual labour, can never be expected to take great interest in intellectual pursuits. He confronts it with the facts of the Franklin Institute of Pennsylvania, America, where a People's College is really in operation, with its classes, libraries, lectures, professors, &c. Lyell, the geologist, had 3000 persons to hear him lecture. Editions of from 5000 to 20,000 copies of historical and scientific works are frequently sold in America. "Our own people have never yet been fairly put to the test; but with every extension of the means of instruction, a larger number have availed themselves of them." (P. 22.)

Our author next shews that these Institutions have failed in their second object, the communication of scientific instruction —1st, by library; 2nd, by lectures; 3rd, by classes.

It appears that by far too large a proportion of the books demanded consists of light reading and mere amusement. In the Leeds Institution library, while the graver works amount to 25,000 volumes, those of a lighter character, fiction and periodicals, reach 28,000. It is judiciously remarked,

"We cannot go with those who would exclude works of fiction from Mechanics' Institutes. In many their introduction has been strongly resisted, and from some they are still excluded. Such an exclusion appears to us indefensible. One might wish that so large a quantity of 'sack' had a little more bread with it; but unless these Institutes had the power of directing the minds of the members into regular study, it is probable that the suppression of light reading would but make fewer

instead of better readers. We should drive many to less carefully selected stores than those on the shelves of the Institute. Moreover, while the undue use of works of imagination is to be deprecated, it must not be forgotten that the imagination has its claims as well as more utilitarian faculties, and that people employed in the active business of life require their imaginations to be raised and stirred, and are not likely to let them absorb more than their share of attention. The only way of preventing evil from this source, is to exercise great care in the selection and amount of the works introduced, and to supply that training which will make works of a higher character better relished and appreciated."—P. 28.

The lecture department is still less satisfactory; those on science growing small by degrees and beautifully less, while the number of lectures on lighter themes is increasing. The earliest lectures at Mechanics' Institutions were of a scientific character; but, probably owing to the deficiency of elementary education among our operatives, those lectures shot over the heads of the people; the demand was for something popular, exciting, attractive; and accordingly dramatic readings and discourses on music, &c., took the place of topics more appropriate.

"The most valuable lectures are those which partake of the nature of class instruction. The course on any subject should be sufficient in number to enable the teacher to convey adequate information on the principal leading points, and it should be accompanied by either written or oral examinations, and frequent reviews of past lessons. A course of winter lectures so pursued would have results far more valuable than any number of miscellaneous lectures."—P. 29.

From a comparison of a large number of Institutes, it appears that the attendance at evening classes comprises less than a sixth of the whole number of members. Those classes, however, are not for the study of such subjects as mechanical philosophy, or chemistry, or mental science, or social economy, or mathematics, as some of us might wish and expect; they are to teach mere reading and writing, &c.,—substitutes for the British School,—giving the merest rudimentary training, and attended chiefly by pupils under eighteen years of age. This is not very encouraging. The greatest difficulty, perhaps, is to overcome the apathy of the operatives to their own improvement. Of course you cannot man the Mechanics' Institution by emptying the tavern, any more than you can make people religious by Act of Parliament. But the author is of opinion that if Mechanics' Institutions were efficiently conducted,—if valuable instruction were offered by really competent teachers,—there would be no lack of numbers or interest on the part of our working people.

This little volume contains many valuable suggestions for the improvement of Mechanics' Institutions, so as to render them a kind of higher schools to carry forward the education of the upgrown operatives.

The elevation and education of Woman is a theme that has attracted some attention of late years in this country and in America; and though we are aware of the ridicule which in some quarters may be attached to the very mention of the thing, yet sneering and laughter may really oftentimes contain very little argument. The subject is one of the very highest importance to every community; only let wise and temperate methods be pursued, and we may allow objectors to laugh and sneer in chorus. On this subject the author most judiciously observes,—

"The elevation of Woman is too large a subject to enter upon here; but it is obvious that many of the arguments which apply to the education of the male sex, apply with equal force to the female, while there are some reasons which give the latter even a more imperative claim. If a woman is not cultivated, so as to be a companion for her husband, she is but his drudge. True it is, that economy, order, cleanliness and other household virtues, are possible without the possession of much book learning; but there are other qualities not less essential to domestic happiness than these. Good temper, and at least moderate intelligence, are equally requisite. We know instances, and they are not uncommon, when, from want of knowing how to improve a leisure hour, women of the labouring class become disagreeably clean; cooking, washing, scrubbing and rubbing, from Monday morning till Saturday night; their whole time is devoted to the worship (on their knees) of their household gods, the furniture and fire-irons. Although this is a less evil than a literary slattern, yet for a human being gifted with faculties for far higher purposes, this is surely a melancholy perversion. Or sometimes want of better knowledge causes a large portion of time to be wasted in stupid gossip; at others it exhibits itself in an undue and disproportionate love of dress and finery. Persons who have visited manufacturing towns, must have often been struck with the incongruity between the elegantly-dressed females and their coarse tone, language and manners. Nothing manifests so strikingly the direction which our *progress* has taken these last few years. One is almost tempted to parody Hood's lines and say,

'Alas! that dress should be so cheap,
And common sense so dear.'

"The coarseness which the conditions of their birth and training, uncounteracted by any superior influence, too often induce, acts even more disastrously on the character of their children than upon the happiness of the husband. The greatest educators have confessed that all they could do was nothing compared with the influence of the mother upon the child. The greatest men the world has yet produced have (with singular unanimity) traced the germs of their greatness to maternal influence. Pondering this truth, so notorious as to be commonplace, let any one visit the cottages and the small streets of our large towns; let him see the filth and squalor in which the children are revelling with the fortunate unconsciousness of childhood; let him listen to the frequent language of passion, and witness, as he often may, the brutal violence of personal chastisement towards these the men and women of the next generation;—he will not wonder that with such a preparation at home, backed by the penny theatre and *the casino* abroad, the boy or girl

leaves the parental roof as soon as they can earn a few shillings a week, and set up as precocious men and women even before childhood is well completed. It may be objected that, as the occupations pursued by men are so much more varied than those pursued by women, the latter could derive no advantage from many of those studies which are essential to the success of the former. We reply that there is a distinction between that general culture which *all* ought to have, and the special cultivation suited to particular pursuits. To the former, there is surely no reason why women should not lay claim equally with men; and as to the latter, we think that for many departments of industry and commerce women are as well adapted as men, but from which they are cruelly and unjustly excluded.....Once allow that women have equal rights with men to instruction, and that its bestowal is of equal urgency, and the practical difficulties will melt away. Where this conviction is not entertained, mole-hills will swell into mountains, and nothing can be done."—Pp. 36—39.

A. M.

ADDITIONS TO THE MEMOIR OF REAR-ADMIRAL JAS. GIFFORD, WITH EXTRACTS FROM HIS FATHER CAPT. GIFFORD'S MSS.

consequences of our father's devotion to this cause, which teems with endless happy effects to him and all belonging to him, for it has connected his memory in such a manner with all that is great and good and sacred, that it is impossible but we must be benefited by the association, and this alone must be a source of happiness to him; in short, there is no end to its happy effects; they may be followed in idea for ever. * * * With warmest love to all, I remain, my dear Julia, your affectionate Brother, WILLIAM GIFFORD."

Major-General Gifford died in 1825, at Swansea, aged fifty-five, and an obituary notice of him is inserted in the Monthly Repository, Vol. XX. p. 498. Between the Admiral and this brother there existed the greatest affection. He was most attentively nursed by him in his illness, and a short time before his death he said, "You are an invaluable brother, James!" Among his last words, marking his entire submission to the Divine will, were—"Do not grieve, my dear James; the time appointed for death is, I am certain, best for the dying."

Captain Gifford, the Admiral's father, died Jan. 21, 1813, aged 73, at Potton, in Bedfordshire. He was buried in the family vault in All Saints church, Cambridge. His tablet bears the following inscription:

"A most exalted and earnest fervour in his devotions marked
his religious duties;
As a Husband and Parent, his love was most tender, constant
and unbounded;
In all his dealings with mankind, his conduct was humane,
honourable and sincere."

His principal work, the "Elucidation of the Unity of God," from the social position of the author, obtained admission into the higher circles of society, and was of great service to the Unitarian cause. From the pious and candid spirit it exhibited, it elicited praise even from orthodox reviews. Thus the Critical Review, on the first edition, remarks,

"The design of this tract is to evince, by arguments drawn from reason and scripture, the Unity of the Supreme Being, or to prove that the Holy Ghost is no other than the Spirit of the Almighty, and that Jesus Christ was only the sacred and anointed Messenger of the Most High, or the Son of God in a qualified sense.

"The author, who appears to be a serious writer, has discussed the subject with a proper degree of moderation, and a laudable desire of discovering what he apprehends to be the truth in this important article of religion."

And the Monthly Catalogue, in its criticism on the second edition, observes,

"The design of this writer is to elucidate the doctrine of the absolute Unity of the Deity, and to prove that the gifts or powers called the gifts of the Holy Ghost, are the spiritual dispensations of God Himself; that from Him they originally flowed, and not from any other Being; and

that whatever rank or power our great Deliverer may now hold in the universe, he possesses them in subordination to that Lord God Omnipotent, from whom he himself declares he received all things.

"The author writes with great calmness and candour, and, as far as we can judge, a sincere regard for the honour and interest of Christianity."

Without adverting to other favourable reviews of the work, I may mention the high opinion entertained of it by individuals well qualified to judge of its merits. The author's grandson once dined in company with Dr. Parr at the Rev. W. Field's at Warwick, when the Dr. said, "Are you related to the authors of the Elucidation and the Remonstrance?"* And on the reply, "The one is my grandfather, the other my uncle," Dr. Parr observed, "Well, young gentleman, I say they are very clever books. I do not say I agree in opinion with them; but they are very clever books—very!"

To which commendation I cannot but add that of Dr. Carpenter to Miss Gifford:—"I am so astonished that I should not have met before with your father's excellent work! It is the *very book* I would place in the hands of any person in uncertainty about professing the Unitarian faith."

It may be interesting to subjoin a few extracts from the work itself.

The following, at p. 15, is well calculated to expose a popular device by which the Trinity has been absurdly represented:

"A veteran writer has lately reminded us that the doctrine of the *Trinity* in Unity is as clear as the proposition that '*three equilateral lines make one triangle*;' and in consonance with this *demonstration*, we have seen the Godhead represented, on the first leaf of a very excellent religious publication, *by a triangle*, surrounded with a glory, &c. This piece of unworthy artifice (though it borders a little on blasphemy) has flourished long; and the same miserable sophistry might be used to persuade us that there are *eight Gods in One*. Why? Because eight angles conjoined make only *one* octangle!"

How forcible, also, is the following reasoning at p. 20!

"Each of the Divine Persons must *necessarily* possess his own proper individual powers of *thinking, willing, acting*, &c., otherwise there could be no real *distinction* of persons. This very necessity implies that there cannot be any *absolute* union of their attributes without confounding their intellects and destroying their individuality."

And again, at p. 24:

"Now if their attributes be *unoriginated, absolutely inherent*, like those of the *Father*, and their *persons distinct*, then it evidently follows that we have three distinct, independent Gods."

The following extracts on the same subject are taken from his MSS.

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* For an able review of this work, see Mon. Repos. Vol. XV. p. 638.

"They who deny the absolute supremacy of *God*, even the *Father*, by making others equal to him, depreciate (though they may not be aware of it) the authority of the Son himself, and render it of far less importance than if the Father were supreme over all. For the Son, in various places of the Gospel, declares that he derived all his authority and even his existence, whenever that took place, from the *Father only*. Therefore upon the supreme authority of the Father depends directly the authority of the Son, and the greatness of the Son's authority depends upon the greatness of its Source."—J. G.

"Revelation, universal nature and rational philosophy, unite in assuring us that there is only *One God*, and that there can be no more than one. Education, custom, and the polytheistic prejudices of mankind, would persuade us that there are more than one God. Now which of these guides are we to follow?"—J. G., June 7th, 1806.

"Notwithstanding the important, clear and undeniable *truth* contained in the latter part of the preface to Bishop Burnet's History of the Reformation, which was published nearly 100 years ago, yet nothing has been done to this hour towards completing the long-desired reformation, nor at present is likely to be done."—J. G., 1811.

"From Dr. Clarke's argument it appears to me that no person can be *God*, but He whose dominion and authority are supreme and underived. If it can be proved that there are more divine persons than one, whose dominion and powers are totally independent and underived, then it will be *proved* that there are *more Gods* than *one*, but not otherwise."—J. G.

Admiral Gifford was buried in St. Saviour's churchyard, St. Helier, in the same grave with his mother, between whom and himself the warmest affection ever subsisted. His mother has been heard to say, "You might as well take my heart from my bosom, as my son James from me." The following epitaph on the Admiral was written by his much attached and deeply mourning sister:

"Here repose the mortal remains of Rear-Admiral GIFFORD, who died at Goree, August 20, 1853, in his 85th year.
He spent 30 years in the service of his country, esteemed as a brave and efficient Officer, ever 'the Sailor's Friend.'
In private life he was kind, benevolent, and of Christian forbearance.
In his worldly transactions, his integrity was faultless.
His self-denial was uniform, though generous to others.
In his religious views, his zeal and sincerity were proved by the sacrifices he cheerfully made.
His perfect submission to the decrees of Almighty God, long felt, never once failed.
Three minutes before death, he said, 'It is all right!'
Reader, thus may you live, thus may you die!"

EDMUND KELL.

CRITICAL NOTICES.

Notes, Theological, Political and Miscellaneous. By Samuel Taylor Coleridge. Edited by the Rev. Derwent Coleridge. 12mo. Pp. 415. London—Moxon. 1853.

Coleridge is oftener quoted than understood. It has been latterly the fashion of clergymen in controversy with Unitarians, to load their guns with some of Coleridge's shot. Did these gentlemen know the real character of Coleridge's theology, its bold latitudinarianism, and its contemptuous treatment of some of the favourite symbols of "orthodox" doctrine, they would be more cautious in giving the sanction of their praise to a writer who is sapping all the bulwarks of their most cherished systems. Some have thought that Coleridge's sarcasms and revilings of Unitarianism were the produce neither of malice nor conviction, but the mere prolusions of an irrepressible love of paradox. We are not sure that this theory, though charitably conceived, really protects Coleridge's character from damaging surmises. When the paradox and the worldly interests run parallel, it is difficult to believe that there was not a deeper purpose than that of assuming and defending by the subtletics of logic a really untenable position. When men like Arnold, Hare and Kingsley, while promulgating principles which in all consistency should carry them to at least the borders of Unitarian theology, not unfrequently go out of their way to express their aversion to this unpopular heresy, we may not feel compelled to give in to the harsh censure of conscious tampering with integrity and violation of truth; but, remembering the subtle workings of the human mind, we think we see in these instances something akin to the talk of a maiden who fears she may lack the strength to refuse some undesirable suitor, who against her will has made some impression on her heart, and who, to the last hour of resistance, speaks with all the exaggeration of fear against his pretensions. In respect to Coleridge, it is not improbable that his denunciations of Unitarianism have really furthered the promotion of its principles, by inspiring "orthodox" readers with a misplaced confidence in the soundness and safety of his views. An American apologist for Coleridge, writing a few years back in the *Christian Register* of Boston, remarked: "We confess we love and admire Coleridge the more, for the immense services he has performed to the cause of liberal Christianity. There is much talk of the influence of Unitarianism on orthodox bodies, and we believe it has exerted great influence. But no writer, nor all other writers together, have done so much to liberalize orthodoxy as Coleridge. The very approximation in thought at present existing between certain orthodox men and Unitarians, is owing to their common reception of truths uttered from the lips of Coleridge. Channing read him and Bushnell has read him. * * * What there is of truth in him will stand. * * * What there is of error, and there is much of it in our view, will by and by be seen more clearly in the light of the very truths he has advanced." Agreeing cordially with these remarks, we welcome the publication of Coleridge's Notes on books, many of which, on both religion and politics, are, we believe, as true as they are fearless. In reading the volume, of which we have given the title above, we have extracted some few pas-

sages, which we now offer to our readers, and will weaken their effect by no mingled remark of ours.

The Apostolic Commission.

"Few passages in the sacred writings have occasioned so much mischief, abject slavishness, bloated pride, tyrannous usurpation, bloody persecution, with kings even against their will the drudges, false soul-destroying quiet of conscience, as this text (John xx. 23) misinterpreted. It is really a tremendous proof of what the misunderstanding of a few words can do. That even Luther partook of the delusion, this paragraph gives proof. But that a delusion it is; that the commission given to the seventy whom Christ sent out to proclaim and offer the kingdom of God, and afterwards to the apostles, refers either to the power of making rules and ordinances in the Church, or otherwise to the gifts of miraculous healing which our Lord at that time conferred on them; and that *per figuram causæ pro effecto*, 'sins' here mean diseases, seems to me more than probable. At all events, the text does not mean that the salvation of a repentant and believing Christian depends upon the will of a priest in absolution."—P. 18.

The Church overlaid by the State.

* * * "Said Luther, If we were not holpen somewhat by great princes and persons, we could not long subsist; therefore Isaiah saith well, *And kings shall be their nurses*, &c."

On this, Coleridge remarks,—"Corpulent nurses too often, that overlay the babe; distempered nurses, that convey poison in their milk!"—P. 30.

The Apostles' Creed.

"I believe (said Luther) the words of our Christian belief were in such sort ordained by the apostles who were together, and made this sweet *symbolum* so briefly and comfortable."

"It is difficult (Coleridge remarks) not to regret that Luther had so superficial a knowledge of ecclesiastical antiquities; for example, his belief in this fable of the Creed having been a *pic-nic* contribution of the twelve apostles, each giving a sentence; whereas nothing is more certain than that it was the gradual product of three or four centuries."—P. 49.

Biographies illustrate God's Providence.

"Our Lord God (saith Luther) doth like a printer, who setteth the letters backwards; we see and feel well his setting, but we shall see the print yonder in the life to come."

"A beautiful simile (remarks Coleridge). Add that even in this world the lives, and especially the autobiographies, of eminent servants of Christ, are like the looking-glass or mirror, which, reversing the types, renders them legible to us."

The Athanasian Creed.

"Of the unauthorized Creed of the fierce individual whom, from ignorance of his real name, we may call Pseudo-Athanasius, I agree with many learned and orthodox Fathers of the English Church in wishing that *we were well rid*."—P. 116.

On Robert Robinson's terming the Bible "a plain, easy Book."

"What if I were to call Newton's *Principia* a plain, easy book, because certain detached passages were axiomatic, and because the results were evident to common sense? What? The Pentateuch? The Solomon's Song? The Prophets in general and Ezekiel in particular? What? The Ecclesiastes? The praise of Jael? of Ehud? of David? What? St. John's Gospel and his Revelations? The *apparent* discordances of the Evangelists in the most important narratives, as that of the resurrection? What? St. Paul's Epistles, declared by a contemporary apostle dark and hard? Are these proofs of a plain and easy book?

"The writer of the preceding note reverences the Bible, he trusts, as much and believes its contents with a far stricter consistency with Protestant orthodoxy (in the common received meaning of the word orthodoxy), than the amiable author of this discourse ('*The Sufficiency of the Holy Scriptures*'), as appears by his own letters. But never, never can he believe that the many and various writings of so many various and distant ages as brought together form the book; that this book, or *collectaneum*, the interpretation of which *has* occupied and will occupy all the highest powers of the noblest and best intellects even to the consummation of all things, can be called *in toto*, or even on the average, 'a plain and easy book!' That which is necessary for each man's salvation (in *his* particular state, he making the best use of the means in his power, and walking humbly with his God) is sufficiently plain for that *his* purpose, the writer of this note cheerfully acknowledges, and with thanks to the Author of all inspiration and of all good gifts."—Pp. 120, 121.

Richard Baxter.

"Baxter was the nearest to absolute toleration of all theologians. He proposed that all persons admitted as Church-members should be ready to declare, that they desired what was prayed for in the Lord's Prayer, believed what was declared in the Apostles' Creed, and held themselves bound to obey what was enjoined by the Ten Commandments, and that all beyond should be free to each."

Charles the Second.

"There are good grounds for the belief that more and yet worse causes than sensuality and sensual sloth, were working in the King's mind and heart, viz. the readiness to have the French King *his* master, and the disposer of his kingdom's power, as the means of becoming himself the uncontrolled master of its wealth. He would fain be a despot, even at the cost of being another's underling. Charles II. was willing, nay, anxious, to reduce his crown and kingdom under the domination of the Grand Monarque, provided he himself might have the power to shear and poll his subjects without leave, and unchecked by the interference of a Parliament. I look on him as one of the moral monsters of history."—P. 180.

Hume's History confuted by Pepys the Diarist.

"To initiate a young student into the mystery of appreciating the value of modern history, or the books that have hitherto passed for such, first let him carefully peruse this Diary (of Pepys); and then, while it is fresh in his mind, take up and read Hume's History of England, reign of Charles II. Even of Hume's reign of Elizabeth, generally rated as the best and fullest of the work, I dare assert, that to supply the omissions alone would form an appendix occupying twice the space allotted by him to the whole reign, and the necessary rectifications of his statements half as much. What with omissions, and what with perversions of the most important incidents, added to the false portraiture of the characters, the work from the reign of Henry VII. is a mischievous romance."—Pp. 180, 181.

President Bradshaw and Charles the First.

"What would the contemptible Martyr-worshipers (who yearly apply to this fraudulent would-be Despot the most awful phrases of holy writ concerning the Saviour of mankind, concerning the Incarnate *Word*, that is with *God* and is *God*, in a cento of ingenious blasphemy that has no parallel in the annals of impious adulation)—what would even these men have? Can they, as men, expect that Bradshaw and his Peers *should* give sentence against the Parliament and Armies of England, as guilty of all the blood that had been shed, as Rebels and Murderers! Yet there was no other alternative. That he and his Peers were influenced by Cromwell is a gross calumny, sufficiently refuted by their after lives and by their death hours, and has been amply falsified by Mrs. Hutchinson, in her incomparable Life of her incomparable

olonel Hutchinson. O! that I might have such an action to re-
my death-bed! The only enviable part of Charles's fate and life
ame is connected with the greatest names of ancient or modern
cum victus erat, tantis certasse feratur."—Pp. 202, 203.

rl of Strafford's Dying Declaration, "that he loved Parliaments."
it could—but nothing can, nor dare we indeed desire that anything
move the superstition in favour of dying words, this fact, and the
t in Charles's own scaffold scene, are well fitted to produce the effect.
with a lie in their mouths. Strafford, with his love of Parliaments
ion to the Constitution, by which the King was made dependent on
l Charles, with the delivery of his Icon Basilikè as his own work!"

Lord Clarendon.

ught it to be concealed that Hyde suborned assassins against an
nan than Cromwell, the patriot Ludlow. When to this detestable
s we add his hardening of Charles I. in his prelatical superstition—
accomplice of the King's in the three contradictory treaties with
rent parties at the same time, neither of which the King intended
nd his total abandonment of the religious rights of the subjects to
f the Bishops after the Restoration—we must attribute the high
towed on Clarendon by historians, and the general respect attached
nory, chiefly to the infamy of the rest of the Cavalier faction, canon-
by incomparably worse."—Pp. 213, 214.

Interpretation of the New Testament.

any moral or religious book, and instead of understanding each
ccording to the main purpose and intention, interpret every phrase
al sense, as conveying and designed to convey a metaphysical verity
al fact,—what a strange medley of doctrines should we not educe?
his is the way in which we are constantly in the habit of treating
of the New Testament."—Pp. 276, 277.

Uses of History.

lifference between a great mind's and a little mind's use of history
The latter would consider, for instance, what Luther did, taught or
l; the former what Luther—a Luther—would now do, teach and
—P. 288.

A Great and a Little Mind.

u would be well with a great mind, leave him with a favourable
n of you; if with a little mind, leave him with a favourable opinion
"—P. 288.

Toleration.

state with respect to the different sects of religion under its protec-
ld resemble a well-drawn portrait. Let there be half-a-score of
s looking at it, every one sees its eyes and its benignant smile
owards himself.

framer of preventive laws, no less than private tutors and school-
hould remember, that the readiest way to make either mind or body
y, is by lacing it too tight."—P. 300.

Text-sparring.

I hear (as who now can travel twenty miles in a stage coach with-
obability of hearing?) an ignorant religionist quote an unconnected
f half-a-dozen words from any part of the Old or New Testament,
g on the literal sense of these words the eternal misery of all who
, even of all those countless myriads who have never had the oppor-
ecepting this, and sundry other articles of faith conjured up by the
ual magic, I ask myself what idea these persons form of the Bible,

that they should use it in a way in which they themselves use no other book? They deem the whole written by inspiration. Well! but is the very essence of rational discourse—that is, connection and dependency—done away, because the discourse is infallibly rational? The mysteries which these spiritual lynxes detect in the simplest texts, remind me of the 500 nondescripts, each as large as his own black cat, which Dr. Katterfelto, by aid of his solar microscope, discovered in a drop of transparent water.

"But to a contemporary who has not thrown his lot in the same helmet with them, these fanatics think it a crime to listen. Let them then, or far rather let those who are in danger of infection from them, attend to the golden aphorisms of the old and orthodox divines. 'Sentences in scripture (says Dr. Donne), like hairs in horses' tails, concur in one root of beauty and strength; but being plucked out, one by one, serve only for springes and snares.'

"The second I transcribe from the Preface to Lightfoot's works. 'Inspired writings are an inestimable treasure to mankind; for so many sentences, so many truths. But then the true sense of them must be known; otherwise, so many sentences, so many authorised falsehoods.'"—Pp. 326, 327.

Temper in Argument.

"What is the use of violence? None. What is the harm? Great, very great; chiefly, in the confirmation of error, to which nothing so much tends as to find your opinions attacked with weak arguments and unworthy feelings. A generous mind becomes more attached to principles so treated, even as it would to an old friend after he had been grossly calumniated. We are eager to make compensation."—P. 355.

The Youthful Inquirer counselled and encouraged. By Henry N. Barnett. 12mo. Pp. 148. London—W. Freeman. 1853.

Mr. Barnett was recently a Dissenting minister of the Baptist persuasion in the town of Evesham. The lectures contained in this little volume were addressed to his flock, and are now published in compliance with many earnest requests. The object at which their author has aimed seems to be, to awaken earnest attention to the subject of religion, to give counsel and direction to those perplexed by the great religious controversies of the day, to vindicate unrestricted and fearless inquiry, and to promote the influence of the pure gospel of Jesus Christ. The mode of our author is popular rather than philosophical. His style is sometimes unduly ambitious, and some of the lectures would have benefited by condensation. But having made this abatement, we can honestly praise them for remarkable liberality of spirit, fearlessness of utterance and general ability.

We have said that Mr. Barnett is favourable to free inquiry. He evidently understands and carries into practice all that is involved in this principle, in respect both to the general evidences of Christianity, and to the particular doctrines held by the various sects of professing Christians. In this manly spirit does he advocate the right to examine and question the evidences of revealed religion:

"God has not given the Bible to man as *necessarily* and *obviously* true. There is no halo of heavenly radiance upon its title-page, palpably demonstrating its divine origin. It pleads no formal, scenic, outward, indisputable token of its authority. It is written, as other books are, to be read, examined, criticised, judged. Its language is human. The events it professedly records are human. No everlasting seal adorns it. No supernatural voice attests its authenticity. It comes among us to be questioned. It does not usurp,

appeals to our judgment. It solicits our confidence—not, indeed, in humiliation of its claims, but in acknowledgment of our rights. It submits its pretensions to our investigation, and does not ride rough-shod over us. It has its dogmatic announcements, but itself is not an assumption; it is a proposition we are begged to accept only as we recognise its fairness. It does not come as a despotic invader, to overawe and defy us, but as a candidate for our confidence. It appeals to our reason, not to our fear. We are invited to believe, not on the ground that God hath spoken, but on the ground that *we perceive* him to have spoken. True, the authority of Scripture is unaffected by our decisions respecting it; but it has no authority over us, and, in the very nature of things, it can pretend to none, until its evidences have been investigated by us, and until we are rationally and honestly won to faith in its integrity and purity as 'the book of God.'" * * * "Now, the fact that Christianity appeals to human reason, and only imposes its precepts and its principles upon minds which have yielded to its pretensions a clear and honest acquiescence, involves the possibility, not to say the certainty, of a difference of opinion on the subject. From this inference I can perceive no possible escape. Whatever can be submitted to the test of fallible judgments, will be almost sure to receive different and opposing verdicts from different and opposing minds. If men, as they do, think differently on all the topics that engage human attention—their modes and tendencies of thought being considerably modified by motives, mental idiosyncracies, educational influences, the ordinary circumstances of life, and inherent moral inclinations—so they will inevitably arrive at different conclusions. And those things which ordinarily modify the modes and tendencies of thought, operate in the sphere of this problem with unusual energy and power. So that a man is guilty of no *moral*, and *we* have no right to declare that he is guilty of any *moral* wrong, in adopting a negative conclusion to the question, 'Is Christianity from God?'" Pp. 73, 74.

Mr. Barnett is sufficiently acute to see through the *sham* Protestantism of many religious bodies, both in and out of the Established Church:

"Protestantism, interpreted by history, is a word which has an inevitable contradiction involved in its meaning. Nonconformity is the most inconsistent thing in the world. We assert the right of private judgment, and then excommunicate a man for not thinking as we do! We deny the authority of the church to settle the faith of its members, and then excommunicate a man because he settles his own! The Anglican church swears by no pope, yet subscribes 39 Articles. The Dissenters have no articles, yet maintain certain fundamental doctrines!"—P. 94.

Mr. Barnett avows his conviction (p. 96) that the next great religious movement in this country must be for the establishment of "Free Churches." We should be glad to think him not unduly sanguine on this point. We rejoice at the sight of wise and honest men like himself separating themselves from intolerant churches and advocating free inquiry; and we doubt not such men as he and Mr. Forster will have some intelligent and resolute followers; but they must arm themselves for their duties with something of the martyr spirit. They must not expect the crowd to follow them. The thoughtful and the inquiring and the fearless will still form a small minority. Fashion and noisy pretensions will still sway the multitude. The time is yet distant when the 'State Church" and unreasonable doctrines will give way to freedom, reason and truth.

Mr. Barnett thus states the duty of the inquirer in reference to the dawning future:

"*Maintain your right to form your own opinions inviolate!* Sign no creeds,

Subscribe no articles. Bow to no council. If your minister asks you, as a condition of his acknowledgment of your religious character, what opinions you hold, tell him that is a matter between you and God, and with which you must forbid him or anybody to interfere. If a church says, 'You must believe this or that, or we must expel you,' say boldly to them, 'You shall not expel me; I withdraw.' Be ever mindful that your spiritual safety and honour do not depend upon any ecclesiastical association. Ever be courteous, but be ever faithful. Be ready to co-operate with any for God's and for man's sake, but never sacrifice your freedom. 'Let no man take thy crown!'

"To pursue this course will require some nerve, may entail some sacrifices, and will provoke much ill-opinion. But be easy on these matters. Courage will come to the devout. Self-denial is the highest form of self-indulgence. Public opinion cannot control destiny. Goodness will be loved. Greatness, even though it be only of temper, will be respected. Fidelity will bring peace.

"Hard names will be uttered with the very hoarseness of malice; but hard names mean nothing, and cannot hurt you. Take these things smoothly, in good temper, and with much fear of God, and you will soon put your denouncers to shame."—P. 97.

Our author is not a mere sceptic. He does not pull down orthodoxy without having a better faith to offer. He has positive convictions, as the following propositions, maintained in his 7th chapter, will shew:

"Man can only be happy as he holds settled convictions:

"The degree of man's happiness will be proportioned to the clearness and correctness of the convictions held by him:

"Such firmness and stability of conviction as is necessary to peace may be attained by man:

"There is that in Christianity which is adapted to secure the peace sought: and

"Reason justifies the appropriation of the peace which Christianity presents."—P. 103.

Without pledging ourselves to agree to all the opinions advanced by our author, we seldom feel any hesitation about the more important conclusions at which he arrives. While we should, had we the opportunity of conversing with so intelligent a thinker, remonstrate a little on his neglect of the historical evidences of Christianity, and complain a little of the sneer at Paley which he lets escape him (p. 118), as unbecoming the friend of free inquiry, we feel that we can unreservedly assent to his general views of Christianity.

"To every faculty it offers new and infinite scope. It encourages the utmost elasticity and independence of mind. It meets man as he is, shews him the dignity of his nature, and inspires him to self-discipline, self-reverence, self-redemption. It enlists in its behalf all the powers, by proclaiming the sanctity and majesty of all. It has a history for the antiquarian, a theory for the philosopher, dreams and wondrous mysteries of revelation for the poet. It quickens the vigilance and consolidates the empire of conscience, by proclaiming the most transparent precepts and unfolding the most fascinating example of virtue—by unfolding the eternal and inflexible law of retribution—and by embodying the irrefragable morality of Heaven in such forms as to reveal and shame and rectify the depravity of earth. It softens and purifies the heart, and teaches the beautiful and sacred lesson of love, by its words of God, whose choicest name is *Father*, and by revealing a Saviour who, to the world, has proved himself a *Friend*."—P. 123.

Mr. Barnett seems to be well aware of all the changes that are going on among the sects, and the utter hopelessness of all the old standards of "orthodoxy" to secure oneness of doctrine.

"Ask if a man is evangelical, and your companion will be compelled to re an explanation of the meaning you attach to that word before he dare nture to give an answer. Look at the state of parties in the Church of ıgland, for instance. Its creed is unaltered. Its ritual has undergone no ıdifications. It is still subscribed by all who study at her universities, or inister at her altars. But what does the world know of the opinions of a an now-a-days from the simple circumstance of his subscribing the thirty-ne Articles? He may be a Puseyite, like Bennett; a Calvinist, like the te Edward Bickersteth; a high Ecclesiastical despot, like Dr. M'Neile; broad, free, generous Universalist, like Kingsley; or a Free-thinker, like oxton. And these diversities might be multiplied almost *ad infinitum*. It the same among Congregationalists and among Wesleyans. Our creeds e signed with mental reservations. Men think for themselves, and only *ofess* to think alike. Subscription is sanctioned as a form, but despised as reality. As a means of introduction to office, it is tolerated; but as an abodiment of faith, it would be rejected by the vast majority of those who ould be understood to be the advocates and defenders of the doctrines poused, were they honest, magnanimous Christian men."—Pp. 144, 145.

In the early portion of the book is a chapter upon "Mysteries," and e think our author has failed in attaining his usual clearness in treating is part of his subject, by using the same word to express both that hich is in itself unintelligible, and that which once was obscure and ncealed, but now is or is to be revealed. He has indeed (p. 53) arked the distinction; but has, we think, a little further on (p. 64) glected to confine himself to the meaning of the word which he had escribed to himself. If the mysteries be beyond the comprehension the human mind in its present state, we cannot exactly perceive how ey can be, as he states (p. 64), "great incentives to mental progress." Should this little volume reach (as we hope it may) future editions, e would recommend a careful correction of the style. We have noticed any words which lack classical authority, such as the verbs "accredit" id "boskirt;" and some vulgarisms, such as the appeal to reason . 137), "Grin on, bright boy!" the talk of the "stump orator" (p. 132), id, above all, the sneer at the worshiper of "the good old times" (p. 143), Give him a cabbage-leaf to wipe his foolish eyes withal."

Mr. Barnett has qualifications that fit him to address persons of taste well as thought. Slang expressions are never needed to illustrate his eaning. They are altogether unworthy of him and his subject, and ay deter critical and fastidious readers from going on with a book which, a whole, cannot fail to instruct and please.

Retrospect of the Religious Life of England; or the Church, Puritanism and Free Inquiry. By John James Tayler, B.A. Second Edition, Revised.

A NEW edition of Mr. Tayler's calm, wise and catholic "Retrospect," ubjected by its author to a careful revision, claims at least from us a rateful notice. It is not, and it does not profess to be, a complete history of the ecclesiastical affairs of England from the Reformation, but it a masterly and most instructive essay on three highly important tendencies which resulted from the Reformation. Without being tediously minute, it is exact in its statements, and graphical in its descriptions of vents and sketches of character. Candour, the rarest attribute of a eologian and an ecclesiastical historian, shines in every portion of the

work. The merits of the style of Mr. Tayler need not our praise. When the first edition of the work appeared, it was reviewed in our pages (C. R., N.S., Vol. I.) by one well qualified to estimate its excellences. From the praises then freely bestowed, we are not disposed to retract one word; nor will we express surprise or complaint that Mr. Tayler has not seen reason to make any important modification in the very few passages of his work to which exception was then taken. For ourselves, we take the opportunity of recording once more our dissent from the doctrine, with which Mr. Tayler so largely sympathizes, that the self-evidencing power of scripture, revealed in the supposed inner light of the Spirit, is the all-important confirmation of revealed truth. We dare not put "frames and fancies" in the place of intelligent investigation. Among the various improvements of this edition, we may mention the placing of the notes at the foot of the page, and a very useful Index at the end. As a specimen of the additions now made, we extract the note on the Latitudinarians (p. 212):

"Latitudinarianism had several phases; it had its prosaic and its philosophical side. In some it was severely rationalistic, in others it was highly spiritual and inclined to mysticism. An account of the 'Principles and Practices of the Latitudinarians, in a Free Discourse between two intimate Friends' (known to be the work of Fowler, who was made Bishop of Gloucester after the Revolution, 1st ed., 1670, 2nd, 1671), exhibits the former aspect of this school; has more of Chillingworth than of Cudworth in its composition; and in the unrelieved flatness of its style, suggests an unfortunate comparison with the 'Divine Dialogues' of More. The writer indicates his theological position by refusing the witness of the Spirit, and denying the self-evidencing light of Scripture (pp. 55, 65), though his exceptions should perhaps be understood as applying only to the exaggerated statement of those doctrines. To the list of Platonizing Latitudinarians who belonged at this time to the University of Cambridge, must be added the names of George Rust and John Smith. Rust obtained preferment in Ireland after the Restoration through the interest of Jeremy Taylor, whose funeral sermon he preached. Smith's 'Select Discourses' were arranged and put together after his death from a confused mass of papers, and edited by Dr. Worthington, a divine of the same school. Smith's conception of the prophetic spirit is highly characteristic. 'When we have once attained to a true sanctified frame of mind, we have then attained to the end of all prophecy, and see all divine truth that tends to the salvation of our souls in the divine light, which always shines in the purity and holiness of the New Creature, and so need no further miracle to confirm us in it.' (Of Prophecie, p. 266.) • • • Mr. Crossley informs us, in a note to Worthington's Diary (p. 214), that he possesses a MS. of Glanville in continuation of Bacon's fragment, 'The New Atlantis,' which concludes with a series of characters of the great divines of the day, Cudworth, More, Rust, Smith, Whichcote, &c. Everything relating to the Latitudinarianism of this time is so interesting, that it is to be wished so accomplished an editor would give the MS. to the world."

We hope it will not require another eight years to sell this second edition. The fact that that time has been allowed to elapse before the first edition was absorbed by the public, shews how lamentably bigotry in this country blinds the eyes of the religious world to all merit out of its own narrow pale; and we must add, that the fact is anything but honourable to the Unitarian body in England and America, who ought to have shewn a quicker and a heartier appreciation of so remarkable a book as the "Retrospect of the Religious Life of England."

Retrospect: a Sermon, preached in the Temporary Free Christian urch, Camden Town, on Sunday Evening, December 25, 1853. By v. W. Forster. London. 1854.

this occasional discourse, which, though printed, is not offered for Mr. Forster takes a retrospect of the past year, in its eventful influ- on himself and his little flock. He reviews, in simple but affecting nage, their serious and anxious theological investigations,—their very of new and important truths,—their honesty in avowing their convictions,—their abandonment of a costly and beautiful house of er, which not long before they had assisted in erecting,—their be- ng themselves to an upper room for their simple but scriptural wor- —their entering into Christian fellowship with some whom, under influence of prejudices, they once regarded as not entitled to the stian name,—their practical manifestation of the important principle, intellectual differences need be no bar to Christian fellowship,— earnest wish and effort to proclaim the fatherly attributes of God, the absolute work of moral goodness in man,—and their desire to e that the liberal Christianity which they now hold is capable of ucing and nourishing the highest form of piety. Mr. Forster and friends are impressed with the greatness of the work before them. r see that the fields are white unto the harvest. It is a matter of ing importance that their hands should be strengthened by the sym- y and support of English Unitarians. They have done much already, will presently do more, towards raising a suitable house of prayer; they then lack must be found them. This is not a common case nversion. There is no ground for a suspicious and jealous hanging . Sacrifices of no common character attest the sincerity and ardour [r. Forster's new convictions. We know that the claims on the niary liberality of our body have been and still are numerous and y; but nothing will excuse our neglecting, or even postponing to indefinite period, the aid to which the Church at Camden Town is early entitled at our hands.

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ures to Young Men. By William G. Eliot, Jun., Pastor of the Church the Messiah, St. Louis. Third Edition. 12mo. Pp. 190. Boston— osby, Nichols and Co. 1854.

ures to Young Women. By Wm. G. Eliot, Jun., &c. 12mo. Pp. 196.

R. ELIOT has succeeded in a line of pulpit effort in which many have ably failed. Without much originality of thought, and without that is remarkable in his powers of composition and rhetoric, he produced the best and most effective addresses to the young of each which we have ever read. He owes his success to his earnestness, earlessness in uttering moral truth, and the perfectly practical and chnical character of the religion which he teaches. Each little me contains six lectures. Those addressed to Young Men bear the of "An Appeal," "Self-education," "Leisure Time," "Transgres- " "The Ways of Wisdom," and "Religion." The addresses to ng Women are under these titles: "An Appeal," "Home," "Duties," ucation," "Follies," and "Woman's Mission." The merit of the r volume is very great. There is much plain and true speaking on cts which few ministers of religion dare to approach, and fewer still

handle successfully. Here and there we detect a little tendency to exaggeration; at least, if the habits of the middle class in the city of St. Louis resemble those of the same class in the cities and towns of England. In this country it would be needless to persuade well-educated and respectable young women not to tempt young men to drink. Possibly Mr. Eliot simply intended to persuade women to adopt for themselves and their guests the principle of total abstinence. If so, it would have been better to say so plainly, instead of concealing his thought under the loose and somewhat extravagant rhetoric common to total-abstinence lecturers. Both volumes are, however, sterling, and contain much good sense, high morality, and pure and practical religion. Parents will do well to invite the attention of their children to Mr. Eliot's addresses.

Servetus and Calvin: Three Lectures on occasion of the Three-hundredth Anniversary of the Death of Michael Servetus, who, on the 27th of October, 1553, was burnt alive for Heresy at the Instigation of John Calvin. By J. Scott Porter. 8vo. Pp. 84. London—Whitfield. 1854.

Nor in vain did Servetus endure the martyrdom of fire. The crime of his persecutors has now been long regarded by all wise and good men as of the deepest dye, and by nearly all scholars and historians held up to becoming odium. Here and there an attempt is made by some one more anxious to save the reputation of Calvin than to uphold truth and protect innocence, or by some speaker or writer desirous of startling by a bold paradox, to diminish the odiousness of Calvin's crime, or to throw dirt on the memory of his victim; but in such cases neither the partizanship nor the paradox succeeds in securing the ear of the public. It is right and proper that the story of this dark tragedy should be from time to time fitly told to the public; and well pleased are we that on so remarkable a day as its third centenary anniversary, the virtues of the martyr and the guilt of his murderers should receive their appropriate award from Mr. Porter, who unites with the fervid zeal of an advocate, some of the qualities of a judge. Had we not more than once (see C. R. 1847, 1848 and 1850) gone through the details of the story, Mr. Porter's publication would move us to do so. As it is, we will content ourselves with a brief description of and a few extracts from his pamphlet, and with our honest recommendation of it to our readers.

Mr. Porter's first lecture, after a brief reference to the death of Servetus, gives a sketch of his mental character, with which is compared and contrasted that of Calvin, born in the same year. Then follows a very carefully-prepared sketch of the life and works of Servetus, and a more detailed account of the circumstances connected with his apprehension, trial and execution. The crime of blood-guiltiness is proved upon Calvin. In the second lecture, Mr. Porter shews, in a very forcible manner, how totally at variance the proceedings at Geneva were, not only with the spirit of the gospel, but with the laws of nations, and of the state itself in which Servetus, when seeking protection, found a death of violence and torture. In the third and last lecture, our author estimates, with great ability and not without impartiality, the motives by which Calvin was actuated; and concludes by some excellent reflections on the spirit of the present age in respect to persecution.

Mr. Porter thus briefly alludes to the modern charge against Servetus that he was a Pantheist:

"With his theological he mixed up some philosophical speculations. With he Platonists, he held the impossibility of the production of anything from othing, even by divine power. Hence he explained creation as a voluntary ct, by which the Deity projected forth from his own substance that of which he material world is formed; and he believed that all things, men, animals nd demons, are made of the substance of God. This has been represented by some as *Pantheism;* but Servetus was no Pantheist; on the contrary, no one can read any of his works without perceiving that he was a man of deep and earnest piety. His conduct in his last moments sufficiently attests this." P. 5, *note.*

From the narrative of the proceedings against Servetus we find it not easy to select a passage, for the whole story is so deeply interesting, and is so effectively told by Mr. Porter.

"On the 23rd, the Attorney-General presented a new accusation or indictment against the prisoner, consisting of thirty new counts. The charges now brought forward related to the personal history of Servetus. It was sought to blacken his character, by imputing to him an impure and immoral life. All writers acknowledge that this attempt signally and completely failed; but few have censured as it deserves the fell spirit of the accusers, who put forth calumnies so gross and so unfounded against a man on trial for his life; and the base behaviour of the judges,—first, in admitting a new indictment to be mixed up with the proceedings under the old; and secondly, in allowing charges to be brought forward at all, which had nothing to do with the prisoner's guilt or innocence of the crime alleged against him, viz. heresy and blasphemy. Such, however, was the justice meted out to Servetus. From this time forth, Servetus seems to have despaired of life; he declared, indeed, his readiness to die in a cause so just, and no longer restrains his tongue in speaking to or of his reverend persecutor.

"And now comes one of the most notable occurrences of the whole series of these remarkable transactions.

"On Sunday, the 27th of August, Calvin ascended the pulpit of the great church of St. Peter's, formerly the cathedral of St. Geneva, and there, before 'a numerous auditory,' including beyond all reasonable doubt many or the whole of the judges who were to decide on the fate of Servetus, delivered a bitter invective against the prisoner, 'carefully bringing out,' as Rilliet tells us, 'his impieties and blasphemies; scattering all the excuses with which men tried to conceal his crimes, and reprobating the compassion with which they were pleased to regard him!' Such conduct towards a man confined in the adjoining prison, and awaiting the sentence of these very judges for life or death,—such an attempt to load him with odium and exert upon them a pressure from without, defies alike palliation and comment."—Pp. 23, 24.

Mr. Porter informs us that a copy of two works of Servetus, on the "Errors of the Trinity," and his "Dialogues," are in the possession of the Rev. John Montgomery. We desire to add our wish to that of Mr. Porter, that this gentleman may be induced to print these remarkable books.

Familiar Sketches of Sculpture and Sculptors. By the Author of "Three Experiments in Living," &c. 2 vols. 12mo. Boston—Crosby, Nichols and Co. 1854.

Those who are acquainted with a former work on art by Mrs. Lee, entitled, "Sketches of the Lives of the Old Painters," will know what to expect in this work. They will find the same literary skill and enthusiasm for art, which in the first work were given to Painting and Painters, here not less successfully employed to illustrate Sculpture and

Sculptors. Disclaiming all pretence to "scientific and learned dissertations," she has succeeded in producing both a useful and a pleasant book. With a woman's tact, she has enlivened her narratives here and there with pleasant tales of love. Some who care little for Grecian sculpture, will read with as much eagerness as a novel her sketch of Dibutades of Sicyon, and of the strength and tenderness of his daughter's affection for Euchirus of Corinth, whence sprang the first outline of the human face taken from life.

She thus speaks of Chantrey:

"There is a remarkable simplicity and grace in his performances, and he ranks among the first of British Sculptors. He is pronounced a native artist, true to his own country, and true to Nature as he saw her."—II. p. 92.

In the passage which follows, there is a grateful reference to Chantrey's famous statue of Washington, erected in the State House at Boston.

"Chantrey, though given almost exclusively to the English nation, seems to belong in part to us Americans. We are more familiar with his name than with that of any other British Sculptor, and we have only to ascend the lofty steps of the State House to behold the work of his hands brought home to us in the representation of the Father of our Country. The name of Chantrey is music. His funeral dirge of 1841 is yet sounding in our ears."—II. p. 93.

The Sketches of American Sculptors will be found new and interesting. She describes them as "a class of high-minded men, with a true veneration for the noble art to which they are devoting themselves. They are like the first Pilgrims who landed on our Plymouth Rock, and have had, like them, hardship and penury to encounter. In almost every instance they are self-educated, and have sprung from our farmers and tradesmen. * * * The conception of art among American Sculptors appears to me of a high order. They feel a responsibility, a sanctity attached to the profession, which they strive to preserve. They are not mere 'hewers of stone;' their busts are instinct with life, and there are beautiful figures and groups awaiting to be transferred to marble."—II. p. 229.

One American sculptor, Hiram Powers, has, by the "touching beauty" and "unexaggerated ideality" of his Greek Slave, acquired an European fame. Mrs. Lee thus writes respecting that masterpiece of recent sculpture:

"The face is most happily expressive of all we could imagine at such a degrading and cruel exhibition. We think the admiration this statue has won is a peculiar proof of its excellence, from the comparison it must at once suggest with the Venus de Medici, that statue which 'enchants the world.' The resemblance of the attitude is striking. The face is all his own, and bears no resemblance to that of the Cytherean Goddess."—II. p. 150.

She adds some good lines on the Greek Slave by H. T. Tuckerman:

"Some pent glow, methinks, diffuses o'er those limbs a grace of soul,
Warm with nature, and yet chastened by a holy self-control;
Teaching how the loyal spirit ne'er can feel an outward chain,
While its truth remains unconquered, and the will asserts her reign."

Mrs. Lee does not mention Chantrey's passionate fondness for the painter's easel as well as the sculptor's chisel. He drew landscapes and painted portraits, and was more proud of some of his efforts in this department of art than of his immortal groups in marble,—as Liston is said

to have esteemed himself most excellent in tragedy. Of Chantrey's portraits, we have seen one very valuable specimen—the likeness of Rev. H. H. Piper, in the possession of that gentleman, painted during his residence at Norton, which was Chantrey's birthplace. The late Mr. Rhodes's Peak Scenery was illustrated by Chantrey's sketches of Derbyshire Scenery.

Speeches of the Right Honourable T. B. Macaulay, M.P. Corrected by Himself. 8vo. Pp. 538. London—Longman and Co. 1854.

Mr. Macaulay has prepared this volume for the press reluctantly, compelled to vindicate his reputation against a spurious edition of his Speeches; and he endeavours to make the reading public share his regret, by the intimation that the time occupied in its preparation has been so much taken from what he calls "the business and the pleasure of his life," his immortal History. Even on these costly terms we receive the volume with a welcome. No living speaker more needs the protection and restitution which can be secured only by an author's personal revision, than Mr. Macaulay. Not merely is his enunciation too rapid to be always followed by the fleetest short-hand writer, but there is in him a total neglect of the conventional style of many public speakers, and he indulges in a variety of historic illustration and allusion which sometimes transcends the knowledge and baffles the skill of Parliamentary reporters, all-accomplished men as they generally are. We have seen in a weekly literary journal, which, except to a little clique of favoured writers, is very penurious of its praise, a long string of objections against Mr. Macaulay's oratory. His speeches, it is said, are too academic in style, and smell of the lamp; he lacks the power of instantaneous reply; he does not exercise that command over the passions of his auditory which is the mark of a true orator. It may be conceded that he has not acquired the debating skill which was the attribute of Sir Robert Peel. He gave up his life to public business and the House of Commons. And nothing less than the experience of many years of undivided attention to Parliamentary labours can give a man supremacy in that assembly. How many accomplished lawyers are there who, spite of high professional reputation and undeniable eloquence in the courts, fail to take a high position in the senate! It is paying a poor instalment of the praise which rightly belongs to Mr. Macaulay, to say that he far surpasses in power and Parliamentary acceptance all the living members of the profession through which he himself entered on public life.* The charge of want of readiness of reply has been brought, with more or less of justice, against many politicians,—Canning, Mackintosh, Jeffrey and Disraeli. It is only partially true as alleged against Macaulay. With some of his most elaborate speeches there are intertwined brief and pithy replies and retorts. That he makes comparatively few appeals to the passions, is true. For this he is disqualified by the character and training of his intellect. But in taking a comprehensive view of the subject before him, in enriching his argument by illustrations drawn

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* It may not be generally known that Mr. Macaulay both studied for and practised at the bar. He joined the Northern circuit, and attended the Pontefract sessions, his travelling companion being the present Member for Leeds, the Hon. Edward Baines.

from history, stated with exquisite precision and applied with rare felicity, he has few equals, and probably no superior. It is no derogation from his excellence in his own department that he wants the rhetoric of O'Connell and the wit of Sheil. Comprehensive and learned as his speeches often are, they are in tone appropriate to time and place, and are quite free from the pedantic air which deprived the speeches of Mackintosh and Jeffrey of influence over those that heard them.

Turning from the orator to the politician and the man, we cannot but admire the undeviating liberality of his views and the consistency of his political faith, and especially his moral courage.

The volume now before us contains a selection of twenty-nine speeches, of which nine are given verbatim; the rest are prepared from memory, and clothed in words which the author "might have used." Whether viewed as a political or a literary work, it is entitled to be placed on the same shelf with the "History of England" and the "Critical and Historical Essays."

It is interesting to us to possess, for the first time, a report, corrected by himself, of his speech on the Dissenters' Chapels Bill. Of that masterly argument and eloquent harangue, most of us possess a version in the volume of "Debates" published in 1844 by the "United Committee," made from notes taken by Mr. Gurney. Of that version Mr. Macaulay now remarks, "It was not corrected by me; but it generally, though not uniformly, exhibits with fidelity the substance of what I said." The speech, as now restored by its author, recalls to our minds the impressions which its delivery made upon us. We have compared it, line by line, with the report in the volume of Debates, and admit its great superiority. One or two phrases, if not entire passages, were not, however, actually spoken. For instance, the description of the petitions against the Bill, got up with so much industry at Exeter Hall, if spoken, would, on account both of its justice and humour, have certainly been preserved. "The petitions against the Bill are filled with cant, rant, scolding, scraps of bad sermons." We should be glad to transfer to our pages the whole speech, but with our limited space must confine ourselves to a few extracts.

Here is the passage which follows the description of some of the chapels held by Unitarians at Cirencester, Leeds, Maidstone, Manchester and Norwich:

"And will a British Parliament rob the possessors of these buildings? I can use no other word. How should we feel if it were proposed to deprive any other class of men of land held during so long a time and improved at so large a cost? And if this property should be transferred to those who covet it, what would they gain in comparison with what the present occupants would lose? The pulpit of Priestley, the pulpit of Lardner, are objects of reverence to congregations which hold the tenets of Priestley and Lardner. To the intruders, these pulpits will be nothing, nay, worse than nothing, memorials of heresiarchs. Within these chapels and all around them are the tablets which the pious affection of four generations has placed over the remains of dear mothers and sisters, wives and daughters, of eloquent preachers, of learned theological writers. To the Unitarian, the building which contains these memorials is a hallowed building. To the intruder, it is of no more value than any other room in which he can find a bench to sit on and a roof to cover him. If, therefore, we throw out this Bill, we do not merely rob one set of people in order to make a present to another set. That would be bad *enough*. But we rob the Unitarians of that which they regard as a most

precious treasure; of that which is endeared to them by the strongest religious and the strongest domestic associations; of that which cannot be wrenched from them without inflicting on them the bitterest pain and humiliation. To the Trinitarians, we give that which can to them be of little or no value, except as a trophy of a most inglorious victory won in a most unjust war."—Pp. 330, 331.

Here is the rebuke to the English and Irish Nonconformist opponents of the Bill:

"It has, I own, given me great pain to observe the unfair and acrimonious manner in which too many of the Protestant Nonconformists have opposed this Bill. The opposition of the Established Church has been comparatively mild and moderate, and yet from the Established Church we had less right to expect mildness and moderation. It is certainly not right, but it is very natural, that a Church, ancient and richly endowed, closely connected with the Crown and the Aristocracy, powerful in Parliament, dominant in the Universities, should sometimes forget what is due to poorer and humbler Christian societies. But when I hear a cry for what is nothing less than persecution set up by men who have been over and over again, within my own memory, forced to invoke in their own defence the principles of toleration, I cannot but feel astonishment, mingled with indignation. And what above all excites my astonishment and my indignation is this, that the most noisy among the noisy opponents of the Bill which we are considering, are some sectaries who are at this very moment calling on us to pass another Bill of just the same kind for their own benefit. I speak of those Irish Presbyterians who are asking for an *ex post facto* law to confirm their marriages. * * * I never was more amused than by reading, the other day, a speech made by a person of great note among the Irish Presbyterians on the subject of these marriages. 'Is it to be endured,' he says, 'that the mummies of old and forgotten laws are to be dug up and unswathed for the annoyance of Dissenters?' And yet, a few hours later, this eloquent orator is himself hard at work in digging up and unswathing another set of mummies for the annoyance of another set of Dissenters. * * * I wish from my soul that some of these orthodox Dissenters would recollect, that what they defend with so much zeal against the Unitarians is not the whole sum and substance of Christianity, and that there is a text about doing unto others as you would that they should do unto you."—Pp. 335—337.

Then follows the peroration, in which the rebuke to some of the *politic* opponents of the Bill was as severe as it was justly merited:

"To any intelligent man who has no object except to do justice, the Trinitarian Dissenter and the Unitarian Dissenter who are now asking us for relief will appear to have exactly the same right to it. There is, however, I must own, one distinction between the two cases. The Trinitarian Dissenters are a strong body, and especially strong among the electors of towns. They are of great weight in the State. Some of us may probably, by voting to-night against their wishes, endanger our seats in this House. The Unitarians, on the other hand, are few in number. Their creed is unpopular. Their friendship is likely to injure a public man more than their enmity. If, therefore, there be among us any person of a nature at once tyrannical and cowardly—any person who delights in persecution, but is restrained by fear from persecuting powerful sects—now is his time. He never can have a better opportunity of gratifying his malevolence without risk of retribution. But, for my part, I long ago espoused the cause of religious liberty, not because that cause was popular, but because it was just; and I am not disposed to abandon the principles to which I have been true through my whole life in deference to a passing clamour. The day may come, and may come soon, when those who are now loudest in raising that clamour may again be, as they have formerly been, *supplicants for justice*. When that day comes, I

will try to prevent others from oppressing them, as I now try to prevent them from oppressing others. In the mean time, I shall contend against their intolerance with the same spirit with which I may hereafter have to contend for their rights."—Pp. 337, 338.

The memorable debate, of which these words formed not the least striking portion, recalls to our mind the great statesman to whose sense of justice we owe the introduction and the success of the measure. To the late Sir Robert Peel there are in the course of the volume frequent references. Mr. Macaulay says in his Preface that he recalls with painful regret the "keen encounters" which took place between "that eminent man" and himself. He did not feel himself at liberty (however it might gratify his now softened feelings towards, and altered estimate of, a deceased political opponent) to cancel observations which necessarily grew out of the heat of debate. In the Preface he says,

"On a calm review of his long and chequered life, I acknowledge, with sincere pleasure, that his faults were much more than redeemed by great virtues, great sacrifices, and great services. My political hostility to him was never in the smallest degree tainted by personal ill-will. After his fall from power, a cordial reconciliation took place between us. I admired the wisdom, the moderation, the disinterested patriotism, which he invariably shewed during the last and best years of his life; I lamented his untimely death, as both a private and a public calamity; and I earnestly wished that the sharp words which had sometimes been exchanged between us might be forgotten."—Pp. vii, viii.

In the same spirit, though in words of greater fervour, Mr. Macaulay addressed his constituents at Edinburgh in November 1852:

"I shall hardly know the House of Commons without Sir Robert Peel. On the first evening on which I took my seat in that House, more than two-and-twenty years ago, he held the highest position among the Ministers of the Crown who sat there. During all the subsequent parts of my Parliamentary service, I scarcely remember one important discussion in which he did not bear a part with conspicuous ability. His figure is now before me; all the tones of his voice are in my ears; and the pain with which I think that I shall never hear them again, would be embittered by the recollection of some sharp encounters which took place between us, were it not that at last there was an entire and cordial reconciliation, and that only a very few days before his death, I had the pleasure of receiving from him marks of kindness and esteem of which I shall always cherish the recollection."—P. 504.

We hope to return to this volume in our next No.

Memoir of Pierre Toussaint, born a Slave in St. Domingo. By the Author of "Three Experiments in Living," &c. Second Edition. Boston. 1854.

It must not be supposed that this pleasant little volume of Mrs. Lee's relates the often-told history of Toussaint L'Ouverture, the hero chief of St. Domingo. Pierre was, like him, a slave, in the same island and born on the same river. Both were "God's image carved in ebony;" but Pierre's life was devoted to duty in a humble but not less meritorious sphere. Mrs. Lee has done good service to the cause of emancipation by this interesting Memoir. No one having an intelligent mind or a kindly heart can read it, and not feel the folly and wickedness of those prejudices which would bar a race capable of producing a Pierre Toussaint from social privileges and sympathy.

INTELLIGENCE.

MANCHESTER NEW COLLEGE.

The sixty-eighth annual meeting of the Trustees was held at the Cross-Street chapel rooms, Manchester, on Thursday, January 19th. The chair was taken exactly at eleven o'clock by Mark Philips, Esq., one of the Vice-Presidents. The attendance was not large; but among the Trustees present were James Heywood, Esq., M.P., a Vice-President; S. D. Darbishire, Esq.; Rev. Charles Robberds, of Oldham; Rev. J. Robberds and Rev. J. H. Thom, of Liverpool; Rev. J. H. Ryland, of Bradford; Eddowes Bowman, Esq., of Manchester; C. J. Darbishire, Esq., of Rivington; R. P. Greg, Esq., of Norcliffe; R. N. Philips, Esq., of the Park; R. D. Darbishire, Esq., and Rev. R. Brook Aspland. The Treasurer's report was read by Mr. Darbishire. It shewed that the disbursements had been £1685. 10*s.* 2*d.*, and the receipts £1684. 19*s.* 9*d.*, leaving a deficiency on the year of £100. 10*s.* 5*d.*; but since the accounts were made up, £80 had been received for grants from the Trustees of the Hackney Fund, leaving an actual deficiency of only £20. 10*s.* 5*d.*; and the income account was further made chargeable with a sum applied to the permanent fund for investment, say of £84. 19*s.* 6*d.* The additions to the permanent fund during the year have been the above-named sum of £84. 19*s.* 6*d.*; a legacy from the late Russell Blackbird, Esq., of Newcastle-on-Tyne, less duty, £450; and a benefaction from Robert Andrews, Esq., of Rivington, £21; together, £555. 19*s.* 6*d.* The total amount of stock was stated to be £18089. 12*s.* 3*d.*

The address of the Committee was read by Rev. R. B. Aspland. It began by stating that the Committee had met during the year on twenty-two occasions. It then referred to the great difficulties of the institution twelve months back, when the necessary steps for carrying out the decision of the Trustees to remove it to London were suspended by the proceedings in Chancery instituted by Mr. Wm. Rayner Wood. After rehearsing the steps taken in defending the suit, and alluding with praise to the energy and ability of the solicitors, Mr. Robert Worthington and Mr. Edwin Field, it gave the substance of the judgment of the Master of the Rolls, and proceeded in nearly the following words:

"The Committee record with satisfaction the fact, that Mr. Wood, by his counsel, immediately expressed his readiness to act in conformity with the opinion of the Court. The suit in Chancery being thus brought to a satisfactory conclusion, attention was turned to the subject of the costs, and in order that the income of the College might not be interfered with, application was made to the gentlemen who at the last annual meeting put down their names for guarantees for sums amounting to £600. This sum (which was promptly paid) not being sufficient, a circular was issued by the Chairman of the Committee, asking aid from the Trustees. In reply, a further sum of £653. 14*s.* was in the course of a few weeks received; and it is the pleasant duty of the Committee to report that the sums thus liberally subscribed are sufficient to cover all the expenses of the suit, and that they expect that every claim arising from this source will be immediately liquidated.

"The Committee cannot quit a subject which gave at one time such serious anxiety to the friends of the College, without expressing their opinion that never did a public institution, depending largely for its support on voluntary subscriptions, pass more satisfactorily through an important and very difficult crisis in its history. Notwithstanding very serious differences of opinion, and the excitement of their discussion in a Court of Law, on neither side were acrimonious or personal expressions allowed to be imported into the discussion; and the Master of the Rolls, while giving a decree in every point favourable to the petitioners, was able to declare that the matter brought to an issue before him was a question proper to be submitted to the decision of the Court, and that the opposing Trustee seemed to have acted with a sincere desire to have a question of some nicety determined. The wise and prudent course adopted in the conduct of the suit made the work of conciliation, which every member of the Committee was anxious to complete, comparatively easy. Old friends of the College have already forgotten any temporary alienation of feeling; and the Committee confidently hope that the time is not far distant when every trace of discord will be obliterated, and all the accustomed supporters of the College will be again

honourably and harmoniously united in its support and conduct."

The address then alluded to the gratifying proofs, afforded to the last day of the continuance of the College in Manchester, of the abilities and zeal of the Professors, and the creditable assiduity of the students; also to the honours gained by Mr. Addyes Scott on graduating M. A. in Classics at the University of London, and to his having consequently obtained the scholarship of one hundred pounds, munificently provided by Mr. Ainsworth. The address then proceeded:

"With the session which commenced in October last, began the career of Manchester College in London. By means of a Special Committee, a negotiation was entered into with the Council of University Hall for the accommodation required for the library and classes. It is the duty of the Committee to report, that by that body their wishes have been met with courtesy and frankness. In consideration of an annual payment of £100, the Council have granted the use of a large room for the reception of the library, and of two class rooms, which are at the disposal of the College Professors eight hours each day. The library room has been handsomely fitted-up with shelves at the expense of the College; and by the zealous labours of both Professors and students, the books have been carefully re-arranged, and a new shelf catalogue made. The Committee believe that these arrangements have given general satisfaction to the friends both of the College and the Hall. Subsequently, the Committee have made arrangements for securing, at least for the present session, at the customary annual rent, a room for the use of their Professors when in the Hall."

The address then referred to the appointment to the two Theological chairs of Rev. J. J. Tayler (on whom also the office of Principal was conferred) and Rev. G. V. Smith; and grateful acknowledgments were made to both those gentlemen for their zeal in organizing and carrying out the new plans of the College.

"The allowance made to the students on the foundation has been re-arranged in reference to their altered circumstances and increased wants, £45 per annum being granted to undergraduates in eight monthly payments, and £50 per annum to graduates. In addition, the fees of the undergraduates are *paid by the* Committee for their attendance on the Latin, Greek, and Mathematical or Natural Philosophy classes in University College. Students attending other classes than these in University College, will have to pay the fees from their own funds. The Committee were very desirous of promoting the practical union of University Hall and their own College, by encouraging the students' residence in the Hall. They regret, however, to find that there are at present serious practical difficulties in the way. The rent of rooms and furniture, fees and caution money payable at the Hall, make an amount inconveniently large to students depending entirely on the College grant. In consequence of this, no students on the foundation at present reside in the Hall; but two students in their own right preparing for the ministry do reside in the Hall.

"Finding the difficulty in the way of constant residence, the Committee, strongly impressed with a sense of the advantages to be gained by intercourse with the inmates of the Hall, endeavoured to facilitate arrangements for their students dining daily there; and although they were very considerately met in this matter by the Council, nothing has hitherto resulted from the proposal, the distance of the students' lodgings and the late hour of dinner at the Hall, still occasioning insurmountable difficulties, in the judgment of the parties chiefly concerned."

The address then alluded to the veto given to the Principal with respect to the residence chosen by any student on the foundation, and to the resolution to continue the system of periodical examinations, both in their own classes and those attending University College, and to appoint suitable examiners both in Classics and Mathematics.

"The attention of the Committee has been directed to the financial condition and prospects of the College. They found it probable that there would be a small excess of expenditure over income during the year now concluded. They knew that the conduct of the institution in London would prove more costly than it had been in Manchester, and that the expense of removal would have to be added to the expenditure of the first year in London. Without pledging themselves to all the details of their calculation, they estimated the probable expenditure of the College during the year at £2200; to meet which, they found an income estimated at between £1400 and £1600, and a

consequent probable deficiency of about £700, of which about one-half is caused by the expense of removal. The Committee addressed themselves to the ministers and laymen of the principal English Presbyterian and Unitarian congregations throughout the country, and asked the aid of congregational collections, benefactions and annual subscriptions. The appeal has been already partially answered in all three departments. Benefactions have been received amounting to £160. 2*s*., and new subscriptions announced amounting to £177. 17*s*. The Committee are sanguine in expecting much further aid, especially in the shape of new annual subscriptions, and believe that with proper exertions the Committee of the ensuing year will succeed in making the income equal to the estimated expenditure.

"In connection with this subject, the Committee refer with much pleasure to the proceedings of Mr. Field and other friends of the College in London. At a meeting of Trustees and friends, held at University Hall, Dec. 14, resolutions were unanimously passed, expressing their desire to act with your Committee, and of confidence in the present management of the affairs of the College. At this meeting, a Committee was appointed to make known the claims of the College on the support of all members of the Nonconformist body, and especially of those resident in London who derive benefit from the ministers educated by the institution. By the active exertions of this Committee, a considerable addition has been made to the London list of annual subscribers who have qualified to act as Trustees, and the canvass is still going on with very favourable prospects. Your Committee hail this timely effort in the metropolis in behalf of the College, not merely for its direct results, but for the influence it will have on other parts of the kingdom, in many of which the aid given to the College is far from being proportionate to the position and resources of our congregations."

The address then alluded in language of congratulation to the increase which had already taken place in the number of the students, and in the prospect of a further supply of suitable candidates for the ministry.

"The subject of the instruction of their students in Mental and Moral Philosophy has received the careful attention of the Committee. By a resolution of the Trustees, passed May 25, *1853*, the Committee were empowered to engage the services of a lecturer on these subjects, and remuneration was proposed at the rate of £100 per annum. To this plan very strong objections were urged from various parts of the country, and an earnest desire was expressed by the same parties that the College should again secure to itself the valuable services of Mr. Martineau. The friends of the College who concurred in the proposal, united to create a fund for the payment of an efficient teacher of Moral Philosophy. It amounted to about £250, and was placed at the disposal of your Committee, absolutely for the present year, and contingently for the future. Communications were immediately made to Mr. Martineau, who expressed his readiness to comply with the request of the Committee; and arrangements are now in progress by which he will, during the present session, visit London once in each second week, and give, during three days in each fortnight, the necessary instruction in Philosophy. How far this arrangement will meet the wants of the College and satisfy its friends, experience will shew."

The address next proceeded to refer to the serious loss which the College had sustained during the year by the death of friends. Especial reference was made to the late Robert Philips, Esq., of Heybridge, the President; Rev. John Kentish, Vice-President; and Rev. William Turner, Jun., of Halifax.

The address thus concluded: "The Committee desire to state their deliberate conviction that the friends of the College may entertain cheerful sentiments respecting its future prospects. They believe that its worst difficulties are over, that there is the prospect of a more general co-operation in its behalf of the friends of sacred learning and liberal Christianity than has ever before existed, and that never within their recollection was there a more urgent demand for the supply of able and well-educated ministers, such as it is the object of the College to educate."

On the conclusion of the address, Rev. J. H. Ryland, in moving its adoption, said, that every one who had attended to the proceedings of that meeting must be convinced, that not only had the address been admirably drawn up, but that the business of the institution had been most carefully conducted by the Committee. He then proceeded to review the several topics

alluded to in the address, expressing his approbation of all that had been done. He was glad to find that a canvassing Committee was in existence, and he trusted that they would pursue the work assigned to them with vigour, and meet with the success which they deserved. He had seldom listened to an address more appropriate to the occasion, or more suggestive of hope for the institution, for whose welfare they were all anxious.

Rev. J. H. Thom, in seconding the motion, said it was impossible for the Trustees to listen to a document like the address just read, without perceiving how much valuable time had been given by the Committee to the institution, and especially without feeling how much the College owed to the Secretary for his services.—The usual votes were then passed, acknowledging the services of the officers. On the motion of Rev. J. H. Thom, a special vote of thanks was given to Mr. S. D. Darbishire, Treasurer of the College, accompanied with an expression of regret at the loss of his services in that capacity. Mr. Darbishire proposed a resolution instructing the future Committee to revise the rules, regulations and constitution of the College, and to report thereon to a future meeting of the Trustees. In seconding the motion (which was carried unanimously), Mr. James Heywood, M. P., said that he hoped the Committee would take into consideration the mode of electing and maintaining future students on the foundation. He wished to see it less on an eleemosynary principle. He should like to see their scholarships given only as the rewards of proved merit. Considerable changes were made in the officers of the Society. To the vacant Presidentship, Mr. James Heywood, M. P., was unanimously elected. To the two Vice-Presidentships vacant, Mr. J. A. Turner, of Manchester, and Rev. Joseph Hutton, LL.D., of Derby, were unanimously elected. Mr. R. N. Philips was appointed Treasurer, and Rev. William Gaskell Chairman of the Committee. Among the new members of the Committee were Mr. E. Bowman, Mr. E. Grundy, Jun., Rev. John Wright, Rev. J. H. Hutton, and Messrs. E. W. Field, Richard Martineau and H. C. Robinson, of London. The proceedings lasted between two and three hours. At the termination, a very hearty vote of thanks was given to Mr. Mark Philips, for his *valued services* to the College.

MINISTERIAL RESIGNATIONS AND REMOVALS.

Since we last drew up a list of this kind (December, 1852), the resignations and changes have been numerous beyond all precedent, awakening an anxious thought how our pulpits are to be hereafter supplied.

Banbury—vacant by the resignation of Rev. H. H. Piper.

Bath—Rev. W. J. Odgers removed from Plymouth.

Bury—Rev. F. Howorth resigned, and became the minister of a Free Church which he formed in Bury; succeeded by Rev. John Wright, B.A., who removed from Macclesfield.

Bury St. Edmunds—vacant by the removal of Rev. H. Knott to Ipswich.

Cheltenham—vacant by the resignation of Rev. John Dendy, B.A., through ill health.

Chesterfield—Rev. Thomas Hunter has announced his resignation, through ill health.

Chichester (General Baptist)—vacant by the removal of Rev. John Hill, B.A., to Plymouth.

Cross Street, Cheshire—vacant by the removal of Rev. G. V. Smith to Manchester New College, London.

Congleton—vacant by the death of Rev. William Fillingham.

Coventry—will become vacant at Lady-day by the removal of Rev. John Gordon to Edinburgh.

Crewkerne—Rev. James M'Dowell removed from Stockton-on-Tees.

Deptford—Rev. M. C. Gascoigne removed from Framlingham, in place of Rev. J. O. Squier, removed to Headcorn.

Dob Lane—Rev. James Taylor, in place of Mr. Hibbert.

Doncaster—vacant by the removal of Rev. J. C. Smith to Thorne.

Evesham—Rev. Timothy Davis has announced his resignation at Lady-day. Rev. J. C. Lunn, of King's Lynn, invited to succeed him.

Exeter—Rev. G. B. Brock, of Swansea, invited to succeed Rev. T. Hincks, removed to Sheffield.

Framlingham—vacant by the removal of Rev. M. C. Gascoigne to Deptford.

Frenchay—vacant by the removal of Rev. D. D. Jeremy to Warwick.

Godalming—vacant.

Halifax—vacant by the death of Rev. William Turner, Jun.

Headcorn—Rev. J. O. Squier removed from Deptford, in place of Rev. C. Saint.

Hinckley—vacant by the removal of Rev. J. H. Matthiason to Wisbeach.
Honiton—vacant.
Ipswich—Rev. Henry Knott removed from Bury St. Edmunds.
Idle—Rev. Edmund Squire, returned from America.
Kenilworth—will become vacant at Lady-day by the removal of Rev. John Gordon to Edinburgh.
King's Lynn—will become vacant at Lady-day by the removal of Rev. J. C. Lunn to Evesham.
Leicester—Rev. Charles Berry has expressed his desire that the congregation of the Great Meeting will elect a co-pastor or successor.
Liverpool, Renshaw Street—Rev. J. H. Thom has announced his resignation, to take place at Midsummer.
Lympston and *Topsham*—Rev. L. D. Jones removed from Thorne, in place of Mr. Goodwyn Barmby.
Macclesfield—vacant by the removal of Rev. John Wright to Bury.
Manchester, Brook Street—Rev. J. H. Hutton removed from Norwich, in place of Rev. J. J. Tayler, removed to London as Principal of Manchester New College.
Nantwich—Rev. Thomas Bowring removed from Birmingham, in place of Rev. F. Hornblower, deceased.
Newport—Rev. J. C. Woods removed from Edinburgh, in place of Rev. E. Kell, removed to Southampton.
Newchurch—Rev. G. Hoade removed from Oldham, in place of Rev. J. Ashworth, deceased.
Northampton—Rev. J. S. Gilbert, in place of Rev. W. D. Jeremy.
Newcastle-under-Lyne—vacant.
Norwich—vacant by the removal of Rev. J. H. Hutton to Manchester.
Oldham—Rev. Charles Robberds removed from Sidmouth, in place of Rev. G. Hoade, removed to Newchurch.
Plymouth—Rev. J. Hill removed from Chichester, in place of Rev. W. J. Odgers, removed to Bath.
Shrewsbury—about to become vacant by the resignation of Rev. R. Astley.
Sidmouth—Rev. Joseph Smith removed from Neath, in place of Rev. Charles Robberds, removed to Oldham.
Southampton—Rev. Edmund Kell removed from Newport, in place of Rev. T. F. Thomas, removed to Eustace Street, Dublin.
Thorne and *Stainforth*—Rev. J. C. Smith removed from Doncaster, in place of Rev. L. D. Jones, removed to Topsham.
Wareham—Rev. D. Griffith removed from Aberdeen, in place of Rev. A. M. Walker.
Warwick—Rev. D. D. Jeremy removed from Frenchay, in place of Rev. T. L. Marshall, removed to Hackney.
Welton—Rev. J. M. Fisher.
Wisbeach—Rev. J. H. Matthiason removed from Hinckley, in place of Rev. M. A. Moon, of the West-Riding Mission.

Correspondents will oblige by an early transmission of any errata or deficiencies in this list, which, they will observe, relates only to the Unitarian congregations in England.

THE MILTON HALL AND CLUB.

The *Morning Advertiser* of Jan. 13, contains more than a column of elaborate puff of this ill-named institution of the self-styled *Evangelical* Dissenters. It states that the preliminary arrangements are completed for the Hall and Club, the object of which is to effect an union of the chief members of the several denominations, not merely in London, but also in the provinces and in Scotland. A sum of £30,000 has been raised, and eligible premises have been purchased for the site. The Dissenters of the provinces have contributed in greater proportionate numbers than those in London. More than half the article is occupied in answering objections, and chiefly those which have come from the Unitarian quarter. "The cry of bigotry and intolerance has been raised against the Club because Unitarians are excluded. The complaint is clearly unreasonable. Jews, Roman Catholics and Churchmen might make it with equal justice. As well might the members of the Carlton cry out because they are excluded from the Reform, or the members of the Reform that they are not admitted to the Carlton. Surely a number of gentlemen have a right to meet for social purposes, on any basis mutually agreeable, without being stigmatized as bigotted and uncharitable." The logic of the apologist for the Club is not very clear. Our objection is not to those *Evangelical* Dissenters forming an exclusive society for certain social and political objects which they have in common. If they chose to form a CALVIN CLUB, and to meet for convivial purposes, and to drink to civil and religious liberty on the anniversary of Servetus's death, the Unitarian might perhaps covertly *smile* at their inconsistency, but would

never deny their right to please themselves in the matter. But not merely the Unitarian, but every Englishman, has a right to protest against a knot of men doing dishonour to the great name of MILTON by affixing it to a Hall and Club founded on narrow principles, such as it was the labour of his best years to expose and confute. This is not a simple misnomer, but is essentially a pious fraud. There is not one of the founders of this society but knows, that in consistency he must *black-ball* from this Club a candidate who should claim admission on the ground that he held every opinion known to belong to Milton in his closing years. Milton himself, were he now alive, and still in his old *unconverted* state, would be ineligible! And we have grounds for the suspicion that some even of the founders of the Club would themselves be shut out, had they the moral courage to make open avowal of their real opinions.—The case of the Carlton and Reform Clubs is not truly stated. If the Tories of the Carlton were to form a Club for promoting their peculiar policy, and call it the Fox Club, and at the same time put into their articles a clause or a word which excluded all the political disciples of the great statesman, their conduct would be as ingenuous and respectable as that of the "Evangelical" Dissenters of the "Milton Club." The remainder of the article in the *Morning Advertiser* is occupied with remarks depreciatory of Unitarians. Allusion is made to the injury supposed to be received by "orthodox" Dissenters from the prominent position enjoyed by Unitarians at the time when the Three Denominations were allied, and to the proceedings which led to a separation; and it is with much simplicity urged, that "the Evangelical basis of the Milton Club is no new policy, but an adherence to that which experience had long before dictated as necessary." There is more truth in this statement than the writer was probably aware of. When the Government conceded to the English Presbyterian denomination the right to address the Throne separately from the other two denominations, the TWO "orthodox" bodies strove to hide their defeat and discomfiture by assuming to themselves the old name, and fraudulently calling themselves the THREE denominations. With equal candour do some of these two bodies now apply the name of the *most earnest asserter* of religious liberty to a Hall of which the Trust-deed contains a violation of religious liberty,—the name, too, of a known Unitarian to a Club from which all living Unitarians are to be excluded. The writer intimates that the orthodox Dissenters are naturally desirous to distinguish themselves from these "heterodox" Unitarians; for he adds—"During the first Whig Ministry, and on some occasions since, they had the mortification to find a mere handful of bustling and wealthy men of the Unitarian school accepted as the general exponents of Dissenting feeling." To what the apologist for the Milton Club refers, we know not; but we do know, that not long after the secession of the Unitarians from the Three Denominations, there appeared in the pages of the Eclectic Review a lament that the Dissenters had lost by the secession all the men who best understood public business. We also know that, only last session, on the occasion of an interview of the orthodox denominations with the Government on the subject of National Education, the *Daily News*, in a pungent leading article, described the contrast of the proceedings of Dissenters now, with what they were fifteen years ago. Then they were pervaded by patriotic and national sentiment; now they breathed the spirit of a narrow sectarianism. The article in the *Advertiser* concludes with a reference to the recent religious statistics drawn from the census, before which "the Unitarians subside into a minor sect, 'which weighs as nothing in the scale,' while the Evangelical Nonconformists constitute nineteen-twentieths of the unendowed sects." It is quite true we are a small body, and such we shall probably long continue to be; but this fact is no apology for persecution, except with such as Mr. Macaulay, in a passage which we have already quoted in this No. of our Magazine, describes as "of a nature at once tyrannical and cowardly."

DR. DEWEY'S PREACHING IN WASHINGTON.

The Washington correspondent of the *Tribune*, in speaking of the preaching in Washington, says: "I will take this occasion to do an act of simple justice to Dr. Dewey. When he came to Washington, about two years ago, he was regarded by all anti-slavery men as a traitor to the cause of freedom, in consequence of his sermon in

support of the Fugitive Slave Law, and there was little reason to hope better things of him here on slave soil. But I am happy to say that one of his first sermons took the broadest 'higher law' ground, and that he never receded from it. He often alluded to the subject of slavery, indirectly, and never failed to assert and maintain its incompatibility with Christianity. Mr. Allen, now of Augusta, Me., when here in charge of the Unitarian church, rarely preached a sermon in which he omitted a reference to slavery—generally on Dr. Dewey's plan of subsoiling—that is to say, by laying down a platform of principles entirely inconsistent with slavery."

TOLERATION IN PIEDMONT.

In Piedmont, which, ten years ago, was in respect of religious liberty something worse than the Tuscany of to-day, an Israelite college was opened at Acqui on Nov. 25th, in the presence of the Intendant of the province, the syndic of the town, the rector and professors of the Christian college, and all the Israelite population of the town. This institution has been founded by a rich Israelite, M. Levi Samuel, who, having no family, bequeathed his whole fortune to trustees for that purpose. The public were addressed in appropriate speeches by the rabbi, the rector of the Christian college, and the Intendant of the province.

MARRIAGES.

Oct. 20, at Jena, by Rev. Albert Roth, of Juterbog, Prussia, Rev. DAVID DAVIS, of Lancaster, son of Rev. Timothy Davis, of Evesham, to MINNA, only daughter of the late Justiz-Actuarius Carl Ludwig GRUBE, of Oranienburg, Prussia.

Oct. 30, by Rev. J. Fullagar, minister of the Unitarian chapel, Chichester, Mr. JOHN WADE to Miss MARY HAMOND.

Nov. 6, at the Unitarian chapel, Huddersfield, by Rev. M. A. Moon, of Stanningley, Mr. HENRY FLOWER to BETSEY GREENHELGH, both of Huddersfield.

Nov. 9, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Mr. MATTHIAS STEAD to Miss MARY JANE CONSTANTINE, both of Hurst Brook, near Ashton.

Nov. 13, at the Unitarian chapel, Shepton Mallet, by Rev. J. B. Bristowe, Mr. W. BROUGHTON, yeoman, of Butleigh, near Glastonbury, to Mrs. MARY PALMER, of Shepton Mallet.

Nov. 17, at Bank-Street chapel, Bolton, by Rev. F. Baker, M.A., Mr. SIMON MATHER to Mrs. AMELIA UNSWORTH, both of that town.

Nov. 18, at Lampeter, Cardiganshire, Rev. TITUS EVANS, of Carmarthen, to RACHEL, second daughter of Rev. John JEREMY, of Lampeter.

Nov. 20, at Bank-Street chapel, Bolton, by Rev. F. Baker, M.A., Mr. WILLIAM ASHCROFT to Mrs. ESTHER POPE, both of Bolton.

Nov. 23, at Stockport, by Rev. C. K. Prescot, M.A., Mr. ALFRED HYDE, of Dukinfield, to Mrs. ESTHER ASHTON, of the same place.

Dec. 1, at the Ancient chapel, Toxteth Park, Liverpool, by Rev. J. H. Thom, GEORGE HOLT, Esq., Jun., to ELIZABETH, second daughter of Samuel BRIGHT, Esq., Sandheys, West Derby.

Dec. 11, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Mr. OGDEN CLEGG, of Dukinfield, to Miss MARIA ANN HEYWOOD, of Stalybridge.

Dec. 15, at the Unitarian chapel, King's Lynn, by Rev. J. C. Lunn, Mr. EDWARD GRUNDY, eldest son of Joseph Grundy, Esq., of Fenny Drayton, Leicestershire, to MARY S. POND, eldest daughter of H. Pond, Esq., of Lynn.

Dec. 27, at the Old meeting-house, Birmingham, by Rev. Charles Clarke, Mr. WILLIAM DENNIE to SARAH WILMOTT.

Dec. 30, at the Old chapel, Dukinfield, by Rev. R. B. Aspland, M.A., Mr. RALPH FARROW, of Stalybridge, to Mrs. ELIZABETH CLOUGH, of Ashton-under-Lyne.

Jan. 7, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Mr. EDWARD ORME, of Hooley Hill, to Miss SARAH BARDSLEY, of the same place.

Jan. 10, at the parish church, Prescot, by Rev. L. W. Sampson, vicar, SAMUEL C., son of the late Rev. W. T. PROCTER, to MARY, daughter of Mr. W. PYBUS, of Middleton House, Whiston.

At the General Baptist chapel, Chichester, by Rev. J. Hill, B.A., Mr. CHAS. C. CLARKE, of Portsea, to Miss ADAMES, daughter of B. Adames, Esq., of that city.

OBITUARY.

MR. SAMUEL HART.

The readers of the Christian Reformer have already heard in few words of the death and interment of this good man. I will crave your permission to insert some further information, in preparing which I willingly accede to the request of the family, and of the individual who, I considered, would most suitably execute this task.

Mr. Samuel Hart, late of Lansdowne Place, Hackney, and formerly of Spitalfields, was born at Hatherleigh in Devonshire, Jan. 24th, 1767, happening to be the birthday of the celebrated friend of liberty, Charles James Fox, who was born in 1749. The writer may venture to describe the situation of that remote town in the northern part of his native county, as small, rude, countrified, yet in part manufacturing, free from the bustle of the world, having indeed its own occupations and interests, and its society dignified at that time by one of those educated Presbyterian ministers who often illuminated the distant parts of England, and shamed the indifference and the secular pursuits of some even of the Established clergy. The reader will remember the useful and appropriate reference to the "unpretending little chapels found in some retired nook" of the English towns, made by the late Sir Robert Peel on the second reading of the Dissenters' Chapels Bill. I would refer to the numerous and admirable, intelligent ministers who conducted the services of those chapels when dawning light and pure religion were struggling to get above the horizon. No slight divergence of theological opinion from my educational creed, can ever make me indifferent to the merits of this order of men, who, though diminished in number and changed in name, certainly had their fair share in helping forward the present enlightenment and intelligence of the age. These remarks will not be deemed irrelevant when it is added, that the subject of this sketch was very early taken as a pupil by the Rev. Mr. Castle, of Hatherleigh, in connection with his sons, who in subsequent life became eminent and wealthy distillers at Bristol; and on the estate of one of them Rammohun Roy breathed his last, and his body for a time rested. The writer cannot but suppose that the superior natural abilities of this young person had forced themselves into the minister's notice, and obtained for him an advantage which must have contributed by early culture to form the future man, and prepare him for the part which he afterwards took in reference to religion.

I am informed that the family of Hart belonged to the yeomanry of Devon, resident at Bovey, near the road from Exeter to Plymouth. The father of Mr. Hart carried on his trade at Oakhampton and Hatherleigh, where the son was born, before he finally settled at Exeter. The son is thought at that time to have been ten years of age, so that he must have been a very youthful pupil of Mr. Castle, but not too young to receive into his tender mind valuable impressions, and a bias in favour of religious truth which was the support of his life and the solace of his old age. I am informed that a tradition exists in the family that an ancestor of the name of Hart was just starting to join the Duke of Monmouth, when news were brought of his defeat. Samuel Hart was apprenticed to Mr. Peckford, of Exeter, and would seem to have spent twelve years in that city in the pursuit of his worldly calling, regularly attending the services of George's Meeting, which were conducted in the first half of that time by Mr. Manning and Mr. Micaijah Towgood. Mr. Towgood was succeeded in 1784 by the strong-minded and inflexible Timothy Kenrick, who gave a new tone to the feelings and sentiments of that congregation, and explained scripture as a Priestley and a Belsham did, according to their mature convictions. Samuel Hart became one of the pupils who attended Mr. Kenrick's course of lectures to young men. My readers may find the introductory lecture, and some of the succeeding ones, in the volumes of Sermons by Timothy Kenrick, published after his lamented death. I cannot but remark on the peculiarly happy circumstances in which, in regard to religion, the subject of this sketch was thrown; but his privileges were not yet complete. His worldly calling led to his removal from Exeter to London, and we cannot wonder that one so admirably prepared by the instructions of a Castle and a Kenrick, should repair to the Gravel-Pit at Hackney, where that patriotic citizen and profound thinker, Dr. Price, communicated

hristian instruction. Mr. Hart has, owever, reported that he heard him reach once only, which may help to x the date of his arrival in London. on after this, occurred that ebullition popular ignorance and fury, the riots Birmingham, which brought Priest-y to Hackney. Heaven had removed r. Price* from a calamity which he rhaps, rather than his friend at Bir-ingham, might have been called to counter.

I regret to perceive, by comparison dates, that our friend could have joyed only three years and little more the instructions of Priestley, who suc-eded Dr. Price at Hackney. From his n declaration, we know how greatly r. P. estimated the honour of this ection, and he lost no time in adopt-g plans of instruction for the young. hough he was not what would be lled a popular preacher, the systema-instruction he was so well qualified bestow, and the enthusiasm in which e members of his class addressed their voted friend, give us a clear insight to the value of his teaching. I ven-re to affirm that, intelligent as many the class were, Mr. Hart could not ell be inferior to any in clearness of reception, and a strong appreciation of e valuable aids which the Christian ilosopher would afford. By the in-rmation of a near friend, I am enabled add, that as the class included both xes, he had as an associate the future rtner of his life, "one whose gentle rtues and sincere piety shed a blessing r eight-and-forty years over his house d children, which they alone can preciate." Unfortunately for the ghest improvement of the pupils, riestley deemed it the part of duty to linquish his beloved charge at Hack-y and to emigrate to America, there doubt to give an impetus to free quiry, and, in ways which he was t permitted to realize, to promote at extraordinary progress in scrip-ral Christianity which we have had e happiness to behold. I venture to bjoin, that to the eminent successors Priestley, Belsham and Aspland, our quirer was no less attentive than he d been before. Mr. Belsham conti-ued the instruction to young people, d his admirable Discourses on the ridences of Christianity, and the Calm quiry into Christian Doctrine, could not but have greatly advanced the intelligence and confirmed the faith of the pupils, in a manner scarcely equalled, I am disposed to say, in any other circumstances. Mr. Aspland's services to the cause of truth and liberty are too well known to require a lengthened commendation. The valuable Memoirs of this eminent man may be most profitably consulted. It was in his presence that I often met with Mr. Hart, and conceived that high opinion of his talents and character which I aim to express. Of the forty years during which Mr. Aspland and Mr. Hart were connected by congregational ties, it was my happiness for one-half of the time to be somewhat intimate with both. As one of the Secretaries of the Unitarian Association,* I had frequent opportunities of judging of the high esteem in which they held each other, and of forming my opinion of the deliberative talent of the excellent person who forms the subject of this sketch. Making allowance for the difference of education, I always considered my late friend as at least equal in mental endowment to any one in the Committee of the Association during the period to which I refer.

Your readers will not, I trust, think that for the station which Mr. Hart occupied, and for the circle, though respectable, in which he moved, I have enlarged the space that may be considered his due. I honour the possession of learning—I pay homage to those who have realized high attainments—I venerate the able teachers of religion; but I would equally do justice to their helpers and encouragers. I design this sketch as a tribute of respect to many, in various positions of life, who sustain the cause of religion in our congregations, knowing well that, though a Paul or an Apollos may administer divine truth, the great Head of the church employs various instrumentality and distributes many gifts, all necessary in their proper places, to the accomplishment of his design. "The eye cannot say to the hand, I have no need of thee; nor, again, the head to the feet, I have no need of you." The more members of our congregations who, like Mr. Hart, join a sound mind with an earnest impression of religion, and a free use of worldly means for its support, the more, it is evident, our institutions will

* Who died April 19th, 1791. The ts at Birmingham occurred on the th of July following.

* Mr. Hart had been one of the earliest members of the Committee of the Unitarian Fund, founded in 1806.

flourish, and the blessed influences of piety be diffused.

Little remains to be added to this effort to describe a good man, who never wished to occupy a front rank either in politics or religion, yet whose mind and heart were expanded by the best aspirations. He pursued with industry his worldly calling, and in consequence was very successful in life, and is understood to have realized property. As a citizen, a husband and a father, he carried into action the principles of sound reason and pure Christianity. For several years he filled the office of Treasurer to a small Fund for the benefit of students for the ministry, to which Mr. Aspland, till his lamented death, was Secretary. It was in this connection that I received from him, in June last, a letter, from which I extract a part, as shewing the state of his dispositions in the prospect of death, to which he advanced, after a long life, by very gradual steps, and which he met in peace:—"I am much pleased at your testimonial to the student's industry and abilities, and hope his activity and zeal in the best of causes will be largely successful. Receive my best thanks for your kind wishes for my continuance here, but I cannot expect much prolongation of life at my age, between eighty and ninety. I feel the powers of nature rapidly decaying, and am deeply thankful for God's unmerited and unspeakable blessings during a long life which have been bestowed upon me, a consciousness of which is clear and animating to the soul. O, may it receive its full fruition in a purer state! I reciprocate your best wishes towards me, and hope, &c. My dear Sir, a little matter exhausts me; I beg you to excuse me, and to accept my most cordial esteem."

B. M.

Dec. 23, at Camden Town, Ann, wife of Rev. Thomas Cooper, aged 66.

Dec. 29, at Stand, near Manchester, Mary, only surviving sister of Rev. Arthur Dean.

1854. Jan. 2, at her residence, Green Bank, Latchford, near Warrington, in the 63rd year of her age, Elizabeth, relict of the late Samuel Gaskell, Esq.

It is a common remark, that there are more Unitarians than are actually conscious of entertaining its creed, and more Unitarian faith out of its own church than within it, and still more in churches where professedly are taught other doctrines than the paternal character of the Deity and his administration, which is the very essence of Unitarian Christianity. It may be justly doubted whether any profit is derived by Christian sects in doctrine or practice beyond what the Unitarian ingredients teach. They may suppose that it is necessary to believe something more; but on careful investigation, it may turn out that they believe something less. "The Father and Son" is intelligible to every capacity; and this endearing relation, as applied to the Deity and the Saviour in their mutual influence on the moral creation, reaches the humblest minds. But when certain doctrines are superadded to the necessity of human belief, they may be found to detract from the power of the gospel, and even to impair its native efficacy. Thus, for instance, the doctrine of the Trinity is fatal to the sublime tenet of the Atonement, in whatever sense it is received or used, as well as to other dogmas and dramatic services which prevail; while whatever spiritual or filial relation may subsist between the Father and the Son, it is infallibly included in the doctrine of the Divine Unity. But these remarks are intended to convey a much humbler lesson. The object of this memoir knew no other creed but that of the Paternal government, and was sustained in the simplicity of this worship through all her days, regarding only her Maker as a Father, and Jesus as her Saviour. She could not understand, if she had heard, those romantic and elaborate teachings on the mysteries of godliness, any more than on the mysteries of sinfulness; but humble faith and rigid obedience guided her principles in every trial and duty in which she was engaged. In this wise she lived and departed, with a smile on her countenance at the moment of her dissolution. Hear, then, "The short and simple annals of the poor:"

Mary Allen (native of Newbury, Berks), aged 77 years, died January 5, 1854, at 36, Cannon Street West, Cheapside, having in her last servitude lived thirty-four years.

Jan. 5, at the house of his father, Rev. Peter Wright, of Sheffield, and minister of Stannington, Mr. Henry Wright, of New York, aged 30 years.

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MEMOIR OF THE LATE REV. WILLIAM TURNER, JUN., M.A.

The friends and pupils of Mr. Turner who assembled a few months since at York, felt that the testimonial then offered to him was a late acknowledgment of their obligations; but they little thought that, had it been deferred only a short time, he would have been placed beyond the reach of all expressions of gratitude and affection. It was a startling annunciation to them, that he who had presided over their festive meeting with so much hearty cheerfulness, and had taken leave of them with the expression of his hope before long to meet them again, had been called away from life with such an abrupt summons. And now the removal of Mr. Turner, not indeed without warning, yet with so short an interval between apparent health and fatal disease, has cast a deeper gloom over the otherwise pleasant recollections of that time. The friends of Manchester College, in which he filled so important an office,—his pupils,—the Unitarian body in general, to which he had rendered eminent service,—and the readers of the Christian Reformer, which had been often enriched by his communications,—will naturally expect that some record of his life and some estimate of his character should appear in these pages. Indeed, were it not for the existence of the Reformer, we know not where any memorial could appear of the virtues and talents of those whom death so rapidly removes from amongst us. The miscellaneous contents of a weekly journal are not well fitted to receive, nor its fugitive leaves to preserve, such tributes; and we may be assured that no publication proceeding from those who are hostile, or even indifferent, to our religious opinions, would allow us to express our feelings respecting eminent members of our body.

William Turner was born, January 13, 1788, at Newcastle-upon-Tyne, where his father had been settled, six years before, as minister of the Hanover-Square congregation. The name of this venerable man, now in his 93rd year, cannot be mentioned without deep sympathy for the fresh bereavement which has befallen him in the death of his last surviving son. We know, however, that he lives, not like the Roman rhetorician, "ut incuset deos, superstes suorum,"—nor like the patriarch, "refusing to be comforted,"—but in the calm and cheerful resignation of

Christian piety and hope. He had married the sister of the Rev. John Holland, of Bolton; but as she died while his children were young, their education devolved on his second wife, the daughter of the Rev. William Willets, of Newcastle-under-Lyne, a woman of great energy and worth of character, whose affectionate and faithful discharge of the duties which she assumed towards Mr. Turner's family, has been gratefully acknowledged by them.* William Turner appears to have been placed at school, first with Mr. Prowitt, of Newcastle; afterwards with his maternal uncle at Bolton; and finally, under his father. Among his school-fellows in his father's house was his cousin, the present Sir Henry Holland; and their early association produced a friendship, of which the memorials remain in a correspondence continued through many years, till their divergent course of life and the increasing occupations of both brought it to a close, without any diminution of the affection in which it had begun. From his father's house he removed, in the autumn of 1803, an an exhibitioner on Dr. Williams's foundation, to the University of Glasgow, and having completed the necessary term of three sessions, graduated M.A. in 1806. He had distinguished himself in his various classes; but in those days there was no competition for University honours, the degree being conferred on all who could pass through a very superficial examination. The University contained at that time a mixture, in nearly equal proportions, of men of talents and mediocrity. Richardson, the Professor of Humanity, was an elegant but feeble scholar. Young, full of energy and fire, excited the enthusiasm of his students, and opened to them those principles of Philosophical Grammar which were then so far from entering into school education in England, that they were not even heard of in our Universities. Jardine, though not profound in the philosophy of Literature and Taste, and scarcely touching on the subject of Logic, which from the title of his office seemed his chief province, was an admirable trainer of the youthful mind in habits of orderly thinking and correct expression. On the other hand, Millar, the Professor of Mathematics, had been chosen to his office from the influence of his father, the eminent jurist, with little qualification as a man of science and no aptitude as a teacher. Meikleham, in the department of Natural Philosophy, possessed respectable attainments, but was content to go on from year to year without any attempt to raise the standard of acquirement, or keep pace with the progress of science. Mr. Turner's tastes and previous pursuits inclined him more to Mathematics and Natural Philosophy than to Philology, and he must deeply have felt the weakness of these two departments of the College instruction. In Professor

* See a brief, but very expressive notice, probably from the pen of William Turner, in the C. R., N. S., I. 126.

Mylne, on the contrary, he found a teacher of Mental and Moral Philosophy who exercised a great influence over his mind, and led him to the cultivation of those branches of knowledge in which he afterwards most excelled. Candid and undogmatical himself, and sufficiently liberal to be an object of great suspicion to the bigoted religious party, Mylne laid down no system to be demonstrated, but in clear, simple and impartial summaries, brought the chief systems of metaphysical and ethical writers before his class. The prominence which he gave to the opinions of his eminent predecessor, Dr. Reid, though no blind follower of his doctrines, was very useful to his pupils from England, who, at least if familiar with the writings of Dr. Priestley, were apt to confound Reid in one sentence of contemptuous condemnation with Beattie and Oswald. Mr. Turner always spoke with approval of this mode of lecturing, and was probably influenced by his recollections of it when he became himself a teacher of the same branches of knowledge. Among his associates in his academical course at Glasgow, were several young men of the Independent denomination, H. F. Burder, Payne and Fletcher, all of whom have since become eminent in their own religious connection.

In the year 1806, Mr. Turner removed to York, as a divinity student in the College lately established there under the superintendence of the Rev. C. Wellbeloved, with whom he went through the two years' course of theological study then prescribed by the rules of that institution. The best proof of the diligence with which he availed himself of the advantages afforded him by the instructions of his learned and candid teacher, is to be found in the judicious application of scriptural criticism which characterizes his theological writings, his clear conception and forcible statement of the evidences of revelation, and his deep reverence for the sacred writings. He was fortunate in having for his contemporaries, among a small number of students, some of superior abilities and worth,—Hunter, Madge, Robberds, Astley and Dean; Sydney Shore, Marsland, Godman and Darbishire; with several of whom he lived in a friendship which lasted to the end of life. Before the close of his second session, he had received an invitation to preach at Chester, with a view to his settlement there as a minister. His father, however, had already formed the plan of his spending the ensuing winter at Edinburgh, and strongly dissuaded him from accepting the invitation to Chester, which would not only have rendered this plan abortive, but have compelled him immediately to break off his uncompleted studies at York. He accordingly went, in the autumn of 1808, to Edinburgh, where in the lectures of Playfair, Leslie, Home and Stewart, he found instruction of the highest excellence in those branches of knowledge which were least satisfactorily taught at Glasgow. My acquaintance with him began in

that year, in a visit which he paid to his brother Henry, then, with myself, a student at Glasgow. We were soon to be brought into more intimate connection. The friends of the College at York had been for some time endeavouring to place its funds in such a state as should enable them to engage a third Tutor, and thus to relieve Mr. Wellbeloved from a weight of multifarious duties which threatened serious injury to his health.* The acceptance of an invitation to the Octagon at Norwich, in 1809, by the Rev. Theophilus Browne, the Assistant Tutor, opened the way to a division of the office. Mr. Turner came back to York in the autumn of that year, as Tutor in Mathematics and Philosophy, and the remaining duties of the secular department were undertaken by me in the following session. From that time till his resignation in 1827, we lived together in harmonious co-operation with each other and our excellent Principal; and though the event may not altogether have realized the sanguine anticipations of our friend Mrs. Cappe, when she records the completion of the engagement of three Tutors, we may hope that our labours were not ineffectual. The object of all was the same; there was no jealousy or rivalry; each had his own sphere of duty, and an equal interest in the prosperity of the institution.

It is due to Mr. Turner's character to put on record what was the system of instruction in Mathematics and Physics, and in Mental and Moral Philosophy, during the time that he was Tutor in these departments. It will not only be a better memorial of his services than any general panegyric, but may be an interesting document in the history of Manchester College and of academical tuition in our body. The following account of it has been supplied by an old pupil, the Rev. Edward Higginson, the fulness of whose statement shews the care with which he followed the instructions of his Tutor, and who has already given proof, in his Funeral Sermon, of the respect and gratitude with which he regards his memory. It has reference to the maturest period of Mr. Turner's labours, a few years before his resignation of his office.

"Mr. Turner's MATHEMATICAL course was spread over the three first years of the Academical curriculum, with three lectures a week. The students of the first year (being required on admission to be well instructed as far as fractional and decimal arithmetic) were carefully initiated into Algebra as far as Simple Equations, and then were carried through the first six books of *Euclid*, with *Playfair's* additions and improved demonstrations (the second book being taught algebraically). Plane Trigonometry (*Bridge* and *Vince* the text-books) concluded the session. Each lecture began with a thorough examination in the contents of the preceding, the students being required to demonstrate what had been demonstrated to them by the Tutor on the previous occasion. The second year's Mathematical course opened with the Geometry of

* See Mrs. Cappe's Memoirs, ch. xlvii.

Solids, including Euclid's eleventh and twelfth books and the Conic Sections. *Newton's Conic Sections*, and that part of *West's Elements of Mathematics* which relates to the subject, were used as text-books. The latter being out of print, the students were encouraged to supply the want by taking down the demonstrations in their note-books from the Tutor's black board. Algebra was next resumed and pursued to its higher departments. The explanation of the construction of Trigonometrical tables followed; then Spherical Trigonometry, with *Vince* and *Woodhouse* as text-books. The application of Algebra to Geometry concluded the second year's course. In the third year, usually a diminished class proceeded to the investigation of Physical Astronomy, including the study of *Newton's Principia;* while it was not uncommon for those who had a less decided mathematical talent to repeat the second year's course instead. If there was a fault, indeed, in Mr. Turner's Mathematical course (his average students being judges), it was that of too great rapidity in going over his ground. But how difficult—nay, impossible—to supply the wants of the ablest and not go on too fast for the dull!

"During these second and third years of the College course, Mr. T. also gave two experimental lectures per week on Mechanical Philosophy and Chemistry.

"The MENTAL AND MORAL SCIENCES formed a continuous, but very varied and comprehensive, course of three lectures a week during the second and third years of the students' residence in York College. It was Mr. Turner's method to lecture extemporaneously, in a conversational and familiar manner, but from carefully arranged notes, often introducing extracts from the writers with whom he wished to make his class acquainted. And throughout these courses, while on almost every subject he held very decided opinions, his leading object uniformly was to present every controversy, as far as possible, fairly before his pupils, and to bring them into acquaintance with all the principal writers on each side.

"The first three months were devoted to Mental Philosophy. *Belsham's Elements* was made the text-book, but merely the text-book, as containing a comprehensive introduction to the principal writers on the Philosophy of Mind. All these were fully described and fairly analyzed. In the resulting structure reared by the tutor, *Locke* was every where the base, and *Hartley*, with his well-grouped Associations, the clustered pillar of combined strength and beauty; while *Stewart* and *Brown* became, as it were, the stately and graceful arches spanning across to kindred pillars in all directions. Mr. Turner was a very decided and thorough Hartleyan; and as such, he was most earnest in claiming for the doctrine of Association that indispensable but very difficult act of justice, its intire separation from its gratuitous connection with the doctrine of Vibrations. Kindred only by their common parentage, the two doctrines have no natural or proper connection. The credit of the one is only perilled by the questionable presence of the other. What Priestley did to Hartley's volume, the philosophical world has gradually done, indeed, to the doctrines,—republished the Associative principle, omitting the Vibrations. Mr. Turner was rightly anxious to detach, in his pupils' minds, the former doctrine as unquestionably true and all-important in mental science, from the unnatural alliance into which its

author had forced it with the latter more than questionable fancy. The Hartleyan philosophy, thus simplified, he ardently followed into all its applications to mind and morals. With the Scotch philosophy of Instinctive ideas and 'Common-sense' principles (so called), he could keep no terms, being never satisfied to cut a knot which he thought he might by patient industry untie. On the doctrine of Innate Ideas, he carefully pointed out the deep wisdom of Leibnitz's addition to the maxim of the middle-age schoolmen, 'Nihil in intellectu quod non prius in sensu,'—*nisi ipse intellectus;*—an addition which, if thoroughly appreciated, might perhaps help to settle some controversies that are still warmly waged, by distinguishing plainly between the *faculty* given by nature and the *materials* provided for its exercise and developement. The Berkeleyan Immaterial theory furnished Mr. T. with an admirable occasion for distinguishing between the evidence of the senses and the intellectual conclusions most closely connected with them. Phrenology (which he insisted upon calling *Craniology* as the properly descriptive term) he utterly repudiated, as a poor attempt to compass mental phenomena by rule and measure instead of consciousness and reflection. The abstruse questions of Time, Space and Personal Identity, came under discussion in their proper places.

"Moral Philosophy formed the business of the second three months in this class. This course contemplated two objects: to review the various theories which have been proposed on the nature and obligation of Virtue and on the subject of the Moral Sense, and to examine in detail the nature of all human duties. In default of a satisfactory class-book, Mr. T. from time to time issued to his class a syllabus of the next ensuing portion of the course, with the principal references to be consulted,—a plan which was continued in the Political Economy course. In the lecture-room this syllabus was filled up with familiar oral instruction, as already described, the students being encouraged (as in the College lectures generally) to take copious notes, which most of them did in short-hand.

"In that division of his Ethical course which treated of the Religious Sense, Mr. Turner, though denying 'a Religious Instinct,' did not dispute our inherent possession of a Religious *Faculty;* any more than, in denying 'Innate Ideas,' he disputed the faculty for obtaining ideas. The faculty in all cases he assumed as indisputable. His philosophy of the origin of intellectual ideas, moral sentiments and affections, in their respective faculties, was throughout consistently Hartleyan. And while he could find no sound basis for the Obligation of Virtue, short of its tendency, as ordained by the sovereign Will of God, to produce the ultimate and truest Happiness of the agent as well as others; he found in the benign operation of the Associative principle a sufficient vindication of his philosophy from the imputation of being *selfish*, in any bad sense of the term. The lectures on Providence and Prayer were very full and searching, and were as truly devout as they were philosophical.

"The third division of this course for second-year students was Political Philosophy and Political Economy. The former embraced a rapid yet comprehensive introduction to the leading writers on the origin and progress of civil society, government, &c., and on the principles of civil and criminal law, the duties of governors and governed, the comparative merits and evils of different forms of government, the law of nations.

Locke, Paley, Bentham, Millar, Craig, Basil Montague, Gisborne, Hutcheson and Godwin, with Montesquieu, Grotius, Puffendorf and Vattel, were the authorities referred to.

"The Political Economy course (with the Tutor's own syllabus as text-paper) introduced the class to Adam Smith, Ricardo, Say, Malthus (who was thought to have made a true theory false, merely by putting it into a mathematical form, of which it will not properly admit), Torrens, Bentham, Macculloch and others. The high merit of this course may be estimated at once, from the fact that every economical change since made in the legislative order of things in England, has been made in strict accordance with the scientific principles taught by Mr. Turner thirty and forty years ago. Free-trade, especially in corn; the abolition of restrictive Navigation Laws (the last small remnant of which is now to be removed); the readjustment of fiscal tariffs; and the various other approaches made towards a fairer system of taxation;—have all been in exact accordance with the great principles of Social Economy taught to the pupils of Manchester College, York, so many years ago. Mr. Turner's great leading principle in all these matters was, that 'the *minimum* of human legislation is best.' It was not with him the slovenly and scrambling *Laissez-faire*, which some are pleased to represent as the dictate of 'hard Political Economy;' but it was the scientific and religious conviction that the great Laws of Providence in the social order of things can no more be disregarded with impunity than Gravitation or Electricity. Sad experience and stern political necessity have since compelled the practical recognition of truths which, in the calm atmosphere of disinterested study, were as clear and beneficent as daylight to the young pupil, to whom Political Economy was presented as in fact the Economy of Divine Providence on behalf of the great family of mankind. So largely, wisely and religiously were its truths propounded.

"This course concluded the second year's Philosophical studies. The third year's class was designated the Logic class; but its business was of a somewhat miscellaneous nature.

"It began with a detail of some of the most interesting and important controversies in Metaphysics, such as the questions of Philosophical Necessity, Power, Materialism, &c. In these inquiries, the Tutor's precision in defining terms and exactness in using them, were exemplary. How often did he shew that an acrimonious controversy was only a dispute about terms; or that there was truth on both sides, according to the light in which the respective halves of the question were seen!

"On the stupendous question of Liberty and Necessity (in which the Libertarian virtually adheres to the human point of view, while the Necessarian attempts to see the phenomena as with the eye, and from the throne, of God), it was evident that Mr. Turner held pretty completely the Necessarian theory, *as a theory*. Yet in his lectures on this subject in 1825, he thus candidly declared his own doubts and difficulties, plainly hinting, at the same time, that the dispute was, in most hands, verbal or technical, rather than real:

"'This has been called by Hume the most contentious dispute in the most contentious of sciences. Thousands of volumes have been written, but the dispute seems hardly nearer to its termination. Interminable as this dispute appears, and great as have been the disputants, we may naturally imagine that the difference between them has existed more in

appearance than in reality, and that if they could be prevailed upon to define what they mean by the terms they use, and to abide by those definitions, we should probably find them to agree in every important point. As for my own opinion, I must confess that I have not been able wholly to satisfy my mind on the subject of Liberty and Necessity. Though the direct argument for Necessity appears unanswerable, yet the views which are deduced from the doctrine, even by Necessarian writers, are so startling, and it requires such an effort to accommodate our new views to the practice of life, and the use of Necessarian language to common language, that there are still some difficulties left on my mind.'

"The Materialistic argument he placed parallel with the Berkeleyan in most instructive order for mutual commentary, and plainly regarded both theories as not only impracticable in common life, but as unphilosophically confounding together the very different phenomena of Mind and Matter. He put the merits of the question thus:

"'The question is, whether Mind and Matter are two intirely different things; whether, in addition to the physical structure of the human frame, there is another principle intirely distinct, by which the operations of thought, feeling, will, &c., are carried on. With respect to the name Materialism, it may be doubted whether the arguments of Priestley and others go to prove that Mind is intirely material, or that Matter is intirely spiritual. It is a question of very little practical importance; and it is admitted on all hands that, as branches of human science, Matter and Mind are two intirely different things. Extension, figure, divisibility, &c., are totally different from thought, volition, affection, &c., considered as objects of human science. The one subject is to be pursued by observations made by our senses, the other by the information given us by consciousness. It does not, however, follow that extension, figure and motion may not belong to the same substance as thought and volition. These may belong to the same *substratum*. It remains to be inquired, whether the properties of Matter are consistent with those of Mind; and here the parties differ in opinion. For my own part, I have never been anxious to decide this question for myself, because it is of no practical importance; and, like Pope on the subject of the controversy between the Catholics and the Protestants, I have found myself alternately on the side of the Materialist and the Immaterialist. It appears no small recommendation of the system of Berkeley, that if we could only admit it, it would sweep away all this controversy at one stroke.'

"The review of Ethical Systems, which was entered upon at the beginning of the course just so far as to clear the way for the illustration of Human Duty, was now resumed more fully; and the system of Utility, properly guarded by the Associative principle from the low and narrow consequences often needlessly imputed to it, was distinctly and gratefully accepted as truly honourable to God, and persuasive, in appropriate accents, to men of every varying tone of mind and feeling.

"Logic, explained in its technical forms, and illustrated in its unformal application to fair argument and to the exposure of false, followed; and then came an interesting account of the origin and progress of the study of the Aristotelian Logic, followed by a clear analysis of Bacon's *Novum Organon*. Lectures on Demonstrative Evidence came next (Bed-

does being the principal reference); and the year's course concluded with an investigation of the principles of Moral Evidence, including the great questions of the Uniformity of Natural Phenomena and of Human Expectation as resulting from such experience, the possibility or probability of Miracles and their appropriate evidence, &c. *Gambier's Treatise on Moral Evidence* was here the chief reference; Hartley and Stewart were recalled to elucidate the Metaphysics of the subject; and Campbell, as well as Hume, was heard on Miracles, and Newcome Cappe on Faith."

Mr. Turner was probably more successful as a teacher of Mental and Moral Philosophy than of Mathematics. His own faculties of mind were peculiarly adapted for the cultivation of the latter science; and had he been placed in circumstances which would have encouraged or allowed exclusive devotion to it, he would no doubt have attained to great eminence as a mathematician. In the preliminary education of a Dissenting minister, it could, however, only occupy a subordinate place; nor was it always easy to impress on the minds of students in divinity that its place, though subordinate, was important and essential. There was seldom found among them or the lay students any desire to carry mathematical study beyond the ordinary limits of the course. Where, however, such a desire was manifested, Mr. Turner met and encouraged it by a cheerful devotion of his own time to additional instruction; and he was equally ready, with good-humoured patience, to remove the difficulties of those to whom mathematical reasoning was a perplexing process. Possibly he may have adhered too long to the method and notation in which he had been trained, while mathematicians in general were adopting a newer system.

On his marriage, in 1817, with Miss Benton, whose mother was a sister of Mr. Cappe's first wife, he went to reside at a short distance from the College, but returned to it in 1819 as sole Resident Tutor. The Dissenting Academy having been a developement of the family, something of a domestic character and discipline had always been supposed essential to it; and even when Manchester and Hackney had assumed the style and title of College, an attempt was made to maintain this character. It was evident that it could only be very imperfectly carried out by the residence of two, still more of one unmarried Tutor, within the walls. A strong desire was felt by the parents of the students and the College Committee, that they should enjoy the benefit of constant female domestic superintendence and society, which the circumstances of the Principal's family prevented his affording them; and Mr. Turner's recent union with a lady whose temper, discretion and amiable manners well fitted her for such an office, naturally suggested the offer of the Resident Tutorship, with the entire internal management, to him. He held this post till 1827. It had of course been attended with a great increase of anxious responsibility. He had always looked forward to the

exercise of the ministry, in whose duties he delighted, as his ultimate destination, and the change, if to be made at all, could not be delayed with advantage beyond middle life. He resigned his office, therefore, at the close of the session of 1826-7, and, after spending some months in different parts of England, settled at Halifax, in February 1829, as minister of the Northgate-End chapel. The College Report of the year, in noticing Mr. Turner's approaching retirement, assures him of "the grateful sense which the Trustees entertained of his long, faithful and valued services to the institution." Of the feelings with which he was regarded by his pupils, Dr. Hutton and Mr. Robinson gave so true and full an expression in their addresses at the last Quinquennial meeting, that it is unnecessary to do more than to refer to them. That meeting comprehended some of the earliest and some of the latest of those who had received his instructions; but all felt alike that he had laboured zealously, conscientiously and kindly, to promote their moral and intellectual improvement. He retained all his interest in the welfare of the College, and was rarely absent from its anniversaries.

The ministerial connection then formed lasted, with entire harmony and satisfaction, to the end of Mr. Turner's life; and the respect and affection which his flock have manifested on the occasion of his death, prove that they appreciated the earnestness with which he devoted himself to the duties of his office. His humane and kindly disposition made him readily answer every call for aid or sympathy, whether in his own immediate circle or beyond it. The variety of his knowledge enabled him to render most valuable assistance to several public institutions in Halifax, amongst whose busy population it was not easy to find men at once possessed of leisure to devote to their management, and qualifications for keeping up their courses of instruction. Mr. Turner had been early trained, by the example of his father, to this branch of philanthropic duty, and devoted a large portion of his time to the affairs of the British and Foreign Schools, the Mechanics' Institution, and the Halifax Literary and Philosophical Society. This last institution was formed soon after his settlement at Halifax. He acted as one of its Secretaries, and was always ready to supply papers for its meetings from his ample stores of scientific knowledge. During his residence at York, he had taken an active part in the foundation and management of the Savings' Bank. His powers of calculation enabled him to render important service in fixing its rates and regulations, and such a mode of encouraging industry and providence was in entire accordance with his principles of political economy.

The logical cast of Mr. Turner's mind was visible in his discourses from the pulpit as well as in his writings. They were composed on a definite plan, and a well-connected chain of argu-

ment established the truth which the text had suggested. Reasoning, however, was not substituted for the authority of Scripture, but employed to enforce it; and the argument, though sound and satisfactory, was never so subtle as to elude the comprehension of an auditor of ordinary intelligence and culture. The diction was clear and forcible, though unornamented; and if his sermons were not enlivened by imagination or animated by passion, they had always the charm of a serious earnestness, both of sentiment and delivery, which shewed the sincerity of the preacher's convictions. He neither shrunk from the introduction of doctrinal topics into the pulpit, nor did he make them the ordinary subjects of his discourses. He was firmly attached to the principles of Protestant Dissent and to the Unitarian creed; and ministering to a religious society which made those principles and that creed the ground of their separation from other communities, he thought it his duty from time to time to bring them before his hearers; but the great truths of religion, and the great practical duties of life, formed the staple of his preaching. A few specimens of his sermons are before the public. The earliest of them was delivered at Newcastle, in the year 1817, on New Year's day, and published at the request of the Hanover-Square congregation. The preceding year may still be remembered by some of our readers from the wide-spread commercial distress and embarrassment which followed what a great statesman of that day called "the breaking out of the peace." The public mind had not then been familiarized with those vicissitudes of prosperity and its reverse which have since become almost normal in our commercial history, and many persons apprehended that a period of decline had begun which would end in ruin. The sermon (which is founded on Ps. xxiii. 6—"Surely goodness and mercy have followed me all the days of my life") is directed partly to inculcate the general duty of a cheerful trust in Providence, founded upon past experience, and partly to counteract the feeling of despondency in regard to national affairs by the same consideration, and the suggestion of reasons for hope that better days were at hand. A few sentences may be appropriately quoted, as characteristic of those views of life and duty which were habitual to the writer.

"I know of nothing which has a happier tendency to improve the mind—to inspire us with cheerfulness and activity—to promote a generous, diffusive benevolence—to fill our hearts with gratitude and joyful confidence in the Great Disposer of all things—than a habit, which therefore it becomes us to cultivate with diligence and care, of looking as much as possible at the *bright* side of every object. Almost everything has a bright side, if we will only be at the pains to seek after it. By cultivating this habit, therefore, wherever we are placed, with whomsoever we are connected, we shall be enabled to extract from every scene and occurrence something or other that is consolatory or agreeable."

Another sermon of his which was printed was preached in 1830 before the West-Riding Tract Society, on 1 Thess. v. 7, and illustrates the truth, which some striking events of our own times confirm, that Divine Providence prepares, silently and in various quarters, the causes by which great revolutions are brought about; that it reserves the times and the seasons to itself; and that, when they occur, they usually take by surprise the generation which witnesses them.* His latest publication shews his undiminished interest in the institution in which so many years of his life had been spent. He had taken no marked part in the discussions respecting its removal to London, seeing difficulties on both sides of the question, and being by nature somewhat indecisive in practical matters,—a mental peculiarity which might be traced even in his ordinary manner. When, however, its removal was determined upon, he availed himself of his appointment as preacher of the annual sermon before the British and Foreign Unitarian Association, to point out its claims to support, and urge them upon his hearers. The success which has attended the movement to obtain fresh subscriptions in London and its neighbourhood, owes something, no doubt, to his forcible statement and earnest appeal.

Mr. Turner's power of lucid arrangement and close reasoning never appeared to greater advantage than in his doctrinal tracts and lectures. In his Remarks on the commonly-received Doctrine of Atonement and Sacrifice, he has happily brought ethics and scriptural criticism to bear in union on his argument; shewing, first, that the notion of a vicarious sacrifice is inconsistent with every principle of natural justice, and then, that it derives no countenance either from the sacrifices under the Law, or the figures and allusions of the New Testament. The Thoughts on the Doctrine of Original Sin exhibit the same combination of sound ethical principle with judicious explanations of scripture language; and in both the same desire is shewn to make the inquiry subservient to those practical results "which can alone justify the introduction of such discussions into a public congregation." The Lectures on Protestant Nonconformity were originally delivered at the monthly meetings of the Fellowship Fund, and were subsequently published in the Christian Reformer. They do not profess any novelty of research; but, in a small compass, and with great clearness of statement, without any bitterness or exaggeration, they furnish the Dissenter, and especially the Unitarian Dissenter, with abundant reasons for his Nonconformity.

His largest and most elaborate work was The Lives of Eminent Unitarians, in 2 vols. 12mo, undertaken at the suggestion

* The first volume of Dr. Beard's Family Sermons contains one by him on John ix. 4. A Charge by him is published in the Service at the settlement of *his friend and pupil*, Mr. Tagart, at the Octagon chapel, Norwich, in 1825.

of the British and Foreign Unitarian Association. The first volume contains, besides individual lives, histories of several Dissenting academies of the last century. Any one who should judge these volumes or estimate the labour of their author by their bulk, would apply to them a very unfair criterion. Only a limited space was at his command, and therefore it was equally impossible to engage in minute inquiries, or to employ that amplitude of detail, without which it is difficult to sustain the interest of biography. But though the treatment is concise, it is nowhere superficial; and what occupies a small space in the volume, was often the result of careful and prolonged inquiry. The works of the authors whose lives are related, were read by Mr. Turner with a special view to this undertaking, and the result exhibited in criticisms which will be found remarkable for their accuracy and soundness. The second volume is more interesting than the first. Biddle and Peirce and Emlyn, indeed, as sufferers for conscience' sake, excite our sympathy; but the quiet labours of Hallet, Lardner, Benson, Chandler and Taylor, however important in bringing about a change in the opinions of the Presbyterian body, raise no powerful interest. But Lindsey and Jebb and Priestley and Price and Wakefield not only belong more immediately to us, by their greater proximity in time, but interest us by the bold profession of the truth, and the intimate connection of their actions and writings with the state of opinion amidst which we live.* While all honour is awarded to those who witnessed a good confession, candid allowance is made for those who with the same opinions took a less decided course. Moderation of statement and candour in judging are characteristic of all his writings.

Mr. Turner wrote with great facility, and was fond of the exercise of his pen: he was accustomed to say, indeed, that he could seldom think to much purpose without a pen in his hand. Besides his separate publications, he contributed largely to the periodical literature of our denomination; sometimes with his own name or initials, more rarely with an assumed signature, as *Hæreticus* (M. R., VI. 205, probably his first communication), or that of V. N. (M. R., IX. 457), indicating his relation to the well-known *Vigilius* of the Theological Repository, whence his father's signature of V. F. was also derived. The Monthly Review for 1818 (Vol. LXXXVI. 260, 375) contains an elaborate article by him on the second volume of Dugald Stewart's Elements of the Philosophy of the Human Mind. It pays a just tribute to the eloquence and taste of Professor Stewart, laying open at the same time the weakness of some of his reasonings, and protesting against his depreciation of the theory of

* A third volume, we believe, was contemplated, which was to have contained the lives of foreign Unitarians.

utility in morals. I doubt whether his contributions to the Monthly Review went beyond that article. The Transactions of the Literary and Philosophical Society of Manchester, of which he was an honorary member, contain some communications of his. The readiness with which he wrote, and the clearness of his written style, were in singular contrast with the difficulty and hesitation with which he expressed himself in extemporaneous speaking. It was a mark of the absence of all personal feeling, which was characteristic of him, that, notwithstanding this difficulty, he never declined any public duty which might be allotted to him, from an apprehension of appearing to disadvantage in comparison with more eloquent or ready speakers. He was fond of society and of conversational discussion. His acuteness and variety of knowledge made it difficult to obtain an advantage over him in the thrust and parry of argument; but he was no sophist contending for victory rather than for truth. The perseverance with which he maintained his opinions, was evidently the result of the sincerity of his convictions; and nothing was ever said by him designed to provoke or wound the feelings of the person with whom he was arguing.

Mr. Turner's gentle and affectionate disposition not only gained him the love of all who were nearly connected with him, but attached those who were brought into slighter and more casual relations to him. The local press of Halifax, on the occasion of his death, bore an emphatic testimony to the general feeling of his fellow-townsmen, beyond the limits of his own congregation, or the immediate circle of personal friends. "Among men of all parties and creeds," says one of these tributes to his memory, "Mr. Turner was respected. His character was singularly amiable and unobtrusive. To the utmost of his means, he was liberal and kind to the poor; his charitable deeds were unseen, but their cessation will now be felt. Thus, enjoying the esteem and respect of all, he kept on the even tenor of his way, and each revolving year found him still pursuing his quiet and unostentatious career." Mr. Higginson's account of the spirit of his political philosophy will have prepared every reader to anticipate his political position. Timid and doubtful in regard to the tendency of organic changes, he was the zealous friend of every measure of practical reform, the extension of religious liberty, the emancipation of trade, the diffusion of knowledge by education and the press; and though he never put himself forward as the leader of a party, he always supported by his vote and influence the Liberal candidate for the representation of Halifax.

For many years Mr. Turner enjoyed almost uninterrupted health. Some symptoms of disease had shewn themselves in the course of the last summer, but their indications were not considered to threaten immediate danger. In the autumn he left Halifax, and spent some weeks in the south, without apparent im-

provement in his health, but still in the possession of nearly his usual power of activity and enjoyment. On his return from Bristol, where he had joined the social circle of his friends with his accustomed cheerfulness, he had an alarming attack at Birmingham, which revealed the very serious nature of his illness; and after reaching home, he became rapidly worse. His death took place, suddenly yet not unexpectedly to himself or those about him, on the 30th of December, 1853, and his funeral on the 5th of January in this year. The service was performed by the Rev. Mr. Barling, formerly a minister among the Independents, but a convert to Unitarianism, who was an intimate friend of Mr. Turner's, and had officiated for him some time since his illness. Besides the members of the Northgate-End chapel, the procession to the cemetery was joined by the Council of the Literary and Philosophical Society, the Directors of the Mechanics' Institution, and the Committee of the British and Foreign School Society. The attendance would have been much larger but for the uncommon severity of the weather. A heavy fall of snow had blocked up the principal lines of railway, and prevented several relatives and friends from reaching Halifax, who would otherwise gladly have paid this mark of respect to the memory of an amiable and excellent man.

JOHN KENRICK.

COST OF WAR.

THE "Companion to the Almanac" for 1853, gives a very curious return, compiled from official sources, of the killed and wounded in the military and naval actions from 1793 to 1815.

	KILLED.		WOUNDED.	
	Officers.	Men.	Officers.	Men.
Naval actions	240	3,422	665	9,720
Military actions	920	15,214	4,685	64,639
Total.....	1,160	18,636	5,360	74,359

This return only includes British troops of the regular army. Nor does the table furnish a complete record of the loss of life and suffering during these years of the greatest wars of modern times, for it does not include the number *missing*, which is always considerable. What an aggregate of human suffering does the table present to our view! 20,000 human beings killed; 80,000 wounded, of whom a considerable portion died of their wounds, and another portion lived only to suffer. Besides these, many perished by sickness wholly incident to war.—A table of the pecuniary cost of the war from 1793, would be a valuable pendant. It is only partially given in this Year Book. From 1801 to 1814, the navy, army and ordnance of Great Britain and Ireland cost six hundred and thirty-three millions.

THE DEAD SEA AND THE BIBLE LANDS.*

We took up these volumes with the expectation, from the name of the author, that we should find in them valuable additions to our knowledge of sacred geography; yet not without some apprehension, derived from the notorious qualities of the works which issue from Mr. Bentley's press. Our anticipations have in both respects been fulfilled; they contain a good deal of important information, but its amount is wholly disproportioned to the bulk of the volumes through which it is diffused. Retrenching the trivialities of the personal narrative, and the repetition of what was already well known, the book might well have been reduced to half it actual compass.

M. de Saulcy landed at Beyrout, and pursued the well-known track along the coasts of Tyre and Sidon, turning off to Jerusalem, whence he proceeded by the Valley of the Kedron and the Convent of Mar Saba towards the Dead Sea. It is not till he arrived at Sebbeh, on the western shore, that we find anything of novelty in his narrative, unless, indeed, that the leader of his escort shot a man, assumed to be a robber, in the neighbourhood of Naplous,—an occurrence now happily rare in these countries, and which we think might easily have been avoided by a little forbearance. Sebbeh is the Masada of Josephus, the scene of one of the most romantic narratives in his History of the Jewish War (vii. 8). It lies immediately opposite to that remarkable projection of the eastern shore which narrows the Dead Sea, and which still bears among the Arabs the name of El Lissan, "the tongue," given to it in the Book of Joshua.† After the capture of Jerusalem by Titus, three fortresses still held out: Herodium, near Bethlehem; Machærus, on the eastern side of Jordan; and Masada. Herodium was speedily reduced; Machærus, a place of great natural strength, surrendered; and Masada alone remained. From its position it seemed impregnable. It is a rock, rising to the height of more than 1000 feet, and surrounded everywhere by perpendicular precipices, except at two points. The access from the side of the Dead Sea is by a path so winding, that it bore the name of the Serpent; and so narrow, that he who climbed it could only find room to place one foot upon it at a time, and must be dashed to pieces if he made a false step. On the western side it was somewhat easier of access. The high-priest Jonathan had built a fortress, enclosing the little plain at the top, and Herod the Great had fortified it with works of great strength, and built himself there a palace, furnished with

* Narrative of a Journey round the Dead Sea and in the Bible Lands in 1850 and 1851. By F. de Saulcy, Member of the French Institute. Edited, with Notes, by Count Edward de Warren. 2 Vols. R. Bentley. 1853.

† "Their south border" (the tribe of Judah) "was from the shore of the Salt Sea, from the bay (לָשׁוֹן) that looketh southward" (Josh. xv. 2).

every means of luxury, with cisterns and magazines, enabling the occupants to weary out the patience of besiegers by a resistance of months and even years. The extreme dryness of the air and soil, and the saline impregnation of the atmosphere, render credible the assertion of Josephus, that some of the provisions which Herod had laid in, when he feared that Antony might attempt his life in order to bestow his kingdom on Cleopatra, were found unimpaired by decay in the Roman war, after the lapse of nearly 100 years. During the confusion which preceded the siege of Jerusalem, the Sicarii had occupied this fortress; and after the fall of Machærus, Eleazar, a descendant of Judas, "who led away much people in the days of the taxing" (Acts v. 37) by Cyrenius, threw himself into it with a numerous band of them, to try a last conflict for the independence of their country. Flavius Silva, the Roman general, was well aware in what a desperate struggle he was engaging when he undertook the reduction of Masada. The western path was blocked up by a tower of immense strength; but the ground on which it stood was commanded by a higher eminence, on which the Romans planted some of those machines of extraordinary power which Vespasian and Titus had invented for battering the walls of Jerusalem. When a breach was made, it was found that the besiegers had constructed within a rampart of earth and wood, not liable to be destroyed by the impact of the battering-ram. Silva, however, directed his men to hurl combustibles upon it, and the wind favouring, the whole was soon consumed. Eleazar himself, though he read an omen of the hostility of Providence in the wind which had consumed the bulwark, had no thought of surrender, and made a speech (or Josephus for him), in which he exhorted his followers to destroy their wives and children, their money and their fortifications, and finally themselves, leaving only their stores untouched, that it might appear that patriotism, and not famine, had been the motive of their deed. His first harangue did not raise them to the required pitch of fanaticism; he saw looks and tears which indicated to him that the thoughts of wives and children were uppermost in the minds of many among his followers, and he addressed them in a second and much longer speech. As given by Josephus, it is a curious specimen of that unseasonable eloquence with which historians of a rhetorical turn among the ancients embellished their narratives. The pith of it lies in the concluding sentences, in which he describes the outrages to which young and old, male and female, would be exposed in the event of their captivity, and urges them to die free. His words inspired them with a universal fury; they heaped together their property and set fire to it, having chosen ten men whose duty it was to put to death those who had not killed themselves, and finally to cast lots who should be the executioner of the other nine, and wind up the tragedy by suicide.

Two aged women and five little children alone escaped out of 960 persons. The Romans, when they entered the fortress, instead of triumphing as for a victory, were struck with admiration of the stern resolution and contempt of death which the besieged had manifested.

A place so distinctly marked by the hand of Nature as Masada, might have been expected to be recognized by every traveller in the Holy Land, and yet till lately it has been entirely overlooked. The truth is, that the vicinity of the Dead Sea is at once so inhospitable and so dangerous from the robbers who haunt it, that it long remained a *terra incognita.* Robinson, however, though he did not ascend the rock, examined it with a telescope from Engaddi, and discovered ruins on the top; and though at first, as he says (II. 240), the spot was a complete puzzle, subsequent research left him little room to doubt that Sebbeh was Masada, and he places it accordingly in his map. His prediction that future travellers would find on the spot confirmation of their identity, was soon fulfilled. Two of his countrymen, Messrs. Wolcott and Tipping, who were engaged in preparing a new and illustrated edition of Josephus, were the first who ascended (we think in 1842), climbing with hands and feet up the Serpent path which he describes. They found at every step confirmation of the accuracy of his account. The wall is reddened by the action of fire; the hill which commanded the wall still rises above it; ancient cisterns lined with stucco are found excavated in the rock; and the lines of the Roman circumvallation can be distinctly traced. During Lieut. Lynch's expedition to explore the Jordan and the Dead Sea (1848), Messrs. Dale and Anderson again clambered up the rock of Masada, and M. de Saulcy and his friends have the honour of being the third party who have accomplished the adventure. They were able only to bestow two hours on its examination; but their account fully confirms those of their predecessors, and their astonishment is not less at discovering the perfect correspondence between all the localities and circumstances and the description of Josephus. In one respect M. de Saulcy differs from the American travellers. There is a gateway with a pointed arch in one of the walls, which they regard as a later construction, while M. de S. admits it as an evidence of the existence of the pointed arch as early as the days of Herod the Great. We should require a more careful examination than could be made in a visit of two hours, before acquiescing in a conclusion so much at variance with archæology. This region was occupied by the Crusaders. Herodium, which we mentioned before, is called the Mountain of the Franks; and though we have no definite information of their having taken possession of Masada, we think it much more probable that the pointed arch is due to them, than to the architects of Herod the Great.

The great discovery of M. de Saulcy's travels, however, is the supposed site of the ruins of Sodom. In passing from Masada along the S. W. corner of the Dead Sea, he was struck with the appearance of ruins near the shore and on the adjacent hills, which are composed of mineral salt, and bear the name of Djebel Usdum, the Hill of Sodom. We presume the conception which most of our readers have formed from the scriptural narrative, or still more from popular commentaries upon it, of the fate of the Cities of the Plain, is, that the Dead Sea covers the submerged ruins of Sodom and Gomorrah. When Lieut. Lynch ascertained by soundings that the portion of the sea which lies south of the promontory of El Lissan is very much more shallow than the northern, it was supposed that this difference was owing to the subsidence of the cities. Yet there is no intimation of any subsidence in the narrative in Genesis (xix. 24, 25); and the subsequent allusions in Scripture (Jer. xlix. 18, Zeph. ii. 9) lead us to suppose that their site was still visible, bearing the marks of the conflagration by which they were destroyed. Josephus, in his Antiquities (i. 9), speaks of the city of Sodom as ἀφανισθείσης; but this by no means necessarily implies that it had been swallowed up. The word is of constant use in the Greek of the Septuagint for desolation and ruin; and in his History of the Jewish War (iv. viii. 4), he says that remains of the divine fire and shadows (σκίας) of the Five Cities are still to be seen. Strabo's language is still more precise (xvi. 764). He says that ruins of houses still exist, and that, according to the tradition of the country, remains of Sodom had been preserved extending to sixty stadia. From these passages Reland long ago concluded (Pal. 254) that no submersion took place, but that the cities of the Pentapolis had been depopulated by fire, which left their ruins standing. As to the accounts which Maundrell says he received from credible witnesses, of ruins to be seen in the depths of the waters, they are to be classed with the belief of the fishermen of Lough Neagh, that submerged round towers are to be seen in it; or that of the natives of the coast of Coromandel, that the remains of Bali's capital are visible in the sea. They are the effect, not the cause, of the popular faith. There can be no doubt that the name Usdum is a genuine tradition of that of Sodom; for Galen calls the rock-salt of this mountain, "salt of Sodom." Few travellers have passed this way; but Seetzen, Irby and Mangles, and Robinson, all notice the salt strata, without, however, discovering any traces of ruins. M. de Saulcy, on his way round the south end of the Dead Sea to the country of Moab, tells us that at the foot of this mountain he discovered the remains of an ancient city, but passed on without any minute examination of them, intending to halt here on his return. Unfortunately, on his return the weather was most unfavourable; he and his escort were exhausted by the dangerous passage of the quagmire

which forms the south-eastern shore of the lake; they travelled in constant dread of the marauding Arabs; and the supposed ruins of Sodom were again passed without being explored. Only one of the party, Mr. Rothschild, disobeying M. de Saulcy's orders, ventured among them, but not a word is told us of his observations. We remain, therefore, in a most tantalizing state of uncertainty, without map, plan, measurement or drawing of these remains; and in the total want of such means of judging, we can only give a suspensive adherence to our author's very confident decision that they are the ruins of Sodom. Here, if anywhere, they are to be looked for; but it must not be forgotten that there was a "City of Salt" (Josh. xv. 62) in the neighbourhood of Engaddi, and that the position and structure of these remains would exactly correspond with it.

The position of Zoar must be decided by that of Sodom, from which it was distant only by a space which could be travelled between dawn and the time "when the sun was risen upon the earth" (Gen. xix. 15, 23). It could not, therefore, be where Reland placed it, at the south-eastern corner of the Dead Sea, still less where Robinson places it, near the mouth of the Wadi, which descends from Kerek (Kir Moab) to the Dead Sea. There seems no other assignable place for it than *Zuweirah*, a little to the north of Usdum; and the name confirms the supposition, if M. de Saulcy be right in assigning his ruins to Sodom. We do not, however, escape from all difficulties by this supposition; for the subsequent history would lead us to suppose that Lot's place of refuge was on the same side of the lake as was subsequently peopled by Ammonites and Moabites, that is, the eastern side; and Zoar is identified by ancient authorities with Segor, and placed in Arabia.

M. de Saulcy's travels in the ancient country of Moab extended as far north as Sihon. He discovered everywhere the ruins of nameless towns, indicating the great populousness of this region in ancient times; and, with that leaning which his book everywhere shews, to assign all ruins to the highest possible antiquity, attributes them to the times when Moab was an independent state. He even thinks that he has discovered a fragment of a bas-relief of ancient Moabitic sculpture, and the rows of stones which bordered the "king's highway" (Numb. xx. 17), along which the Israelites requested permission to march. On his return he visited Kerek, and experienced there the same fate as Seetzen and Burckhardt, Irby and Mangles, and Lynch,—to be fleeced by the Arabs, and be in no small danger of their lives. We must not complain that those who travel in such circumstances give us but vague accounts of what they see. There is little prospect of a better state of things. There is no controlling power, and all that the traveller can do is to purchase the protection of one lawless tribe against another; and when he has

done this, though he may not be betrayed by his guides, he can hardly reckon on their risking their own lives in his defence. M. de S. and his companions escaped from the clutches of Midjelly, the sheik of Kerek; but they owed more to their double-barrelled guns and eight-barrelled pistols than to his hospitality or honour.

On his return by Hebron to Jerusalem, M. de Saulcy undertook another journey to the northern end of the Dead Sea. Here, according to his account, the same good fortune accompanied him, and he discovered the ruins of Gomorrah. The place to which he assigns them is about half way between the end of the Sea and the opening of the Kedron Valley. They extend, he says, in a continuous mass over a space of more than 6000 yards, about four English miles, and consist of walls, whose foundation-stones are enormous blocks of what may be called Cyclopean construction, a yard in thickness. That they should have escaped the observation of all travellers, seems the more wonderful, as Robinson actually passed this way, going from Engaddi to Jericho; but all he says (II. 252) is—"Near the fountain (Ain-el-Feshkah) are the foundations of a small square tower and other small buildings, whether ancient or not we could not tell." Indeed, according to M. de Saulcy's own account, they might be easily overlooked.

"I have said that the ruins through which we are proceeding are not easily distinguished, and that it is very probable a hundred successive travellers might pass them without the slightest idea of their existence. This remark is so feasible(?), that on my first warning the Abbé Michon of their existence, he laughed in my face, as much as to tell me that I was dreaming. Luckily, the boundary ditch which we had to cross, and the walls that appeared next, enabled me to make him recognize, with his own touch, what I called ruins, and which, as he maintained, were merely heaps of stones thrown there by chance, through a freak of nature. The Abbé, who is always open to conviction, surrenders at once to conclusive evidence; and as soon as he has actually made out a single foundation of an ancient wall, he requires no further assistance from me to recognize the spot where ancient buildings once existed, of a strange, barbarous construction, characterizing a period certainly contemporaneous with the catastrophe of the Pentapolis."

The Abbé, who was an entomologist and botanist, was probably in a hurry to return to his own pursuits, or he would hardly have surrendered at discretion at the sight of a single foundation of an old wall, or admitted that a "strange, barbarous construction" was a proof of an antiquity of 3600 years. M. de Saulcy, indeed, poses the sceptic by the question, If these are not the ruins of Gomorrah, what are they? We confess to having no answer ready; but we must wait for a much more deliberate and cautious investigation before we admit our author's conclusion. His principal argument is, that part of the ruins bears the name of Kharbet Oumran or Goumran, which resembles Gomorrah.

In this case, there is no tradition of identity, as in the case of Usdum and Sodom; indeed, the ancient geographers, Eusebius and Jerome, give us no account of Gomorrah, though they seem to have supposed it to be in the neighbourhood of Sodom. And M. de Saulcy admits that the description of the border of the Canaanites (Gen. x. 19)—"From Sidon unto Gaza, *as thou goest unto Sodom and Gomorrah*, and Admah, and Zeboim, even unto Lasha"—does not suit with his hypothesis, that Sodom was at the south and Gomorrah at the north end of the Dead Sea.

During his residence at Jerusalem, M. de Saulcy bestowed much attention on the many sepulchres hewn in the rock, by which it is surrounded. The locality is particularly favourable to this mode of sepulture. The Valley of the Kedron and its branches, the Valley of Hinnom on the west, and the Valley of Jehoshaphat on the east and north, are bordered by rocks easy of excavation, and are lined with tombs in various groups, which have been distinguished as Tombs of the Kings, Tombs of the Prophets, Tombs of the Judges, all these being in the Valley of Jehoshaphat, while the plebeian sepulchres are in the Valley of Hinnom. The most remote of these to the north are those which traditionally bear the name of Qebour-el-Melook, a name recalling the Bab-el-Melook, or Gate of the Kings, borne by the Theban Valley in which the royal sepulchres are found. Travellers have hitherto disregarded the tradition which this name implies, and have supposed that the ancient kings of Judah were interred on Mount Zion. M. de Saulcy maintains that the tradition is correct; that the Tombs of the Kings are the veritable places of interment of David, Solomon and their successors. The excavations in question are of a very extraordinary kind, and must certainly have been used for collective interments, as they contain the remains of more than one sarcophagus and chambers, strongly resembling in their arrangement those of the Egyptian hypogæa Robinson, who gives a plan of them after Catherwood, was inclined to think that they are the monument erected by Queen Helena, the Adiabene, which Pausanias (viii. 16) describes as equal in splendour to the tomb of Mausolus. But Schulz has set aside this hypothesis, by pointing out elsewhere the tomb of Izates, and the foundation, still existing, of the three pyramids which characterized it. M. de S., adopting the traditional name, inquires to what kings can it apply; and having successively eliminated the Herodian family, Alexander Jannæus and the Maccabees, comes to the conclusion which we have mentioned above. Two formidable objections present themselves. All architects and antiquaries who have viewed these excavations have pronounced that their sculpture, triglyphs, pateras, fruit and foliage, belong to the Græco-Roman age, and cannot, therefore, have been the work of Jewish sculptors before the captivity

The other is, that David is said (1 Kings ii. 10) to have been buried "in the city of David;" and in 1 Chron. xi. 5, it is said, "David took the castle of Zion, *which is the city of David.*" His place of interment, therefore, was Zion, not the Qebour-el-Melook outside the walls. To the latter objection, our author replies, that it is most improbable, and at variance with Jewish notions respecting the impurity contracted from a corpse, that the castle of Zion should have been the royal necropolis, and that we must understand "city of David" in a large sense, as meaning Jerusalem and its environs, as when it is said that the cemetery of Pere La Chaise is in Paris. To the objection derived from the style of art, he replies, that the inventions which we attribute to the Greeks—Ionic volutes, Doric triglyphs, &c.—are really due to the Egyptians, Phœnicians and Assyrians, in whose remains we find them long before the rise of art in Greece. This reply is less satisfactory than the preceding. The difficulty arises from the combination of these peculiarities, and the close resemblance to a style known to belong to the Greek and Roman times. Robinson truly says, that it is impossible not to be struck with their similarity to the works at Petra, which are admitted to be of a very late age; that of Herod appears to us the most probable; and we are by no means satisfied with the grounds on which our author decides that the Herodium was in an entirely different part of the neighbourhood of Jerusalem. Should any fortunate accident bring to light remains of *old* Phœnician sculpture, we may be better able to judge whether the elegant sarcophagus-cover which M. de Saulcy has carried off to the Louvre, and designates as David's, be really the work of the cunning men whom Hiram sent to assist in building the temple. He speaks of having seen "Ionic volutes in Phœnicia and Moab," but unfortunately does not tell us where or with what adjuncts.

The last of M. de Saulcy's discoveries we have to mention is that of the remains of the Samaritan temple on Mount Gerizim. He thinks he has found there an altar composed of ten blocks of stone, towards which each of the ten schismatic tribes contributed its share, and traces of very ancient constructions, which he says bear a remarkable resemblance to the Phœnician temples in Malta and Gozo. We must, however, again demur to his conclusions, finding that Robinson (II. 124) says, "The ruins of the fortress erected on Gerizim by Justinian are still seen upon the mountain, *bearing every mark of a Roman origin.*" Our author, indeed, objects, that they are not adapted for purposes of defence from their arrangement; but he appears to overlook the natural strength of the mountain, which was ascended by a staircase of 300 steps, of which the representation is to be seen on the imperial coins of Neapolis. That the original form of the ruins upon it should not be easily ascertained, is not wonderful, since, besides the Samaritan temple destroyed by Hyrcanus, a

temple of Jupiter and a church of the Virgin Mary are known to have been erected there.

Should M. de Saulcy prove to have made real discoveries in places visited by so many generations of travellers, which had escaped them all, the story of "Eyes and No Eyes" will have received a curious exemplification. Before we can adopt them, however, they must be examined and verified by persons less rapid in making their observations and drawing their conclusions, less confident in announcing them, than our author. With the exception of Jerusalem, he has given us everywhere little more than first impressions received in very hasty surveys.

One of the most startling annunciations in his book is, that the tablet said to be engraved on the rock at Nahr-el-Kelb, a little north of Berytus, beside an Assyrian tablet representing an invading monarch, has absolutely no existence. "I positively declare," says he, "that these Egyptian basso-relievos, as well as the hieroglyphical texts appended to them, are a mere invention. The surfaces are perfectly smooth, and have never been carved, any more than the cornices upon which the same persons have pretended to place winged disks, according to the Egyptian fashion. The presence of the Egyptian sculptures at the Nahr-el-Kelb must consequently be numbered among the forgeries upon which some scholars, with perfect good faith, have wasted their sagacity." (II. p. 656.) If this be a forgery, it is one of the most unprincipled that literary and antiquarian history exhibit. The first notice of these Egyptian tablets is due to Mr. Bonomi, who, in the 9th part of Landseer's Sabæan Researches, published in 1835, has given a drawing of one of them, and adds: "The most ancient and unfortunately the most corroded of the antiquities, are three Egyptian tablets. On them may be traced, in more places than one, the name, expressed in hieroglyphics, of Rameses II.; to the period of whose reign any connoisseur in Egyptian art would have attributed them, from the beautiful proportions of the tablets and their cavetto mouldings." Lepsius, in his Letters (p. 402, Germ.), says: "The following morning I examined more minutely the sculptures beside the artificial way, which is now nearly destroyed, and I was able to decipher a date in hieroglyphic characters. Among the three Egyptian representations, which have all the shield of Rameses II., the middlemost is dedicated to Ra, the most southern to Ammon, and the most northern to Ptha." It is impossible for us to withhold our belief in the testimony of two such men as Bonomi and Lepsius, and we must therefore conclude that M. de Saulcy is endowed with a very peculiar faculty of vision, and while he can see that which no one saw before, is blind to that which is palpable to every one else.

Our author has been more fortunate in a translator than many foreigners who have lately been brought before the English

public; but he appears more at home in oriental than in classical philology. The practice of the French to change Dionysius into Denys, and Stephanus into Etienne, has been a trap to many of those who do French authors into English, and the present translator has not escaped it. In "Stephens's Ethnicals" (passim), the reader may not at once recognize the Ἐθνικά of the geographer Stephanus of Byzantium.

K.

CENSUS SUNDAY.*

Mr. Horace Mann has prepared for the use of the Registrar-General a statement of the results of the inquiries made when taking the Census in 1851 respecting religious worship in England and Wales. The Report appears to have been drawn up with proper impartiality and commendable care. We propose in the present article to extract the statistics therein contained relative to the Unitarians of England and Wales, and afterwards to make some more general remarks upon the unique event of Census Sunday, and upon the curious document resulting.

Returns were received at the Census Office from 229 Unitarian congregations. The number of sittings in the 229 places of worship was 68,554, affording ·4 or ⅖ of a sitting to every 100 inhabitants of England and Wales, and ·7 in proportion to the total number of sittings provided by all bodies. The estimated total number of attendants at Unitarian places is 37,156, being in the proportion of 2 to every 1000 of the entire population, and 5 to every 1000 of the number of attendants of all denominations. The proportion of Unitarians who attend worship, on the average of *three* services per Sunday, compared with their number of sittings, is very low, being only 24 per cent., the same proportion as exists amongst the Jews; but their average of *morning* attendance is 41, that of the Church being 47, Independents 49, Baptists 26, and Wesleyans 34. The only denomination in which the proportionate attendance is less is the Friends. But these observations shew the proportion of each sect to its buildings, rather than of its attendants to its members. Of the 229 Unitarian societies, 217 have separate buildings, 12 have not a separate building. The number of free sittings is 23,153, of appropriated sittings, 37,787; the number of sittings not distinguished is 2830. The number of attendants, March 30, 1851, was—in the morning, 27,612; in the afternoon, 8610; and in the evening, 12,406. There were open in the morning 183 places of worship; in the afternoon, 85; and in the evening, 114. From

* Census of Great Britain, 1851. Religious Worship of England and Wales, abridged from the Official Report made by Horace Mann, Esq., to George Graham, Esq., Registrar-General. (By authority of the Registrar-General.)

a table of the dates at which the chapels were erected, it
that 147 were erected before 1801, 8 between 1801 an
14 between 1811 and 1821, 12 between 1821 and 1
between 1831 and 1841, and 18 between 1841 and 1851
the date of erection is not returned. 212 Unitarian plac
sent in complete returns as to sittings, 17 incomplete
average number of sittings to each Unitarian place is 29
3 above the average of all places. In respect to attendan
congregations sent in complete returns, 7 incomplete. T
number of attendants in the course of the day was 50,061
total number of sittings in Unitarian places open in the n
was 60,044; afternoon, 21,887; evening, 39,264.

Unitarian accommodation and attendance is thus state
several towns mentioned:

	No. of Sittings.			*Attendance including Sunda*	
	Free.	Appropriated.	Total.	Morning.	Afternoon.
Bath		300	300	175	
Birmingham (5)	1634	1450	3084	1852	
Bolton	14	600	614	530	180
Bradford	30	400	430	126	
Brighton (2)	450	652	1102	674	
Bristol (2)	320	670	990	690	
Bury	12	690	702	334	202
Cheltenham	300		300	72	
Chester		250	250	102	
Coventry	200	200	400	325	
Derby			450	217	
Devonport	300		300	190	
Dudley			500	190	
Exeter	100	700	800	364	
Finsbury	20	180	200	130	
Great Yarmouth	50	350	400	210	
Huddersfield	100	120	220	120	
Hull	90	400	490	220	
Ipswich	50	800	850	310	
Kidderminster	50	500	550	311	
King's Lynn	146	104	250.	120	
Leeds (3)	690	550	1240	506	
Leicester	20	450	470	350	
Liverpool (4)	181	1610	1791	985	57
London (2)	300	620	920	252	
Macclesfield	100	250	350	150	300
Maidstone	150	250	400	138	
Manchester (4)	620	2080	2700	1210	160
Marylebone	50	450	500	300	
Merthyr (2)	260	200	461	263	
Newcastle-on-Tyne (2)	257	815	1072	461	
Northampton	95	195	290	230	
Norwich	120	380	500	491	
Nottingham	60	550	610	606	
Oldham	48	140	188	115	88

	No. of Sittings.			*Attendance including Sunday Scholars.*		
	Free.	Appropriated.	Total.	Morning.	Afternoon.	Evening.
Plymouth (2)	168	506	674	213		209
Portsmouth	80	520	600	144		292
Preston.....		145	145	86		40
Rochdale (2)	40	380	420	330	330	
Sheffield	50	850	900	650		350
Southampton	70	400	470	267		336
Southwark	350	50	400	55		120
Stockport	50	400	450	250		150
Sunderland	250	50	300	20		200
Swansea			400	157		121
Tower Hamlets (2)	270	500	770	228		263
Wakefield.....		500	500	243		84
Warrington	250	250	500	198		58
Wolverhampton (2)	346	200	546	340	280	58
York.....	10	30	40	97		60

The Unitarians in 41 towns have services in the morning only; in 4 towns in the afternoon only; in 30 towns in the evening only; in 26 towns in the morning and afternoon; in 53 towns in the morning and evening; in 2 towns in the afternoon and evening; and in 1 town in the morning, afternoon and evening. In the rural districts, 9 places have service in the morning only; 2 in the afternoon only; 6 in the evening only; 33 have service morning and afternoon; 5 have service morning and evening; 2 in the afternoon and evening; and 15 in the morning, afternoon and evening. The total of town congregations is 157, and of rural congregations 72. Out of every 100 sittings belonging to Unitarians, there were occupied by attendants in the morning, 41·5; in the afternoon, 13·0; in the evening, 18·5; making a total of 24·3.

It is evident, on the face of this list, that in some cases the returns have been given on a different principle from the rest. Take the two congregations of Bath and Cheltenham as an instance, places somewhat resembling in the character and habits of their inhabitants. Here the Unitarian chapel accommodation is equal in number: in the former place all the sittings are entered as appropriated, while in the latter they are all entered as free. How is this? In the York return there is evidently an error. The total sittings are entered at 40 (in fact, the number of pews; there are more than 300 sittings), in which, on the Census Sunday, 97 sat in the morning and 60 in the evening! Is it true that there are two Unitarian congregations at Brighton, two at Plymouth, and two at Wolverhampton? The General Baptists, who are Unitarian in sentiment, are not included in the returns now quoted, but are counted (in number 93 congregations) under the general head of Baptists. Nor do we see among the "isolated congregations," whose classification must have somewhat puzzled the officials, any mention of the "Christian Brethren," whose members are considerable in the North and in

Staffordshire, and who are distinctly Unitarian. We have, indeed, in this list, "Christians," 96 congregations (15,796 sittings); "Neutral," 1 congregation (500 sittings); "Free Gospel Christians," 14 congregations (2855 sittings); "Non-sectarian," 7 (2230); "No particular Denomination," 7 (575); "Free Church," 8 (3020); "Doubtful," 43 (4888); "General," 2 (130); "Rational Progressionists," 1 (300 evening attendants); and we find it difficult to imagine that the chief part of these, with names so plainly deprecatory of doctrinal orthodoxy, can be otherwise than free in doctrine. There are also enumerated of "Free-thinking Christians" (known Unitarians), 2 congregations, with 256 sittings; and of "Freethinkers" (we know not who or what these are), 2 congregations, with 125 sittings.

The *Census Sunday* of 1851 was a new department in the decennial numbering of the English people. "For the *first* time in the history of this country," says the Preface to the document now before us, "a Census of Religious Worship has been obtained by the Government. We are now able to ascertain the entire number of places of worship, the particular sects to which they respectively belong, the number of sittings provided by each sect, and the actual attendance on a given day."

The mode of procuring and digesting the returns is described in the Appendix to Mr. Mann's Report, and copied into the Preface of the abridged statement, which has been compiled for general use at a very low price. It being doubtful, at least, whether the language of the Census Act authorized the *enforcement* of this part of the inquiry under its penal sections, the Registrar-General caused it to be explained on the face of the *forms* of inquiry, that it was quite optional to answer the questions or not, but highly desirable that they should be answered. Wonderful to say, the chief recusants were, not the representatives of Dissenting congregations, but clergymen, "several of the clergy having entertained some scruples about complying with an invitation not proceeding from episcopal authority." A second application was in such cases made direct from the Census Office, "and this was generally favoured by a courteous return of the particulars desired." Still 2524 cases remained in all, where no information could be got; and for these Mr. Mann endeavours to supply proximate estimates by way of average or guess, as may be. It is highly to the credit of the good sense and good feeling of Dissenters in general that they facilitated these returns; for we confess we should not have been surprised had the new-born anti-State-Church zeal of a large class of Dissenters forbidden them to assist or recognize a State inquiry into their churches. But the handsome figure which they anticipated making, and which they *do* make in the returns, rendered their voluntaryism, we suppose, very proud of doing what was wanted, as it was scrupulously explained to be not on compulsion! We do not

quite see why State help in education might not also be voluntarily received, as well as State help in religious statistics. But let that pass. Even the uncompliant "Friends" have sent in their returns, shewing an apparent decline of their body from 413 meeting-houses in 1800, to 371 now, and explaining it by the tendency among them of late "to migrate from the rural districts and to settle in the larger towns."

The ratio of increase per cent. in the largest three sects (as measured by sitting accommodation), Wesleyans (all branches), Independents, and Baptists (all branches), is given for the decennial periods as follows:

	Wesleyans.	Independents.	Baptists.
1801—'11.....	80·0	24·7	31·6
'11—'21.....	85·0	29·2	36·4
'21—'31.....	68·2	35·2	37·9
'31—'41.....	69·2	30·4	34·7
'41—'51.....	40·3	24·9	27·7

The diminished rates of increase of later years are explained by remarking, that "there is not room for such a rapid increase as formerly, since the aggregate increase during the half century has been more rapid than the increase of population." Yet the greatly diminished rate of the Methodist denomination is remarkable; and is yet more so, when we remember that the Wesleyan Reformers are still reckoned in the above table, though withdrawing 100,000 members from the Old Connection.

A most laboured and ingenious effort is made in this Report, to estimate the adequacy or inadequacy of existing church and chapel accommodation to the amount of population. Statistics, having to do with "facts and figures," *seems* the most certain of sciences, and yet it is one of the most liable to mistake. Though there is no uncertainty in arithmetical processes, there may be much in the data or assumptions on which they are based. Given certain numerical facts, arithmetic deduces conclusions that must be true to the thousandth part of a man or of a sitting in a church. Supposed certain other things not known as facts, arithmetic with equal exactness brings out the decimal of every person or thing under consideration; and both sets of figures look equally formal and clear. But we must distinguish here, as in all statistical tables, between actual returns (themselves, indeed, only proximate) and the supplements conjecturally added to them, and also the principles of computation hypothetically assumed in the use made of them.

Thus Mr. Mann *assumes*, as a reasoning, not a statistical, datum, that the amount of church and chapel accommodation "proper to be furnished for a given population," is 58 per cent. Some have said 70, some 75; Dr. Chalmers said 62½ per cent. This

is a mere matter of opinion. And how is the opinion come to? By deducting the supposed amounts of young children, aged, infirm and sick people and their attendants, and of those engaged on public conveyances, &c., so as to leave the supposed number of those who could, if they liked, be at religious services all *at once* throughout England and Wales. Mr. Mann takes these to be 58 per cent., or 10,398,013 (the population being 17,927,609). And there are sittings provided (including an estimate for the 2524 places unreturned) for 10,212,563, leaving a deficiency of 185,450 sittings. This, however, implies a greater proportionate deficiency in some places than in others; indeed, in some there seems an excess of accommodation, as in Colchester, which has enough for 73 per cent. of its population, and Wakefield, which has nearly 70. Taking all these and other matters into consideration, the writer of the Report concludes that an additional supply is wanted of 1,644,734 sittings (or 2000 churches), chiefly in the *large town districts*, and more especially in London; which new accommodation he thinks the Church of England should aim at supplying, for the sake of the most neglected parts of the population. We doubt whether this is, except in a few places, even a part of the true remedy; and we assent rather to the discouraging picture given of the prevalence of *practical secularism* and its causes (p. 93—), which are plainly quite inaccessible to such means of cure.

The actual attendance on Census Sunday in all churches and chapels together, was, in the morning, 4,647,482; afternoon, 3,184,135; and evening, 3,064,449; giving a total of 10,896,066 *attendances;* that is, half a million more than would have sufficed for every person attending *once* who is estimated as capable of going out *at once*. But many attended twice, and some thrice; and our statisticians are determined to arrive at conjectural figures, if they cannot have real ones, as to these proportions; so Mr. Mann computes (by suppositions that are quite arbitrary, though likely enough) that 7,261,032 different persons attended, some on one service, some on more. We doubt the wisdom of these merely conjectural statements. More important facts are ascertained, however, with as near an approach to accuracy as is practicable.

The proportions between Church and Dissent are now matter of public record. For every 100 sittings provided by the Church of England, the sects (not including Romanists) furnish 93. The Church had open at the three services 10,353,732, against 9,651,438 of the Protestant Dissenters, on Census Sunday. But the sects use theirs much more in the evening than the Church does hers. To shew how much is *got out of* their buildings by the Church and Dissenters comparatively, a table is given to the effect that, out of every thousand sittings,

	The Church has open	Dissenters have open
Morning	912	736
Afternoon	708	508
Evening	327	827
Total	649	690

Mr. Mann's statistical genius expresses this proportion in ano- : way that is rather amusing. Churchmen attended on Census day 5,292,551 times, and Dissenters, 5,603,515 times. "Or e assume that a service on an average occupies *an hour and e quarters*, it would seem that the 3,773,474 Churchmen oted 9,261,962 hours to religious worship (or 2½ hours each), le the 3,487,558 Dissenters devoted 9,806,151 hours to a lar duty (or 2¾ hours each)." (P. 91.) But this calculation ill incomplete, until some returns shall be furnished, or mathe- ical estimate made, of the average length of Church and Dis- ing services respectively; one of the few points, the very , which seem to have escaped Mr. Mann's penetration. We te the above, as shewing his indefatigable industry and inge- y, while justifying a good-natured laugh at the statistical ia.

he prominent facts elicited by the whole inquiry are summed p. 102) in this paragraph:

The great facts which appear to me to have been elicited by this iry are,—that, even taking the accommodation provided by all the , including the most extravagant, unitedly, there are 1,644,734 bitants of England who, if all who might attend religious services willing to attend, would not be able, on account of insufficient , to join in public worship; that this deficiency prevails almost sively in *towns*, especially *large* towns; that, if these 1,644,734 ns are to be deprived of all excuse for non-attendance, there must t least as many additional sittings furnished, equal to about 2000 ches and chapels, and a certain number more if any of the present ision be regarded as of doubtful value; and that even such addi- l accommodation will fall short of the requirement if the edifices o often, as at present, closed. Further, it appears that as many as 8,294 persons able to attend, are every Sunday absent from religious ces, for all of whom there is accommodation for at least one service; neglect like this, in spite of opportunities for worship, indicates the ficiency of any mere addition to the number of religious *buildings;* the greatest difficulty is to fill the churches when provided; and this can only be accomplished by a great addition to the number of ent, earnest, religious *teachers*, clerical or lay, by whose persuasions eluctant population might be won."

We must not omit to mention one of the most valuable por- s of this Report; not the less so for being, as it were, a uitous and extra-official portion. The first fifty-six pages levoted to a history of the progress of religious opinions in land, and a description of the various classes of unendowed

churches. This summary is peculiarly clear, candid and just Dr. Evans's "Sketch" cannot exceed it in candour, nor equa it in clearness and succinctness. The author derives his account of each sect from their own statements, though seldom formally quoting. His account of the Unitarians is scarcely to be found fault with. But Milton's *last thoughts* were not semi-Arian.

"Differences of opinion respecting the person of Christ are very ancient. Arius, a presbyter of Alexandria, whose name is most familiar in connection with the anti-Trinitarian dispute, existed early in the fourth century, but Sabellius had preceded him in the third, in propagation of very similar sentiments. The 'Arian heresy' provoked extensive discord in the general Church; and we read of states and princes choosing sides in this mysterious controversy, and undertaking sanguinary wars for its decision. The 'heresy' prevailed to some considerable extent in Britain in the earliest period of Christianity, before the arrival of the Saxons.

"In the sixteenth century, another form of anti-Trinitarian doctrine was originated by Lælius and Faustus Socinus, and obtained a wide success in Poland. From these two prominent maintainers of their sentiments, the modern Unitarians are often called 'Socinians;' but they themselves repudiate the name,—in part because of a diversity of creed on some particular points, and partly from repugnance to be held as followers of *any* human teacher. In Switzerland, Servetus, by the instigation or consent of Calvin, was burnt, in 1553, for entertaining these opinions.

"In England, also, similar sentiments prevailed about the middle of the sixteenth century, and subsequently two Arians were burnt to death in the reign of James the First. John Biddle was imprisoned for the offence in the time of the Commonwealth, and died in prison in 1662. Milton was a semi-Arian. But little progress was effected till the opening of the eighteenth century, when many of the old Presbyterian ministers embraced opinions adverse to the Trinitarian doctrine. A noticeable controversy on the subject was begun in 1719, in the West of England, and two Presbyterian ministers, in consequence of their participation in these sentiments, were removed from their pastoral charges. Nevertheless, the Presbyterian clergy gradually became impregnated, although for some time they gave no particular expression from their pulpits to their views in this respect. In course of little time, however, their congregations either came to be entirely assimilated with themselves in doctrine, or in part seceded to the Independent body. Thus, the ancient Presbyterian chapels and endowments have, in great degree, become the property of Unitarians, whose origin, as a distinct community in England, may be dated from the first occurrence of such virtual transfers, viz., from about the period just subsequent to 1730.

"The modern Unitarians differ from the ancient anti-Trinitarians, chiefly by attributing to the Saviour less of divine and more of human nature. Indeed, he is described by several of their most conspicuous writers as a man 'constituted in all respects like other men.' His mission was, they say, to introduce, by God's appointment, a new moral dispensation; and his death they look upon not as a sacrifice or an atonement for sin, but as a martyrdom in defence of truth. Not ad-

the essential sinfulness of human nature, they do not admit the
r of an atonement: they consider that a conscientious, diligent
e of moral duties will be adequate to secure for men their future
ss. In consequence of their disbelief in the divinity of Christ,
ıid all personal addresses to him, whether of prayer or praise.
iptures they believe to contain authentic statements; but they
allow the universal inspiration of the writers. Many of the
Unitarians believe that all mankind will ultimately be restored
iness. This creed is very prevalent amongst the Unitarians of
, where upwards of 1000 churches are reported to profess it.
ıre called 'Universalism.'
sons denying the doctrine of the Trinity were excepted from the
of the Toleration Act, and remained so until 1813, when the
in that statute which affected them was abrogated. Since that
hey have been exactly in the same position as all other Protestant
ırs with respect to their political immunities.
form of ecclesiastical government adopted by the Unitarians is
ially 'congregational,' each individual congregation ruling itself
regard to any courts or synods.
urns have been received at the Census Office from 229 congre-
connected with this body."

Mr. Mann scarcely does justice to the great and evident
ical progress of the Independents, in saying that "the
es preached when Independency was first announced in
d, were the same as those now heard from nearly every
gational pulpit." And after alluding to the Congregational
formed in 1831, it seems odd that the writer should say,
octrines of the Congregational churches are almost identical
ose embodied in the Articles of the Established Church,
eted according to their Calvinistic meaning;" and should
o the "Declaration of Faith," &c., issued by the Union
, as "furnishing ample evidence of this substantial har-
We know and believe and hope better things in refer-
the Independent body. The signs of the Congregational
justify a very different interpretation. They must and
forward, as they are doing. Their Independency is the
of their position; the Calvinism of their founders was
accident.

OBEDIENCE.

re them, if they will trust a man of some reflection and much
ce, that the resources of a persevering, litigious, dissatisfied
e, are much greater than those of almost any force, even if any
y had.—*Burke on the Irish Rebellion.*

THE PHASES OF FAITH.*

It must be well known to most of our readers, that the publication of the first edition of Mr. Newman's *Phases of Faith* was followed by the appearance of a work entitled *The Eclipse of Faith*. Without professing formally to reply to the Phases, that work dealt with the principal arguments advanced by Mr. Newman. It obtained great popularity, and was generally regarded as successful in the accomplishment of its intended purpose. Mr. Newman inserted in the second edition of his Phases a chapter professing to be a *Reply* to the Eclipse. This Reply has given rise to a little work under the title of "*A Defence of the Eclipse of Faith, by its Author*," to which we desire to call the particular attention of our readers. Our own conviction is, that it fully answers to its title, though it has, in a lesser degree, some of the faults of the former production. Its wit is too predominant, and its objections sometimes want qualification; but as to all that is important to the controversy, it does not leave Mr. Newman a leg to stand upon. We recommend it especially to those who are at all inclined to look up to him in the character of an authority. Whatever other value his statements and opinions may in future have, they will certainly cease to be received on account of the supposed competency or accuracy of their author. The false position in which he had placed himself, was indicated throughout the last edition of his book, by the irritation he constantly displayed. One could not but feel that a temper so prone to take personal offence, and to impute unworthy motive, was not to be trusted in its influence upon the judgment; but the degree to which that faculty has been actually perverted, can be scarcely imagined by any one who has not read this *Defence*. We intend to avoid, as much as possible, all that personally concerns the combatants in this controversy; but we cannot resist giving one specimen of the manner in which Mr. Newman's air of assumption is met by his opponent.

"He has said more in *one* chapter in this new edition of the 'Phases' —to say nothing of his 'Soul,' and nothing of his 'Hebrew Monarchy'— to wound and shock the religious feelings of his countrymen—to jar their inmost sense of all that is most sacred—than any other writer of his day. Yet no sooner does any one proceed to expose his own religious system—which seems so unreasonable to the world, that probably not twenty people in it would profess adherence to it—than he looks grave, and protests against levity in the treatment of *sacred* things. I must answer, like Pascal when the Jesuits brought against him a similar charge, that 'I am far enough from ridiculing *sacred* things in ridiculing such notions.' Mr. Newman warns me with much solemnity against

* A Defence of "The Eclipse of Faith," by its Author: being a Rejoinder to Professor Newman's Reply. Pp. 218. London—Longman, Brown and Co. 1854.

thinking that 'questions pertaining to God are advanced by boisterous glee.' I do not think the 'Eclipse' is characterised by '*boisterous* glee,' and certainly I was not at all aware that the things which *alone* I have ridiculed—some of them advanced by him and some by others—deserved to be treated with solemnity. For example—that an authoritative external revelation, which most people have thought possible enough, is impossible; that man is most likely born for a dog's life, and there an end; that there are great defects in the morality of the New Testament, and much imperfection in the character of its Founder; that the miracles of Christ might be real, because Christ was a clairvoyant and mesmerist; that God was not a Person, but Personality;—I say I was not at all aware that these things, and such as these, which alone I have ridiculed, were questions 'pertaining to God,' in any other sense than the wildest hypotheses in some sense 'pertain' to science, and the grossest heresies to religion."*

Mr. Newman's indignation was especially excited at a statement in the Eclipse to the effect that the same objections which he urged against Revelation, might with equal fairness be urged against Natural Religion. We have said, in a previous article, that we cannot entirely concur with the manner in which this argument is conducted. It is brought to bear upon "the divine original of the Bible," instead of the divinity of the religious truth of which the Bible is but the record; and it exaggerates the difficulties which beset our belief in the moral government of the world. It would have been strengthened, and not weakened, if in both these respects it had not gone for too much as an argument. It is, however, quite pertinent and sustainable; and Mr. Newman overstepped the utmost bounds of decorum when he said of it—"The author, speaking under a mask, uses a bold licence of blasphemy against Nature and its God, which too clearly comes from the heart." The reply to such imputations is quite triumphant. We can do no more than extract a few sentences of it, which we are afraid will suffer from being taken from their connection; but we make the extract in the hope that it will lead to an acquaintance, on the part of our readers, with the whole course of reasoning from which it is taken.

"Mr. Newman will have it that God could not have commanded Abraham to sacrifice his son, as an exercise of his obedience, even though he did not permit the sacrifice, because it is inconsistent with man's 'little wisdom' and 'little love and goodness' to suppose it. I ask, then, how he makes it consistent with those same infinitesimals, that God, every day and all day long, and in all parts of the world, does things, and allows things to be done, equally baffling to the conceptions of those same infinitesimals; involving innocence and guilt in indiscriminate suffering, and permitting the infliction of all unutterable wrongs without an attempt to prevent or, in this world, to redress them?.... Is not God good, then, even in these things? Yes, I say: yes, with an unfaltering

* A Defence, &c., p. 4.

faith: but I *believe* it, and cannot *see* it: these things are what *we* should call 'harsh, cruel and unjust in man,' and are utterly incomprehensible to our 'little wisdom,' and 'little goodness,' and 'little love;' just as his command to exterminate the Canaanites, though not *so* perplexing, nor a tenth part so perplexing, is also incomprehensible. But I believe that God is good, *in spite* of these facts. Mr. Newman, on the other hand, says, in effect—'I believe the last-mentioned fact incredible, because it contradicts my moral and spiritual convictions of what God would do. It attributes to God what would be 'harsh, cruel and unjust in man,' and *therefore* I must reject it. The other facts I can see are quite consistent with all the said convictions.' Try your hand on them, then, I say, and shew it. Shew that they would not be 'harsh, cruel and unjust in man,' equally at war with man's 'little wisdom,' 'little goodness,' and all the other little things.....The reasons which make certain facts of the universe conformable to Mr. Newman's intuitions, and certain facts of scripture *not* conformable, must be given. That is all I ask. Instead of complying, Mr. Newman turns round and says, 'He perceives that I believe in an *un*moral Deity'! Let us see whether I do; but whether, at the same time, I am not rather more consistent than he in the uniform exercise of faith. When the young bride walks to her home, with sunshine in her heart and on her path, and all life is full of promise and of hope before her—what is God then? Good, we say. And what is he when we see the same bride smitten down and carried to the sepulchre almost before the bridal chaplet has withered in her hair, and her widowed husband returns to his desolate hearth with a broken heart? What is God then? Good, I say: Oh, doubtless good; but in strong faith I say it, not because I can comprehend it; for man's 'little wisdom' and 'little goodness' would never have thus clouded the young dawn of hope and love. And when the young mother, in ecstacy of maternal joy, clasps her blooming child to her bosom, and blesses God for the life he has given, what is God then? Good, I say. And what is he when the same mother watches, in agony and tears, through weeks of wasting sickness, the same young face, from which the bloom has all departed, and begs, but begs in vain, as she gazes on sufferings which, after all, but faintly reflect her own, that God would be pleased in mercy to resume the life he had given? What is God then? Good, good, I say still; though thus to have searched and wrung the fibres of a mother's heart, would have been harsh and cruel in man, with his 'little wisdom' and his 'little love.' 'I find no difficulty,' Mr. Newman must say, 'in allowing that God can do all this in harmony with my 'intuitions' of equity, justice and goodness; but I *cannot* believe that, *for any purpose in the universe,* even for the instruction of all ages, he would, *half as much,* have tried the heart of the faithful patriarch.' I say, why? I beseech you, why? Instead of answering, Mr. Newman says, 'I perceive, Sir, you believe in an *un*moral Deity.' And when the 'gentle west wind ungirds the bosom of the earth,' and flowers and blossoms spring forth at its bidding, and all nature laughs in the sun, and in the prophecy of plenty,—what is God then? Good, all nature says, rejoicingly. But when the 'heavens are brass' and the 'earth iron,' or the 'winds of death' cover the ocean with wreck, suffocate the caravan in the desert, or fill the city with sickness and pestilence, or locusts strip in an hour the fruits of God's bounty and man's

industry, and leave his creatures to die,—what is he then? Good, still I say: I doubt it not—good and just and holy still. But, oh God! 'clouds and darkness are round about thee,' and man's 'little wisdom' and 'little goodness' cannot penetrate thee: I *believe*, but cannot *see*, that 'justice and judgment are the habitation of thy throne.' Shrouded in tempests, thy path tracked with earthquake, and pestilence and famine, 'how unsearchable are thy judgments, and thy ways past finding out'! I do not see, virtually replies Mr. Newman,—I do not see that these *natural* events, comprehensive, and as far as we can see undiscriminating, as are the ruin and the agony they bring, are anything but what may be quite made to harmonize with man's notions of what is just, and good, and kind: but I cannot believe that the God who can blamelessly do all these things, irrespective of degrees of guilt—nay, to millions who could have none—would have ever enjoined the destruction of the Canaanites, let 'their iniquity have been ever so full.' Why so? I ask. How do you *discriminate* the two classes of facts, so as to shew that, *though* the one would be harsh and cruel in the light of our moral and spiritual judgments, the other would not be?—'I perceive,' is still Mr. Newman's only answer,—'I perceive, Sir, that you believe in an *un*moral Deity.'"*

"If the *positive* evidences for Theism, and the *positive* evidences for Christianity, be found of force, we cannot allow the parallel *moral* difficulties still besetting *both* to be treated on totally different principles. Reason for both, if you will, or Faith for both, if you will; but not Reason to object to the latter, and then Faith to digest the former. We will not be told that our reason is to bow to the one, and then to rebel against the other, because *some* man tells us that God cannot do this or that, when not only do we see that he *does* similar things (which you tell us are to be received by faith alone), but the *generality* of men themselves tell us that they can as soon apply faith to the one class of difficulties as the other."†

Mr. Newman's Phases of Faith has been twice reviewed in the pages of this Magazine. On both occasions attention was particularly directed to his sentiments on three points: The historical form in which revelation is transmitted to us—the manifestation of moral perfection made through Jesus Christ—and the authority which ought to be conceded to Christianity. We will now furnish our readers with a few extracts from this *Defence*, bearing upon each of these points in turn.

Referring to the historical transmission of revealed truth, Mr. Newman had said, in his Book on the Soul:

"In fact, all Christian apostles and missionaries, like the Hebrew prophets, have always refuted Paganism by direct attacks on its immoral and unspiritual doctrines, and have appealed to the consciences of Heathens, as competent to decide in the controversy. Christianity itself has thus practically confessed, what is theoretically clear, that an authoritative external revelation of moral and spiritual truth is essentially impossible to man."

To this it is well answered:

* A Defence, &c., pp. 42, 44, 45. † Ibid. p. 64.

"May it not be asked, what evidence *would* satisfy any body in the world that the apostles confessed that an authoritative revelation of moral and spiritual truth was impossible to man, when they at the very moment professed to be giving it,—claiming men's obedience to it, and receiving their homage? making known, as they said, 'what eye had not seen, nor ear heard, nor had entered into the heart of man to conceive'? But, not to content myself with an appeal to the reader's common sense, let us test it by experience. There is some savage cannibal, I suppose, who is ready to gobble up his fellow-man, or a worthy creature, who puts his children out of the way with as little remorse as you would drown a kitten, devoutly worshipping at the same time a wooden thing, which certainly is not the 'likeness of anything in heaven above, nor the earth beneath,' and so far does not infringe upon the second commandment. Well, you naturally think his moral and spiritual perceptions somewhat out of sorts. The missionaries, worthy souls, succeed in convincing him of his abominable errors, and in amending his practice. 'Ah,' then cries the savage, 'I see a thing or two. It is true that you found me dining upon my neighbour, and quite ready to dine upon you; murdering my children, and living in all sorts of licentiousness and beastliness without compunction. Yet let me tell you, Mr. Missionary, you could not have given me 'a revelation' of all this error unless I had had faculties which could be educated to the perception of it; and I therefore conclude that an authoritative revelation of moral and spiritual truth is impossible!' What, think you, would the missionary reply? I apprehend something like this: 'My good Mr. Savage that *was*, I perceive you have a little of the savage about you still, or at least I should say so, only I perceive that it is possible for highly civilized folks to be of the same way of thinking. Just as it is because you are a *reasonable* creature and not an *idiot*, that I can instruct you in anything, so it is because you had a spiritual faculty—though, as your sentiments and practices too plainly shewed, in a very dormant state—that a revelation was *possible;* not *im*possible, my good friend. It was because your faculties were asleep, not dead, that I could awaken them. Had you *not* had those faculties which, you so strangely say, render a revelation *im*possible, it would have been impossible; it was possible only because you had them.' Thus I imagine the missionary would answer; and thus apostles would have answered, instead of befooling themselves by saying that that very authoritative revelation which they declared they came to make known—to which they claimed obedience, and to which men actually submitted—was impossible."*

On the subject of the perfection of the character of Christ, we are happy to say that justice is done to the views of those who entertain the Unitarian doctrine concerning his person.

"The *ordinary* Unitarian believes, at all events, that Christ was preternaturally endowed as no man ever was before or will be again—miraculously commissioned to make good his lofty claims—and invested with the character of the judge of all men. Any argument on the assumption that, supposing Christ to have been man only, *therefore*, however preternaturally endowed by the Father of Lights with knowledge, wisdom and virtue, it was *impossible* he should exhibit a perfect *human* excellence,

* A Defence, &c., p. 83.

but must have been encompassed with imperfections and foibles because a *man*, would be to them simply ridiculous. If Mr. Newman assert it, as, by consequence, he must, with his theory of the Finite, the Unitarians would do well to hold him to a full proof of this pretty little metaphysical theorem, that God either never *would* or never *could* enable a single individual of our race to exhibit a perfect human wisdom or a perfect human virtue. It will last *his* time."*

We can give no more than the conclusion of a very fine passage, descriptive of the influence exerted by the character of Christ; but we repeat the hope that what we do give will operate as an introduction to the rest.

"At his feet, guilty humanity of diverse races and nations for eighteen hundred years has come to pour forth in faith and love its sorrows, and finds there 'the peace which the world can neither give nor take away.' Myriads of aching heads and weary hearts have found and will find repose there, and have invested him with veneration, love and gratitude, which will never, never, be paid to any other name than His..... Multitudes of the loftiest minds have deeply investigated his claims, and admitted them; Genius of the highest order in science and poetry and art, has brought its richest trophies, and humbly laid them at his feet; the very chiefest of the Western sages, like those of the East, have come to offer him 'frankincense and gold and myrrh,' the noblest offerings of intellect, the divinest performances of art. Genius, true to its instincts after the beautiful and the sublime, even when it has not been constrained to pay a homage yet better than that of the intellect and the imagination, has not been insensible to his claims; it has poured forth a richer tribute to his honour than all the Mythologies of Antiquity could boast. He it is whose character and image have chiefly weaned men from their base idolatry of mere Power and Intellect, and made them see that in moral greatness there is a radiance brighter still. He it is who has chiefly made them recognize the essential identity of the 'beautiful and the good.' No one of the human race has exerted one thousandth part of the power, directly or indirectly, in moulding the thought and feeling, in developing the practical energies of the most various and cultured nations of the earth.....In the midst of the most literate and cultured ages which the world has yet seen, and which Christianity itself has tended to produce (for they have sprung up contemporaneously with its influence, and its realms still mark, with more distinctness than anything else, the frontiers of intellectual day and night, being brightest where it is brightest, and usually brighter than elsewhere even where it is comparatively dim), in *these* ages, Christ still holds his own; and though in the very midst of his church rise from time to time an endless succession of adversaries, they cannot prevail. Its followers retain their faith; genius, large, cultured, comprehensive, soberly declares its evidence impregnable. Pascal and Butler, and men like them, endowed with the most comprehensive minds, after the profoundest study, have bowed at the Redeemer's shrine; and the greatest master of Epic song, rich with the culture of all ages, 'rich with the spoils of time,' whose strains so emulate that still sublimer poesy on which his lofty muse was

* A Defence, &c., p. 139.

modelled, *believed* when he wrote his Paradise Lost, not merely that he was 'adorning a poetic theme,' but that he was celebrating fact:—the conflict of Immortal Hate and Immortal Love. Who shall dissipate this deep illusion thus inveterate and solicited by every means of cure, but in vain? And is this Personage, who has so taken captive the sons of men, and so inscribed His image on the soul of humanity, likely to be injured by a little bit of carping and captious sophistry? The critic might as well stretch out his hand to pluck Orion from his sphere."*

A sentence or two more, on the authority that ought to be conceded to Christianity, must close the present article:

"It appears that there is a convenient distinction to be made between what is morally and spiritually *instructive* and what is morally and spiritually *authoritative*. I answer, in sound only, not in meaning. For to convince any one who believes in a God and moral and spiritual truth at all, of any moral and spiritual truth—no matter how the man who imparts it came by it—whether he got it direct from heaven, or it has percolated through a hundred minds before it reached his—is *ipso facto* to make it authoritative in the sense, that it is felt it *ought* to have authority; though whether it will *have* it will depend marvellously upon whether it be believed to come certainly and immediately from God or not. He who knows what he means when he talks of *God* and his *claims*—*man* and his *duty*—will smile at the paradox of any moral or spiritual truth being proved to him—no matter how or by whom—while yet it is considered optional with him whether he shall regard it as merely instructive and not authoritative."†

"In admitting that books on spiritual and religious subjects may be instructive, Mr. Newman admits all that is essential to the argument. *Instructive*. Yes: but if books be *so* instructive as to teach men who have no scruple in banquetting on their fellow-creatures—in strangling their new-born infants—in exposing their partners—that all these things are 'abominations'—then in such instruction is shown plainly the possibility of an external revelation: it is to teach men to recognise doctrines which were before unrecognised—to realise truth of which they were before unconscious—and to practise duties they had never suspected to be duties before. If this be so, then the argument returns, that what man can do, God can surely do, and do much more effectually, both as regards the things taught and the manner of teaching them. Will it be any gain to Mr. Newman's argument to say, that a book of divine '*revelation*' of moral and spiritual truth is impossible to man; but that he never meant to deny that a book of divine 'instruction' in moral and spiritual truth was possible? The concession of the *principle* that from *without* there may come a light which may develope into act the latent moral and spiritual capacities of our nature, is sufficient for the overthrow of his dogma, 'that an authoritative revelation of moral and spiritual truth is essentially impossible to man.'" ‡

Γ.

* A Defence, &c., pp. 143, 144, 146. † Ibid. p. 89. ‡ Ibid. p. 92.

INAUGURAL LECTURE DELIVERED BY REV. JAMES MARTINEAU, PROFESSOR OF MORAL PHILOSOPHY IN MANCHESTER NEW COLLEGE, IN UNIVERSITY HALL, ON TUESDAY, FEB. 7th, 1854.

It has been thought proper that the opening of a new department of instruction within these walls should be marked by a few words, addressed less to the students who will statedly assemble in the class-room, than to the friends of the two institutions which are happily united under this roof. The late period at which this duty is devolved upon me, renders it unseasonable for me to speak of the auspices and hopes with which Manchester New College, as a whole, has commenced its metropolitan existence. Concurring in every sentiment uttered upon this subject on a more important occasion, and adding only a hearty congratulation on the encouraging experience of the last three months, I retire at once into the particular province assigned me, and will endeavour to explain the relations it bears in a comprehensive scheme of intellectual culture. In doing so, I shall be on my guard against the temptation, which besets every teacher,—not from any vain self-exaggeration, but from the deep persuasions of a limited experience,—to over-estimate his own special field of study. Indeed, there is nothing here to challenge such a tendency into action. Elsewhere, there are persons with whom it is a traditional habit to disbelieve all mental and moral science. Others, in the zeal of a new conversion, see in the metaphysician only the lingering ghost of an age found dead upon the shore of time; and assure us that when the pious care of M. Comte has scattered sand enough upon the corpse, the spectre will vanish by the Stygian way. Had I to address judgments thus pre-occupied, I might be betrayed into too strenuous a vindication of a favourite pursuit. But I meet here those with whom a respect for philosophy is an inheritance and a necessity; who cannot but honour a study conquered for them by the sagacious genius and illustrated by the noble truthfulness of Locke; whose earnest meditations, both of thought and piety, have been in the companionship of the pure-minded Hartley; who are not less conscious than I am myself of unspeakable obligations to the versatile, comprehensive and guileless Priestley; and on whose shelves you rarely miss the acute and thoughtful volumes of Price. When I remember how largely the divinity of Dr. John Taylor, of Norwich, was affected by the studies which belonged to him as Ethical Tutor at Warrington, and how closely the name of Enfield is preserved in conjunction with that of Brucker, and, in general, how much our freer theology owes to the just balance of critical research and speculative reflection, I feel that there are pledges in the past for a worthy appreciation here of philosophical pursuits, and am resolved not to endanger that wholesome pre-disposition by immoderate and untenable claims. At the same time, there is

danger as well as honour in belonging to a class rich in noble antecedents; danger of mistaking the heritage committed to our trust;—of cherishing with faithful pride the particular judgments delivered to us from the past, and letting slip the habits of severe activity, the fresh hopes of truth, the resolve to take a master's measure of the time, which saved our predecessors from merely repeating the symbols of an earlier age. Unless thought perpetually renews its youth, and lifts a seeking eye afresh to the living light, decrepitude and waste befal whatever it has achieved; for the world's effective wealth is not so much in any deposit of hoarded truths on which the key of preservation can be turned, as in the circulation of immediate thought, based, no doubt, upon that ancient store, but bringing into comparison the products and values of the hour. This is the great difference observable between physical and moral knowledge. The former, once gained, is capable of being embodied in practical arts, and handed over in its uses and applications to men and times quite unequal to its original apprehension; the latter remains all through absolutely dependent on the minds that deal with it,—lives with their life, dies with their death,—and, though surviving as a habit or a formula, sinks, among the superficial and the unfaithful, from an inspiration to an inertia. You might set up the electric telegraph among the New-Zealanders, and train them to its use; and the Indians and Chinese are said to have command of many mechanical rules and astronomical methods, the grounds of which they have for ages ceased to understand. A people thus the depositary of a transmitted skill may continue, amid stagnation or decline, to send their messages and construct their almanacs with curious precision, and may profit by the science of the past. But the higher truths of morals and religion have another abode than in posts and wires, and cannot be laid down in cables through the sea; no equation can contain or usage work them. They subsist only for him who discerns them freshly out of himself; they are realized in so far as they are apprehended; and their very use and application being at the heart instead of the surface of our nature, their function is extinct when they cease to be re-discovered and re-believed, and are only remembered and preserved. In other words, it is the thirst for fresh truth that alone can retain the old; and the intellect, not less than the character, will not even hold its own when it ceases to pray and to aspire. It is the peculiar office of philosophy to sustain this unexhausted energy of hope, this search after a deeper and more comprehensive conception of things. Other pursuits may do more to increase the stock of positive and definite knowledge; but without *this* to furnish impulse and interpretation, their zeal is unspeakably lowered, and their results are but a barren sand-heap of particulars. That in stating this I make no arbitrary assertion, and point not even to any accidental fact, but to a necessary and

iiversal law, may, I think, be made manifest to any moderately flecting person. All knowledge, it is evident, is a *relative* prehension of things, a *plurality* of which is necessary to con-itute every cognitive act. It involves in every case a process of *mparison*, resulting in a perception of resemblance and differ-ce. Nothing can be put, as it were, into a mental vacuum, d known in and by itself; but even the simplest affirmation u can make about it, assigns to it a character by which you *scriminate* it from what it else would be. Say it is *red*, and u pick it out from the other colours; say it is *round*, and you ut the door on the remaining forms; say it is *one*, and you ply that it might have been more. The *expressed* term, what-er it be, which you employ, is significant only with reference another which is *suppressed* and held behind it; and your sertion may, with equal propriety, or at least with identical sult, be regarded as an affirmation performed upon the one or negation upon the other. The negative sphere, however, being definite, and required for the moment only as a background to row out the positive image, is apt to elude attention and per-rm its function quite secretly; so that many persons may even unaware of this necessary dualism of thought. Yet it is cer-in that, if we never look at our background, the objects in front ill not shew right; and illusion is just as possible by error in e mind's neutral tint, as by a false laying on of the pure colour. *relation* cannot be rightly apprehended till you can take your and at either end to contemplate the other at will,—till you are ually familiar with both its terms; and that which remains gative to the unreflecting, may, in its turn, become positive to u. That this ability to shift the mental station, and deal freely ith the two sides of a relation, is the genuine mark of human telligence as distinguished from animal sagacity, will hardly be nied. A dog recognizes his master by certain characteristics, e absence or disguise of which would baulk his instinct, and far his intelligence avails itself of the same guidance as ours; it I do not suppose that he gives any account to himself of his ounds of judgment, or can set forth the signs which he observes 'er against the others from which they are differenced. If you y that he *knows* the person, at all events he does not *know how knows*. The same character of *immediate*, in opposition to *flective* apprehension, belongs to all the lower grades of human telligence. The craftsman who can perform some act of manual ill, he cannot tell you how,—the shrewd observer who reads f a posture of affairs by happy guess,—the arbitrator who aches a right decision by a path he is unable to explain,—may l of them indeed possess great force of understanding, giving em vast advantage over weaker men who, with more ability to y what they are doing, have nothing half so well worth telling: it it would assuredly be better for themselves and for the world,

could the road of their thought be traced on the permanent map of human existence, and did they move over it with open eye, instead of being carried to their destination in a trance. The utmost attainment reached by this practical class of men, is the accidental possession of correct conceptions, unsecured by any mastery of their *grounds*, and unqualified by any sense of the relative merits which other opinions may possess. This itself, even should they never make a mistake, falls far short of that view of things which distinguishes a scientific intellect: it is an intrusion of brute instinct into a region beyond its proper range: it has all the unsocial, isolating character of a power that can neither teach nor learn, and which, accordingly, the possessor has all to himself; and misses the genial tendency of that broad human intelligence which, relying on its own like workings in every mind, looks out for mutual communion, exchanges interrogation and reply, learns to confess itself and ask for help, and feels itself in sympathy with the life of the universe and the thought of God. Hence it is men of intuitive sagacity, unsoftened by a large speculative discipline, are usually dogmatical and overbearing; announcing their judgment, but scarcely knowing how they formed it; content, when asked to defend it, with announcing it over again; or else pouring out a torrent of pretended reasons, turbid in itself, and often remarkable for washing their conclusion right away. Indeed, dogmatism, so far as it has its seat in the intellectual habits, rather than in a culpable self-will, seems to consist precisely in this,—that you apprehend your object as immediately given, carrying straight on to it your own pre-conceptions and forms of thinking, and letting your mind work upon it instinctively and unwatched; and, never dreaming of any possible speck upon your glass, and borrowing another to try again, you insist that the reality is and must be what you see. In such a state of feeling, the circle of relations in which the object is discerned is too narrow, and in each instance is too much contemplated from one end to give scope for that sentiment of wonder and reverence which Plato pronounces to be the beginning of wisdom, or that sense of the largeness of truth, which is as water to the root of intellectual modesty.

Each of the great departments of knowledge engages itself with its own peculiar system of relations. The *physical sciences*, which investigate *nature*,—the *literæ humaniores*, which study *society* and its products,—*theology*, which seeks for *God*,—severally occupy themselves with comparisons and groupings exclusively within their respective provinces. Under the first, the discrimination of types among integral individuals constitutes, e.g. natural history; the primary attributes of body yield the quantitative sciences; the secondary, those of quality. Under the second, the languages, the literature, the politics, the individual *lives*, the national histories of men, are brought into a circle and

made to strike the lights of mutual analogy and contrast. Under the third, some positive religion (Christianity, for instance) is passed through the series of possible schemes, till it reveals their essence and its own. In every instance the same truth holds good, —that your knowledge consists in the perception of relations; is extensive, in proportion as they are numerous; and profound, according as you are familiar with each relation both ways or only one. You understand a particular kind of animated being, when looking inwards you see how its parts constitute a system, and again, looking outwards and around, how this system stands with regard to other types of organized existence. You are acquainted with a literature, when the characteristics of its poets, its historians, its philosophers, co-exist in your conception, and, as the collective expression of the genius of a people, the whole can be assigned to its place among the products of the human mind. And you understand Christianity as a divine agency in history, when amid its versatile manifestations you can trace the fibres of a common spiritual life pervading all, and can group around it its analogues and contrasts in the series of faiths and philosophies.

But besides these special relations proper to each sort of knowledge, there is *one* which is co-extensive with knowledge itself and is constitutive of its very nature; viz., the relation between the knowing faculty and the known object, be it what it may; between the power that thinks and the reality that is thought. Plant the mind where you please on the field of existence, it will carry *itself* thither,—will look out of its own window, and see nature through the framework of its own limits and the shade of its own colour. What it perceives must be contingent not less on its own constitution than on the constitution of the object. Whether there is any rescue for us from this dependence, whether we can ever pretend to reach *things as they are*, or must be content with them *as they appear*, it is needless now to inquire. It is plain, at all events, that we make no approach to such rescue by studying more, and ever more, of mere external matters; for should there be illusion at all lurking in the form of thought, it does but multiply itself with our intellectual action, and is only more monstrous in the learned than in the nescient. If there be hope at all, it must be sought in the inverse direction, by turning round upon the inner side of knowledge, and scrutinizing the mind's act instead of the mind's object; by ascertaining what sort of business this is that goes on in our person, when we perceive and judge and think and will. Certain it is, that it is an affair which is conducted sometimes better, sometimes worse; and if we can only find out where the difference lies, and learn to detect the admitted signs of perversion when we see them, we shall at least get rid of all artificial incumbrance of error, and strip the faculties bare to their native configuration, and watch the undisguised play of their natural action. Is it too

much to say, that, all knowledge being relative, it only half exists till you are familiar with this *home*-term of the relation?—that, while you remain fixed upon the *foreign* one, you may have indeed correct apprehension, but no finished insight? This perhaps is the ultimate meaning of the Socratic dictum, that *Self-knowledge* is at once the condition and the complement of all other; twin-birth of the same instant, placed by kindly nature in the same incunabula, and intended to advance pari passu to maturity. Socrates felt that there had been a fatal separation between physical and moral studies, between the quest of nature and the interrogation of thought; and by making it his art to probe the rational consciousness and bring ideas to the birth, he intended not to set up any rival knowledge, so much as to penetrate to the ground of all knowledge. Nor is it less true now than it was then, that a profound introspection, a systematic psychological vigilance, is needed as a running commentary on the cyclopedia of external fact and history. I will not say that you may not be a good geometer without appreciating the logical nature of axioms and definitions; or an excellent astronomer without troubling yourself with controversies respecting force and causality; for each science is at liberty to build upon its own foundation, as ready-made and given, and has only to state its own first princi-

universal philosophy, and so turned into instruments of mischief and distortion. That "we can know nothing but phenomena,"—that "causation is simply constant priority,"—that "men are governed invariably by their interests,"—are examples of rules allowable as dominant hypotheses in physics or political economy, but exercising a desolating tyranny when thrust on to the throne of universal empire. He who seizes upon these and similar maxims and carries them in triumph on his banner, may boast of his escape from the uncertainties of metaphysics, but is himself all the while the unconscious victim of their very vulgarest deception, and does but chase the mirage which they always create when their atmosphere is putrescent with materialism and moral decay. And surely the longer you make the catalogue of offences charged against false philosophy, the more do you complete the argument for the study and the search of true, as the only possible or even conceivable corrective; for it is needless to say, you cannot exclude the ideal theory by chemistry, or encounter Spinoza with geologic laws, and clear the field of David Hume with the widest sweep of comparative grammar. The very mischief and perversions of human judgment which you deplore, and which occupy so large a place in the history of civilized nations, cannot be appreciated except by a mind sensitive to logical distinctions, and able to see its way amid the shades of deep reflection. The most serious and solemn expression in which the feeling and character of other ages have embodied themselves,—I mean the mythologies and theologies of ancient heathen and Christian nations,—must present a melancholy aspect of absurdity and logomachy to one who has no key of metaphysic fellow-feeling wherewith to enter into their inner significance; he must remain stranger to the best intellectual feature of the present time, the disposition to study the past developments of humanity in the mood of sympathy rather than of alienation, and to distrust every judgment which has nothing genial in it to abate its scorn; and must keep his place among those harsh critics who, scrape as they may at the outside of error and evil, can never find its heart. Speaking to the supporters of a theological institution, I ask, what can any one make of the Nicene controversy and the whole growth of the Trinitarian doctrine, who takes it merely from the modern English point of view, and does not bring to it a mind steeped in that Hellenic philosophy for whose conceptions it endeavoured to find evangelic expression? or how, without an inner acquaintance with the scholastic realism, can any sense be extracted from the discussions respecting the Eucharist? Or, again, who can in the least appreciate the Pelagian struggle, and measure the grand figure of Augustine and his shadow stretched upon us still, that shrinks from the great argument of our moral nature, and esteems the discussion of Fate and Free-will the proper business only of revolted spirits?

Nay, did we even teach our young divines no history at all,—were we content to throw them, with only modern outfit, upon the world of to-day,—the case would scarcely be improved. Of one of them the lot is cast, we will suppose, in a district of manufacturing activity; and on the other side of the street to his little chapel stands the hall of local *Secularism*, where the doctrine of circumstances and the constitution of man are expounded, and the basis of Theism is disputed, and mild proposals are entertained for perfecting the State by superannuating the Church. Another, perhaps, is settled with a society where one or two of the most intelligent members, with habits of thought trained exclusively in the medical lecture-room or the engineers' college, have been reading Comte, and learned to look upon the pulpit as a mediæval relic. A third, in the walks of a London pastorate, finds himself among some generous youths, driven by the meaner aspects of competition, or inspired by Alton Locke, to grasp at Socialistic dreams. A fourth, placed on the Committee of a Mechanics' Institution, meets with associates afflicted with the Carlylian phrenitis, and given to strong declaiming on the subject of the "Jenseits" and the "personal God." A fifth finds a pleasant and thoughtful neighbour in the young Independent minister, who has found in Coleridge and Maurice a blessed emancipation from the rigours of dogma once oppressive, and images of terror once unrelieved. These, I need hardly insist, are not exceptional phenomena which it is arbitrary and far-fetched to imagine. They are the marking facts, the living characteristics, of our time,—the actual present out of which the morrow will be made. And with these aspects of belief and tendency no one is qualified to deal who is not supplied with some philosophic apparatus of thought, and has not faculties trained by a philosophical gymnastic. If the problems of the time are not to pass us by, if we are to share in the intellectual and moral enterprizes on which they are bound, the step must not be reluctant, and the energy must not be slow, with which we resolve to overtake their march. Theoretic studies stand, in our day, among the first of practical necessities. To lament the fact, is useless; to change it, is impossible; there is wisdom only in adopting it. The greatest adversary of "German mysticism" and German dialectic cannot distrust more thoroughly than I do the soundness, not only of the system which on the continent is ascendant for the hour, but of all the vast schemes for replacing *faith* in the "Absolute" by *knowledge* thereof; and it is with deliberate conviction that I profess adherence to the English psychological method, and build all my hope for philosophy on accurate self-knowledge. But this very position can no longer be quietly assumed and supposed to be in our possession; it has been lost by our want of vigilance, as compared with the intense activity of that foreign speculation which now invades us; and it must

be won back by a polemic resting on new points of support, and not ignorant of the dispositions with which it has to deal. The metaphysic foe, however barbarous and even pagan you may pronounce him, will not quit his entrenchments for ever so much scolding: you may have his camp if you will; but then you must go and take it; and for this end some equipment will be needful.

I trust that I have guarded myself sufficiently against any suspicion of one-sided vindication of my particular department. To preclude, however, the possibility of misapprehension, I would add that, if external and historical studies require philosophy for their interpreter and soul, philosophy no less requires them for its body and means of balance. It might seem at first as if, for self-knowledge, the mind would be its own sufficient company, and, shut up in its own communion, would learn the laws by which its faculties exist and act. It will be found, however, that only before the mirror of other minds can our nature truly see itself. By a rule of mutual dependence, we are wakened to self-consciousness by the life of others, whom again we rouse to inward discovery by our own. It is not only that we see in them new facts which enlarge our view of human nature as an object of outward observation, but they reveal us more profoundly to ourselves, by touching springs within us that had slept before; and of the whole compass of our being, the greater part remains latent and unexplored till the light of a kindred experience bursts into it and spreads throughout its depths. Without a large association with the different forms of thought and passion, especially without a studious communion with the genius and wisdom of ages other than our own, mere introspection would be but a barren thing, for there would be little in ourselves of that which it is worthiest to know. The more we mingle with the noble crowd of poets, historians, statesmen and philosophers, who, in various dialect and under contrasted civilizations, have uttered the enduring wants and sentiments of humanity, so much the more (provided always we admire and love before we criticise) does the circumference of our nature expand, and answer in its dimensions to the great world assigned us to understand. But the value of such learning is contingent on its really *coming home to you*, and finding out in you the very seats of feeling and conception from which it sprung; till it does this, and you are conscious that in knowing more of mankind you know more of yourself, it remains little else than an assortment of archæologic lumber, and makes you *heavier*, but not *larger*. The efficacy of all erudite attainment is not realized till it carries you to the *genesis* of the human phenomena with which it brings you into contact, and you apprehend them as the form and development of an inner life. The true principle of a perfect mental culture is perhaps this;—to preserve an accurate balance between the studies which carry the mind out of itself and those which recall it home

again,—between attention to matter given it, and reflection on its own processes and laws. The several departments of knowledge, prosecuted singly and exclusively, fulfil this condition in very different degrees. Speaking generally of the three great divisions, we may say, that the physical sciences violate it at the one extremity, by giving overwhelming preponderance to outward observation and induction of necessary laws; that theology and metaphysics violate it at the other extremity, by giving too much substance to the forms of inner thought and feeling, and encouraging the student to coerce nature into the arrangements of a speculative framework; while literary pursuits, engaging us as they do with men's affairs,—the human with the human,—occupy the middle place, and afford us objects, to know which is to lose a portion of our self-ignorance. And among these central studies, it is easy to see why *language* occupies the very focal place, and has been justly recognized as supplying the faculties with their most effective discipline. For here the equipoise between external attention and internal reflection is maintained more perfectly than is possible elsewhere. Who can say whether language is an outer or an inner fact? It is evidently both. As a realized object of sense, transmitted from point to point of space, and recorded from age to age of time, it is manifestly external, and

in the teaching and management of each of these separate departments, much may be done to maintain the equilibrium of mental exercise; and as the historical studies of this place are conducted, I well know, with constant reference to philosophical truth, and penetrated with a profound philosophical insight,—so will it be my endeavour perpetually to check and test philosophical theory by regard to historical fact, and construct it less on the narrow base of egoistical reflection, than on the broad area presented by the recorded consciousness of mankind.

To the pursuits which I am appointed to represent, I can scarcely anticipate that the objection will *here* be made that is sometimes advanced against them, that they deal with problems which an express Revelation has settled; into which it was indeed inevitable that Reason should look, when no better guidance was at hand; but the further discussion of which is superseded for Christians. The objection, it is plain, even when limited to *Ethics*, mistakes the nature both of moral science and of revealed religion. Upon no theory that I ever heard of, is the thing revealed the same that our science wants to know; nor does Revelation, even upon its own ground, in any way interfere with the simultaneous aspirations of Philosophy. Whatever truths, whatever duties, are first opened to us by Christianity, are either authoritatively announced, or brought out by the silent and continuous operation of its spirit upon the soul. If they are simple oracular deliveries, they are presented without their grounds, and those grounds remain yet to seek; and though implicit obedience may be due and may be given in any case, whether we succeed or not, there is surely an additional consent, and (may we not say?) an additional beauty before the eye of God, in a service rendered no longer by a blind docility, but with brightened look and full power of the undivided and understanding soul. And if there be any provision in Christianity for the growing evolution of divine truth and human discernment, then does this very process constitute a new fact in the history and experience of humanity,—a fact whose law and whose moral traces it is the business of a reverential philosophy to follow. Indeed, Christianity, it is plain, does not come to us as to godless and irresponsible animals, but pre-supposes the faculties by which we attain to faith in God and a sense of duty, and addresses us as beings to whom sin and sorrow, prayer and trust, are not unknown. To justify these faiths which revelation assumes—to interpret this conscience to which it appeals—remain, therefore, in any case, offices in attempting which philosophy does not pass the forecourt of our religion. And even then, whatever we learn beyond this, is still, if it be truth, something having reality in the universe,—something that cannot, therefore, be without its trace and its manifold relation; and, once knowing it, we may expect to detect its look where else we had not suspected it, and

may hope, by its light, to read off the significance of the world and of our life more profoundly than before. To do this, is in exact accordance with the aim of moral research. In truth, the larger the universe of our faith, the more copious are the phenomena delivered to our philosophy. So that Christianity, far from contracting the compass of our science, rather expands it to its own sublime proportions.

COLERIDGE, BAXTER, AND TOLERATION.

SIR,

I READ with perfect astonishment in your last number the following extract from Coleridge:

"Baxter was the nearest to absolute toleration of all theologians. He proposed that all persons admitted as Church-members should be ready to declare that they desired what was prayed for in the Lord's Prayer, believed what was declared in the Apostles' Creed, and held themselves bound to obey what was enjoined by the Ten Commandments, and that all beyond should be free to each."

Is it possible that Coleridge should not have known that the principle of religious liberty was carried much further by Lord Clarendon, in his Essay against Multiplying Controversies; by Jeremy Taylor, in his Liberty of Prophesying; by Chillingworth, and by Locke?

Baxter's scheme would really exclude the most reflecting Christians of our own day,—namely, all who do not admit the Jewish sabbath to be binding on Christians. Whether a small sect called Sabbatarians still exists, I do not know; but the mass of the Christian world has departed from the Jewish sabbath by substituting the first day of the week for the seventh, for which substitution they have never shewn any lawful authority, and by relaxing to a very considerable extent the strictness of the Jewish sabbath. L.

AUTHENTICITY OF THE GOSPELS.

SIR,

YOUR last No. contains a notice of Higginson's "Spirit of the Bible" by S. S., initials which no educated and constant reader of the Unitarian Magazine can avoid interpreting rightly. He to whom they belong is both erudite and lucid as a Biblical critic. He says, however, that we must give up the last chapter of John's Gospel. I do not suppose him to mean that the shewing of himself by Jesus to certain disciples at the Lake of Tiberias is an invention, but only that it is not from John's pen or immediate dictation. *Some* of your readers, however, may injuriously mistake the meaning of S. S.; therefore I should like to see the following remarks on John xxi. reprinted in your next No.

"The authenticity of this whole chapter has been warmly questioned; but there is abundant reason to attribute it to the apostle. (See the argument well stated by Kuinoel.)"—Carpenter's Harmony of the Gospels, 1st ed., p. 293, note.

"The account in this chapter was, in all probability, received from

John's own lips, and written down after his death by one of his disciples. There is no ground to question its credibility as a whole."—Neander's Life of Christ, Bohn's ed., 1852, p. 483.

"The simple and artless narrative * * * carries with it plain marks of authenticity and truth. Minute circumstances are mentioned which an impostor would have been careful to avoid, and which it would have occurred to no person to relate except an eye-witness."—Timothy Kenrick's Exposition, 2nd ed., p. 567.

"No human art could have added another chapter to that life. * * * That thrice-repeated question addressed to Peter, 'Simon, son of Jonas, lovest thou me?' how wonderfully is it in keeping with the character of Jesus, and with all that had gone before!"—Remarks on the Four Gospels, by W. H. Furness, 1837, p. 285.

T. J. Read.

Stockton-on-Tees, Feb. 7th, 1854.

WINTER SONG.

(FROM THE GERMAN OF KRUMMACHER.)

How restest thou in quiet sleep,
Beneath thy snowy garment deep,
Thou lovely Mother-land!
Where are the merry songs of spring—
The gleam of birds upon the wing—
The joyous summer band?

Cold, leafless, thou dost slumber now;
No lambkins pasture on thy brow;
Upon thy woodlands bare,
No sound of humming-bee is heard,
And silent is the little bird;
Yet even in sleep how fair!

Where those frail twigs and branches twine,
A thousand pearly dew-drops shine,
A thousand lights I see:
Who hath prepared thy rimy bed,
Thy feathery vesture who hath spread,
And thus adorned thee?

The Father over all in heaven
Thy beauteous winter dress hath woven;
He watches through the night.
Sweet land, thy peaceful slumber take,
That Father doth the weary wake
To newer strength and light.

The breath that steals from summer skies
Shall bid thee joyously arise—
Soon shalt thou leave thy lair;
That breath is floating earthward now,
Again shall life engird thy brow,
And flowers adorn thy hair!

S. F. M.

CRITICAL NOTICES.

Christ the Ransom paid by the Father for Man's Redemption from Sin and Misery: a Discourse. By R. E. B. Maclellan. 2nd Thousand. 1853.

THIS discourse puts in the clearest possible light the basis of that scriptural metaphor, whether Jewish or Christian, which represents the great interpositions of God on behalf of mankind as effecting the redemption of the latter.

"The writers of the New Testament (it never can be too often repeated) were *Jews;* familiar from their infancy with the sacred books of their nation, and thus compelled, by the necessity of their birth and education, to employ the language of those books, alike in their oral addresses and in their written compositions. Hence the thoughtful student of the *Christian* Scriptures is continually forced to inquire,—when he encounters in them either difficult or peculiar words, phrases or expressions,—what was their precise signification as employed by the Hebrew Lawgivers [Lawgiver] and Prophets? The words 'ransomed,' 'bought,' 'purchased,' 'redeemed,' are in exactly this position; and to the pages of the *Old* Covenant we must consequently repair, if we would really arrive at their correct signification. Each of these terms was originally employed to denote the *liberation of a captive from a state of personal slavery.* By an easy and natural transition, they came next to denote deliverance from evil of *any* kind, whether physical or moral; and the deliverance itself was called a 'redemption,' and the means by which that deliverance was effected was styled a 'ransom.'

"In the Jewish Bible these words are generally employed to designate the rescue of the Israelites from their long and painful subjugation to the Pharaohs. Thus Isaiah, in his fifty-first chapter, at the tenth verse, evidently alluding to the wonderful manner in which Jehovah had parted the waters of the Red Sea, that his chosen people might escape from their pursuing enemies, exclaims—'Art thou not [He] which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the *ransomed* to pass over?' Referring also to the same great event, Jeremiah declares in ch. xxxi. 11—'Jehovah hath *redeemed* Jacob, and *ransomed* him from the hand of him that was stronger than he.' In the actual emancipation of a slave from the person who held him in thraldom and considered him his property, of course a sum of money, or other valuable equivalent, was bestowed. Even *this* incident also finds a place in the language which expressed the manumission of the whole Israelitish people; and in allusion to it the Most High is represented as saying, in Isaiah xliii. 3, 'I am Jehovah, thy God, the Holy One of Israel, thy Saviour. I gave EGYPT *for thy ransom,* Ethiopia and Seba for thee.' Were it possible to understand any part of this language literally, the purchase-money or redemption-money ought to have been paid *to* Egypt, for it was she that held Israel in bondage; and if you wish to buy the freedom of a slave, it is of course to the *owner* of the slave that his price must be paid. Nothing, therefore, can be more clear, than that the prophet, in making Egypt not the *owner* but the *price,* was uttering language that was purely figurative and metaphorical."—Pp. 3, 4.

"In the literal transaction, very common in the East in ancient times, from which all these terms—'ransom,' 'bought,' 'purchased,' 'redeemed'—are so evidently and unquestionably borrowed, there were four persons or things,—the *owner* of the slave, the *slave* himself, the being who *emancipated* him, and the *price* he paid for his manumission. The king of Egypt was in the case before us the owner of the slaves; the Israelites were the slaves; Jehovah was the being who liberated them; but what was the purchase-money I cannot discover—in fact, there was nothing equivalent to a purchase-money; the

analogy fails therefore in this particular. It fails also in another, that they were not actually 'bought' at all from Pharaoh; they were, on the contrary, taken without his consent; taken by violence; and instead of receiving a valuable consideration for his goods and chattels, he met with nothing but chastisement and ruin. These expressions, therefore, cannot be understood in what is, at the first reading, their obvious and natural sense; and we are compelled to regard each and all of them as so many *figures of speech* to narrate the simple fact, that God delivered the descendants of the Patriarchs from 'the land of Egypt and the house of bondage.'"—P. 5.

Having thus plainly shewn the figurative character of the language as applied to the Jewish people ransomed and redeemed from Egypt, and having further told us that "when the writers of the New Testament adopted this, the current language of the Old, we are bound to suppose that they employed it with the same latitude of signification,"—Mr. Maclellan, somewhat to our surprise and disappointment, spends the rest of the discourse in literalizing the language of the New Testament in reference to the Christian redemption, and shewing how mankind were the slaves of idolatry, moral darkness and the fear of death; how Christ was the purchase-money, and God the purchaser. All this is indeed, in a way, true; and there is a good passage (p. 6) on the old literal orthodox notion that God purchased men from Satan, their previous owner. But when we have already found, in analyzing the Jewish phraseology of ransom and redemption, that there is no such thing as a price or payment actually contemplated, though the figure of speech itself points to such a transaction as its origin,—why should we, when advancing a step further in the world's history, and finding the same figure reverently applied by Christian apostles to the salvation by Christ, literalize it down again to a meaning which it had lost in the days of Moses?

As an answer, indeed, to the absurd and irreverent orthodox theories which strain the language of Redemption into a theory of actual price and bargain on the part of Christ as purchaser from God as punisher, Mr. Maclellan's recurrence to the literal idea involved in the figure is fair and just. It is a decisive answer to such technical polemics, to say, "If you must make this out to be a transaction of buying and selling, then undoubtedly God is the merciful purchaser, and Christ the ransom paid; and man is the ransomed slave; and the grim slaveholder who exacts his price is the World, the Flesh or the Devil." But this is not scriptural doctrine; it is the *reductio ad absurdum* of orthodoxy. The scripture doctrine is *deliverance by the sovereign will of the Heavenly Father*. The ransom and the redemption are old terms, having their literal import in dim antiquity, and their established use in the celebration of God's compassion and free bounty. In this view, we cannot assent either to the doctrine or to the taste of that part of this discourse which represents the instructions of Christ, his conduct through life, and his death, as successive portions of the ransom paid by the Almighty to the powers of Idolatry and Evil. This is putting technicality against technicality; not erecting high truth in place of a technical error. The figure, in Christian hands, is not to be traced back to its original elements; for Judaism itself had left those behind. The Christian apostles take it up as already denoting the sovereign and free mercy of Jehovah; and how shall it mean less when they call him Heavenly Father? In short, we desire to see this *technical* argument limited to its proper place

as a mere exposure of the profaneness of technical orthodoxy, and the spirit of the doctrine of Redemption or Ransom illustrated from a higher and more truly scriptural point of view.

Free Thoughts on Natural and Revealed Religion, in reference to various Difficulties and objectionable Passages in the Old and New Testament; with Extracts from the Sacred Writings of the Hindoos, &c. By an Unlearned Inquirer after Truth. London—C. Fox. 1853.

Of the five Sections of which this little work is composed, the first contains remarks on Natural Religion, with evidence to its prevalence among the Egyptians, North American Indians, Hindoos, Chinese, Greeks and Romans. It indicates the universal prevalence of the idea of God, and adduces extracts to shew how just a groundwork of religion and morals may be found in the more distinguished writers and systems of the heathen.

Section ii. treats of "Scripture Doctrines commonly called Orthodox," and of their untenable nature. Some of the best Unitarian arguments and writers are adduced in proof. Too much difficulty and concession, we think, is generally made by Unitarians on the doctrine of Atonement; too great an anxiety is shewn to use the language and conciliate the regard of orthodoxy. We see traces of it in the references of this writer. At p. 32, there is a quotation from an early No. of the Christian Teacher (*Vol.* xxxviii. in the foot-note is, we presume, an error for *No.*), intimating the difficulties which embarrass the subject, and asserting that all the religions of antiquity are deeply imbued with the notion of vicarious sacrifices, and concluding, therefore, that the idea has some latent affinity with very deep wants and tendencies of the human soul. There are other things besides vicarious sacrifice which have extensively prevailed, and to which men have been prone, that Christianity decidedly opposes and seems to have been designed to correct. Instead, therefore, of supposing that Christianity necessarily inculcates it, we believe the presumption is that it does not, and that all difficulty, beyond misinterpretation of language, is founded upon the extent of the influence of prevalent human conceptions on the mind in the time of Christ, which we have not yet distinguished from the truth of God. The same consideration applies to the difficulty felt by the writer himself, and perhaps by many more, on conflicting views of the future life. We do not distinguish between the transient human form of it, viz., the resurrection of the body, the idea of which prevailed before Christian times, and the divine assurance in Christ's immortality overruling all human utterances and expectations among his disciples. We are alike concerned to observe a tendency among Unitarians to resume or perpetuate sacrificial ideas in connection with Christ's death, and their want either of knowledge or decision in respect of the true basis of the future life of man.

Section iii. treats of the general excellency of the Scriptures, with difficult and objectionable passages in the Old Testament. It opens with some of the most remarkable testimonies to the Bible by distinguished men, and proceeds with a series of the commonly urged objections,—as the story of creation; the language and properties of man ascribed to God; the sacrifice of Isaac; Jephtha's vow; commands of

cruelty ascribed to God; psalms of vengeance; that David was a man after God's own heart, &c. &c. What we have to observe upon it is, that with a clear and correct idea of what the Scriptures are, viz., not revelation, but records of what we so designate, and with due discrimination of the divine from the human element in the writers and actors, the difficulties disappear. Nothing could have been more welcome and appropriate than the publication of the Rev. E. Higginson's "Spirit of the Bible," as supplying the solution to difficulties which are here so honestly and reverently expressed. In that work, the writer, we think, will find satisfaction. One of the best descriptions of the Bible which the writer quotes is that by Burke:

"The Scripture is no one summary of doctrines regularly digested, in which a man could not mistake his way; it is a most venerable, but most multifarious collection of the records of the Divine economy; a collection of an infinite variety of cosmogony, theology, history, prophecy, psalmody, morality, apologue, allegory, legislation, ethics, carried through different books, by different authors, at different ages, for different ends and purposes."—P. 44.

In reference to a prevailing fear of incurring odium by the open avowal of difficulties such as the writer has expressed, he quotes a passage from the Professor of Modern History in the University of Cambridge (Sir James Stephen), which from its manliness and freedom we transcribe:

"No man is really free amongst us to avow his disbelief of the religion of his age and country; nay, hardly of any one of the commonly-received articles of it. With whatever seriousness, decorum and integrity of purpose, such an avowal may be made, he who makes it must sustain the full force of all those penalties, civil and social, which more or less attend upon all dissent from the received standard of orthodoxy. I acknowledge and lament that this is so. I think that they who inflict such penalties are entitled to no praise and to no gratitude. They give to disbelief a motive and an apology for a dishonest self-concealment. They give to the believing a painful mistrust that there may possibly be existing, and yet concealed, some potent reasons which, if men could speak their minds with real impunity, would be alleged against their own most cherished convictions. No infidel ever did or can do so much prejudice to our faith, as has been done by those zealous adherents of it who labour so strenuously, and so often with such unfortunate success, to terrify all objectors into silence."—P. 44.

Of Section iv., viz., difficult and perplexing parts of the New Testament, the same remark may be made as of Section iii. It is only to minds "called upon to receive the New Testament in the sense in which it is received by Christendom," unhappily, that many of the difficulties enumerated can occur. With a correct notion of what the books of the New Testament are, they cannot be entertained. In respect of others, it may be well to confess difficulty in order to obtain explanation; yet many of the objections specified in this section appear to us to be such as have been repeatedly removed, or are obviously and at once explicable by the character of Christ and the characteristics of the times. On the temptation and demoniacal possession, the author may be referred to Mr. Bretland's papers at the end of Vol. II. of his Sermons, or to Vols. V. and VI. of the Monthly Repository, where they first appeared, under the signature of Geron; also to a paper by K. in the Christian Reformer, Vol. V., New Series (1849), p. 321.

In respect of a few instances of miracle, of the application of prophecy,

of the language giving colour to the idea of eternal torments, of the features of some of the parables, of some of the language of Christ on various occasions, of the accounts of the resurrection, of the expectation that the end of the world was at hand, of certain ascertained interpolations of the New Testament, specific explanations occur in a variety of accessible works, and it is presumed elucidations of such subjects are habitually supplied from at least Unitarian pulpits. The great preventive of difficulty, however, we conceive to be, not to go to the New Testament with preconceived notions of what the writers or even characters of scripture ought to be, but simply to ascertain what they are, and what light they afford us. For ourselves, we can only say that, so approached, they give us the conviction of a real and self-evidencing history,—of a series of divine events, of which human beings in unusual action are the proof; and we need no more. Those events are to us the voice of God, a divine revelation, as we presume they were to them. To those events, therefore, we look, rather than to the opinions of those upon whom they first alighted. Their calling out high moral qualities and deep religious trust, is to us infinitely more.

With such views, the apparently conflicting texts or utterances placed in juxtaposition by the writer of Free Thoughts, &c., in his fifth and concluding Section, are easily explained. Minds variously influenced by events, whether special or ordinary, express themselves variously. Many of the texts thus contrasted can surely afford no difficulty but to minds in the most childish subjection to the letter, and probably are adduced only as examples of such weakness. One is a curious specimen of founding a difficulty on figurative language. Jesus, to impress his apostles with the impending calamity of his crucifixion, says to them, "He that hath no sword, let him sell his garment and buy one:" to this the writer contrasts the reproof of Peter—"Put up again thy sword; for all they that take the sword, shall perish with the sword;" as if they implied contradiction. This is to destroy the reality and grandeur of the occasion, and to interpret the utterances of a high-wrought frame of mind by abstract didactic sentiment. We can scarcely suppose Peter took the sword in so literal an obedience; though it is possible that, after the excitement of a similar occasion had gone by with time, much of his Master's wonderful language respecting the destruction of Jerusalem may have been too literally applied by himself and his fellow-apostles.

Some further difficulty as to the admission of Miracle and the nature of Inspiration is adduced, and the opinion of writers quoted. With ourselves, one consideration is sufficient. We have the undoubted history of men, of whom Paul is the most distinguished, acting under the influence of extraordinary events; and we have such a history of antecedent events as exactly accounts for the phenomenon, while the supposition of no other antecedents could do so. This is the philosophy of Supernaturalism in connection with Christianity; and, regarding it as unassailable, we are quite content to rest the rationale of Inspiration upon it. Divine events and combinations of events we conceive to have been the occasion of that. Some very just observations of Dr. Burnap's on this subject, from his Discourses on the Rectitude of Human Nature, bring this little volume of nearly 100 octavo pages towards its close,—observations which, the writer remarks, appear to him as, on the whole, satisfactory. He concludes justly that "the Bible may be said to *contain*

the word of God, rather than that it is the word of God, as infallibility cannot be shewn to be an endowment of the writers of it, nor, indeed, is it claimed by themselves."

The writer does not invariably supply the sources of his quotations. In respect of the anonymous one forming the last paragraph but one in the volume, we think there is the danger of the inference that all religions are equally favourable to morals. The whole book indicates a candid and serious mind. We may conclude that it expresses the thoughts of many hearts, the revelation of which in such a spirit is the sure precursor of difficulties removed.

Trinitarian Controversy in Manchester.

The probably thoughtless shot discharged at Bristol by Canon Stowell has led to a very lively skirmish of the Unitarian and anti-Unitarian forces in Manchester. We have already mentioned the Canon Stowell's apologetic Letter to Mr. Budgett, and Mr. Gaskell's two Letters in reply. An anonymous "Clergyman" of the Puseyite school has taken the field. He bluntly tells the Canon that his remarks at Bristol were at least "very unseasonable," and that in making them he "infringed the laws of the Bible Society." He also intimates that, according to the Canon's line of argument, the Unitarian appears in the eyes of the world to as great an advantage as the Churchman, and that it would be uncharitable in the extreme for one to condemn the other. According to the Clergyman, the fault of Mr. Stowell is, that he has failed to appeal to the authority of the Church, which alone has power to settle theological disputes. Mr. Gaskell has reappeared in the field, and, as an appendix to a new edition of his Letters, has published a Postscript, in which, with admirable temper and wit, after playing off the Puseyite against his Evangelical opponent, he tears to pieces the boasted authority of the Church to settle controversial disputes. Our readers will find themselves abundantly rewarded by the perusal of Mr. Gaskell's Postscript, which is as lively and clever in style as we believe it to be sound and true in substance. The next missile was from the "orthodox" camp, and is a borrowed and very clumsy weapon, entitled, "The Unitarian Catechised." It is ascribed to Bishop Burgess, but might have been penned by any illiterate Methodist circuit preacher of three months' standing. It makes the Unitarian state that Christ was "a mere man," &c. The Unitarians replied in a very effective pamphlet, entitled, "The Trinitarian Catechised: a Dialogue between a Bible Christian and a Believer in the Trinity." This is written by some one well versed in the Trinitarian controversy. The Trinitarian, instead of being a mere man of straw, advances the arguments actually used in "orthodox" books, and is driven from one post to another, till at last he has only to choose between actual Tritheism or an entire abandonment of the doctrine of a Trinity. Not merely from the press, but also from the pulpit, is the controversy going on. At Cross-Street chapel, Mr. Robberds and Mr. Gaskell have been delivering a series of lectures on the great topics in dispute between Unitarian and "Orthodox" Christians, and they have been attended by very numerous and intelligent congregations. A Scotch divine, yclept M'Caw, who preaches in the Trinity Presbyterian church, Strangeways, has taken the field with a course of Sunday-evening lectures on "the Leading

Points of Distinction between Unitarianism and Evangelical Christianity." To him Dr. Beard replies in a course on the Doctrines of the Assembly's Catechism as contrasted with the Gospel of Jesus Christ. The Evangelical clergy are also marching into the field in considerable force. One course of lectures is announced during Lent, on the Thursday evenings, at St. Anne's church, by seven clergymen; and at Christchurch the Canon Stowell courageously undertakes to fight the battle single-handed, in a course of Sunday-evening lectures on "Distinctive Trinitarian Truths." "Persons who doubt or deny" what the Canon calls "vital truths," are "earnestly invited to come and lend a candid attention." In all this we greatly rejoice. The controversy now going on will, we feel assured, promote Christian truth. In the learning, ability and Christian temper of those who are vindicating Unitarian sentiments, we feel entire and grateful confidence.

The Congregational Year-Book, 1854; *containing the Proceedings of the Congregational Union for* 1853, *and general Statistics of the Denomination.* London—Jackson and Walford.

This annual continues to give evidence of the activity and success of the Independent denomination. It is edited with much industry and general accuracy. We regret that countenance is still given to the fiction of the *Three* Denominations. The absurdity of the statement is sufficiently refuted by the names which are given of the several denominations, the list being closed with those of the Presbyterian members of the body, which after eight years amount to just *three*, and we believe all Scotchmen. When the rotation of the Chairmanship shall fall to the lot of one of these gentlemen, should it be his duty to read an address at Court, Her Majesty, with her just accent and beautiful elocution, will somewhat wonder at the northern twang which her *English* Presbyterian subjects have contracted. The addresses delivered at the meetings of the Congregational Union by Mr. Alexander, of Norwich, as given in this volume, are very commonplace. Some of his hearers must have blushed for their Chairman when he uttered the calumny of a "Christless Socinianism" (p. 55). With equal justice we might talk of a *Godless Calvinism*. But, unless we are greatly mistaken, events are at hand which will shew our Independent brethren the prudence and necessity of theological candour and moderation.

The Hearth-Stone: Thoughts upon Home-Life in our Cities. By Samuel Osgood. 12mo. Pp. 250. New York, and London (16, Little Britain).

This volume supplies a want often felt by the parent and the friend—a series of essays on the various relations of domestic life, and the most important branches of home morals, which, while conceived in the spirit of religion, are treated with ease and refinement, and while kept free from the didactic form of pulpit orations, penetrate to the very heart of religion. Mr. Osgood's skilful and expressive pen gives fit utterances to the thoughts of an enlarged and cultivated mind. With much of the vivacity of Dewey and unction of Gannett, he combines a wide familiarity with literature, and especially in its historical and biographic

departments. He does not lack the courage necessary to grapple with reigning and fashionable follies, and it is guided by a judgment admirably true. The "Hearth-Stone" to which Mr. Osgood conducts us with so much ease and grace, and to which he bids us welcome with almost prodigal intellectual hospitality, is at an *American* fireside; but the tastes, sentiments, principles and habits which he inculcates are not bounded by republican or local limits. Take away or modify some twenty or thirty pages in the book, and the whole may be read in reference to our English homes. There are eighteen essays, and their titles are—1. "Home Views of American Life," suggested by the beautiful American festival, borrowed from a Hebrew usage of "Thanksgiving-day;" 2. "The Ideal of Womanhood," composed on Christmas-eve; 3. "The Hope of Childhood;" 4. "New Things," adapted to the beginning of the year; 5. "Solicitude of Parents;" 6. "Reverence in Children;" 7. "Brothers and Sisters;" 8. "Marriage;" 9. "Our Friends;" 10. "Master and Servant;" 11. "The Divine Guest," a most beautiful May-day discourse on our Lord's visit to Zaccheus; 12. "The Orphan;" 13. "The Young Prodigal;" 14. "Education of Daughters;" 15. "Business and the Heart;" 16. "Summer in the Country;" 17. "Returning Home;" 18. "The Church in the House."

What little room we have for extracts shall be devoted to the essay on Marriage.

"God's will is clearly shewn in the effect of marriage upon the moral condition of the parties themselves. It is generally essential to their true life—to the proper development of their affections and faculties. Under good Providence, it is the school of the heart, the motive to the most laudable exertion and sacrifice. There are persons, indeed, whose peculiar duties may exempt them from its cares,—scholars, devotees, philanthropists, who may give their whole heart to their chosen speciality, and make of science, religion, or humanity, their family and home. Yet these are not the general rule, and even these generally prove that the peculiar power acquired by concentrating their whole mind upon a single pursuit, gives them force at the expense of breadth of culture, and may be morbid because preternatural. The monk and nun, in the convent or out of it, have done noble things, and every faithful memory must bless them for it—but not the noblest things. They have shewn much mercy, yet quite as much spiritual pride. If they have fed the poor, they have framed the Mass Book and the Confessional. If they have cared for the orphan, they have also invented infant damnation and the Inquisition, insisting on hell hereafter for all not baptized by their priesthood, and devising a hell here below for all heretics against their creed. Unmarried people ruled Christendom for a thousand years, and that they did not rule in wisdom, the Bible, history, and our best modern culture, all declare. Nay, the very sage of modern celibacy, Swedenborg, gave years of his life and the chief labours of his pen to prove, that the best wisdom comes from minds united conjugially, imbuing thought with affection, and informing affection with thought, and so best interpreting the God in Christ. They who may be puzzled by his mystical lore will have no difficulty with the more practical argument, or refuse to allow that the most healthy thought and feeling, the most comprehensive culture, frequents the home which a true marriage makes."—Pp. 123, 124.

Thus plainly, but wisely, does Mr. Osgood vindicate the importance of common sense in married life:

"Feeling of itself, even when healthy, is a poor guide, sadly blind without reason. Whether it go with love or indifference, folly carries misery into the home. The proverb is true enough—

'A stone is heavy and the sand weighty,
But a fool's wrath is heavier than both;'

and we might add, a fool's love is quite as heavy as his wrath. W
of the folly which is a natural misfortune, but that of minds befo
selves by levity, or dissipation, or idleness. Nothing wears better
sense, and nothing is more essential to permanent congeniality and
It is sometimes a stern censor, but only because it wishes to be
friend. Let married persons take it for their counsellor, and it wi
them many questions which inflame self-will and disturb love its
need above all others to be reasonable, to look to reason with all i
lights as the interpreter of God's will to them, and of their own
each other. It is a great thing for them to start in life with reaso
of the most commonplace arrangements of the household. How
appointment, and bitterness, and sin, come from unreasonable vi
pense; and who will undertake to estimate the amount of dome
resulting from household extravagance? The dress of many a wi
wine account of many a husband, has been the ruin of the family.
couple start with a fair understanding as to what they can afford
and keep sacredly within the limit. If the world laughs at their
they can well afford to laugh at the world's folly, and time will be
to put the laugh upon the right side. Much might be said of the
influence of the extravagant notions of most young women in
thoughtful men from taking the risks of marriage, and we hazard
saying that the worst vices of cities are closely connected with the
feminine extravagance. America will lose her birthright, and ha
of the old domestic order, if the folly runs through the land; and

helped by the quick wit, and fewer foolish things, far fewer evil things, would be done in the world. In phrase more ideal, yet equally true, if insight were better allied with argument, ready sensibility with executive strength, nice perception with comprehensive judgment, reason would have a new avatar on earth, and the light of God would shine as never before in its beauty and its power into each household and over the great globe."—Pp. 129, 130.

With one other beautiful passage from this admirable essay, we close our notice of the "Hearth-Stone:"

"It is a great thing for two frail natures to live as one for life-long. Two harps are not easily kept always in tune, and what shall we expect of two harps each of a thousand strings? What human will or wisdom cannot do, God can do, and His Providence is uniting ever more intimately those who devoutly try to do the work of life and enjoy its goods together. For them there is in store a respect and affection, a peace and power, all unknown in the hey-day of young romance. Experience intertwines their remembrances and hopes in stronger cords, and as they stand at the loom of time, one with the strong warp, the other with the finer woof, the hand of Providence weaves for them a tissue of unfading beauty and imperishable worth."—P. 132.

We must postpone to a future No. a notice of another and more elaborate volume by Mr. Osgood, on the "Footprints of Providential Leaders."

OBITUARY.

Jan. 12, in his 89th year, Rev. Wm. Parr Greswell, sixty-two years perpetual curate of the chapelry of Denton and Haughton, in the parish of Manchester. His works had procured for him a respectable station in the department of typography. He was the literary associate and personal friend of Roscoe and Shepherd, and was characterized by the moderation of his opinions and the catholicity of his sentiments. He lived through a long life on a humble cure; and with the addition to his income, during some years, of a school, he was enabled to educate three sons at the University of Oxford, where they have succeeded in obtaining academic, ecclesiastical and literary reputation.

Notwithstanding his great age, his faculties, except that of sight, were clear to the close of his days.

The chapelry which he occupied was that held in the seventeenth century by John Angier, the father-in-law of Oliver Heywood. In the quaint and antique chapel of Denton (still remaining an interesting monument of the simple ecclesiastical style of that age), were laid the foundations of the Nonconformist interest, which has subsequently developed itself with considerable strength at both Dukinfield and Gee Cross. Mr. Greswell took *great* interest in the early history of his chapelry, and had collected some rare books illustrative of it.

Jan. 18, aged 71 years, Margaret, wife of Joseph Brooks Yates, Esq., of West Dingle, near Liverpool.

Jan. 22, Mr. Richard Barker, of Nantwich.

Jan. 30, of consumption, John Gent Brooks, minister to the poor, in connection with the New Meeting-house, Birmingham. He was born at Hinckley in 1815. His parents, though upright, were so poor, that before he was eight years of age he was obliged to earn money at the stocking-weaving towards his own support. His constitution, naturally delicate, became more so from a sedentary life; yet so great was his thirst for knowledge, that he often deprived himself of proper food in order to procure books; and when quite a young man, he commenced a plan of mutual instruction, which laid the foundation for the Mechanics' Institution in his native place. When trade was extremely bad, he set the example of going into the workhouse for temporary support, rather than taxing the benevolence of private individuals; but *being highly* respected, he was at once

appointed schoolmaster there, and remunerated for his services. When political agitation was very great, and the discontent of the poor threatened to cause an outbreak, Mr. Brooks drew up a memorial, with a view to create a better understanding between workpeople and their employers, which had the desired effect, and won for him the gratitude of all. He wrote several able articles in the Morning Chronicle, which shewed the comprehensive and impartial view he took of the state of society and its requirements. One of these was read by a gentleman of great benevolence, who took means to discover its author; and being struck with his peculiar power to influence others, gave him the privilege of pursuing his studies at the Training-school at Ealing, near London. About this time, Mr. Brooks was examined before a Select Committee of the House of Commons on the subject of Allotments of Land for the Labouring Poor, in the establishment of which system he had taken an active part, and was prepared to give all needful information respecting it. A lady of distinction combined this ardent philanthropist co
ed. The vicious were recla
ignorant instructed, the d
elevated, beyond the most
expectations of the friends of
sion. All who had derive
were invited to impart them,
the humblest instruments de
which the work of human imp
could be carried on. While t
ing others, a silent and steady
progress was manifest in the
himself. His private diary
ness to the severe scrutiny he
over the inner life. His mer
embraced more and more c
light of divine truth. His
judices in favour of orthodox
gradually yielded to a closer
tion of the Scriptures. He s
the clearest light the Unity of
he did not permit the sinn
for pardon without sincere re
The chapel in Lawrence S
purchased for his use, and
had wholly neglected relig
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tion to the voice of their belov
and joining with heartfelt d

THE

CHRISTIAN REFORMER.

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PUBLIC EDUCATION.*

There is something very trying to the patience, or impatience, of youthful enthusiasm, in the slow, cumbrous, complicated, laborious manner in which any great measure of social reform is worked out. The hopeless and interminable array of conflicting interests and prejudices, the active and persevering opposition of "vested rights," the fickleness and apathy of the public, the cautious, compromising and trimming policy of the Government, and the suffocating accumulation of technical details (that strangling "*red tape*" which Dickens has so graphically described in his Household Words), combine to suggest the wish that a clean sweep could be made of the whole enormous mass of "statutes," "minutes" and "blue books," and that a few clear-headed, sensible, practical men, having a *tabula rasa* before them, should proceed to codify the collective sense of the nation in a clear, concise, intelligible and scientific arrangement of principles and regulations.† The blue books on the Hull election alone, which a strong man can scarcely carry, containing upwards of 8000 questions and answers, are a sample of the manner in which our legislation is smothered under a load of "commissions," "inquiries" and "reports," and real progress encumbered by formal minutiæ. A hasty and superficial reasoner might be tempted to wish for an enlightened and trustworthy despotism, by which all encumbrances and delays might be swept away, and wise and necessary measures at once carried into effect with simplicity and completeness. Such a wish, however, besides being obviously vain, would neglect the important principle, essential to a secure and wholesome progress, that social reform should be worked out, not *for* a people, but *by* them; that it should be a natural and vital growth from their own intelligent consciousness of their wants, not forced mechanically upon unappreciating recipients. A wiser and more hopeful wish would be, that our representative system might be rendered more complete and true, so that the real will of the nation might be obeyed with less

* Public Education as affected by the Minutes of the Committee of Privy Council from 1846 to 1852; with Suggestions as to future Policy. By Sir Jas. Kay Shuttleworth, Bart. Pp. 500. London—Longman. 1853.

A Bill to establish Free Schools in England and Wales for Secular Instruction. Manchester—Johnson, Rawson and Co.

† We are glad to see that the Lord Chancellor is taking in hand this Herculean but inestimably important task.

impediment and delay from interest, prejudice and technicality, and a want universally acknowledged and felt, be more rapidly supplied.

The Education question is a striking example of the difficulty and delay attendant on the carrying out of what all admit to be a great and urgently needed measure. A generation has grown up from childhood to maturity during the agitation of this question of questions, yet nothing has been accomplished at all commensurate with the greatness of the need. It would seem as if all parties had agreed to concentrate their efforts in raising objections to every scheme proposed, instead of heartily and candidly endeavouring to co-operate in the production of some practical result. It certainly seems greatly to be deplored, as a writer in the Westminster Review remarked, that the Government did not exert themselves to set on foot a liberal and thorough system of public education immediately after the passing of the Reform Bill, when there was an overwhelming preponderance of liberal members in the House of Commons, and when ecclesiastical opposition would not have been mischievously powerful. The opportunity was lost; a conservative reaction set in, and the Aristocracy and the Church regained undue ascendancy. Notwithstanding this mistake, however, and in spite of all obstacles, there is satisfactory reason for believing that the question has made progress, and that there is a growing tendency to unanimity of feeling, or at least to the possibility of practical co-operation. The arrogant tone assumed by the High-Church party has been greatly moderated, or at all events has not been responded to by the Church as a body; and, strictly as the teaching of the Creed and Catechism and the orthodox interpretation of the Scriptures are enforced in Church-of-England schools, it must be admitted that an immense improvement is being effected in the character and amount of secular instruction also given. A great step was gained, and the admission of an important principle secured, when the Committee of Council on Education succeeded in establishing their plan of granting impartial aid to schools supported by all religious denominations, in proportion to the amount of voluntary effort, and on condition of a certain standard of secular instruction, tested by periodical inspection. It is quite true that the great majority of the aid thus given has been appropriated by Church-of-England schools, and in a much greater proportion than the members of that Church bear numerically to the rest of the population, owing to their preponderance in wealth, to the widely-distributed revenues and influence of the bishops and clergy, and to the factitious zeal of corporate, ecclesiastical ambition, universally operating and systematically directed. But this is a state of things for which the Committee of Council cannot be held responsible, and which does not affect the fairness and liberality of the principle on which

they acted. It must be remembered, to their honour, how strenuously and successfully they insisted, in opposition to the National Society, on the "management clauses," which secured a lay element in the administration of the schools and exempted them from entire subjection to clerical authority, and on the admission of the children of Dissenters, without compulsory instruction in the tenets of the Church, in districts where no Dissenting school existed. It must be borne in mind that another cause of the great preponderance of public aid received by Church-of-England schools, has been the conscientious refusal on the part of the great majority of the Congregational and Baptist bodies to accept that aid for their own schools. We confess that we have never been able to see the reasonableness of their objection. The allegation that the Committee of Council endow all forms of religious error, seems to us singularly untrue, inasmuch as, in all schools except those of the Church of England, they most carefully abstain from interfering with the religious management of the school, and grant their aid expressly and solely with reference to the secular instruction given. The only case in which we can see the applicability of the objection, is in the Church-of-England schools, the inspectors of which are appointed with the sanction of the Archbishop of the province, and examine the religious training of the scholars and pupil-teachers. There is, therefore, some ground for asserting that the grants made to Church-of-England schools, and the salaries of their inspectors, are an extension of the Church Establishment; but we cannot see that this alone justifies a conscientious refusal on the part of Dissenters to accept educational aid which is not bound up with the inculcation of religious dogmas. Even the stipulation that the reading of the Scriptures in the authorized version should form part of the daily routine in all schools receiving Government aid, was withdrawn by the minute of July 10, 1847, and the direction of the religious instruction of each school is left without inquiry to the discretion of the managers. The extreme advocates of what is called the Voluntary principle in regard to Education, take what seems to us an impracticable and hopeless position, by affirming, first, that education ought not to be dissociated from religion; secondly, that it cannot be combined with religion at the public expense without violating their consciences; and therefore that any system of national education must be liable to an inherent and fatal objection. They "deprecate every attempt to establish by law a national system of education, whether with or without religion. As Voluntaries, in reference to religion, they cannot approve of a scheme which includes religion; and, as Christian men, they cannot approve of a system which excludes religion."*

* Letter from Mr. Joseph Fletcher, in the Manchester Guardian of February 8, 1851.

This seems to us, we must confess, the *reductio ad absurdum* of the voluntary principle in reference to education. If there be children whose parents are unable or indisposed to have them educated, it is the obvious right and duty of the community, not merely from the dictates of Christian benevolence, but also in self-defence, to see that the means of education, at least, shall be made universally accessible. An ignorant, degraded, uneducated, or rather *ill*-educated class, trained up in vice, beggary, theft and crime, is a public nuisance as well as a national disgrace. Why should the removal and prevention of this greatest of all social evils be left to the casual operation of spontaneous effort, more than any other measure of sanitary or social reform? What right has the nation to expect that the spontaneous generosity of the discerning, benevolent and energetic few, shall charge itself with this great work, more than with the sewerage, cleansing and lighting of public streets, the repairs of public roads, or the expenses of public legislation and judicature? What are our legislative and municipal bodies but committees of management, appointed by the community, with the sanction of law, to regulate all matters pertaining to the common weal? After the utmost exertions on the part of religious sects in the establishment and support of schools, there still remain, on the lowest computation, at least one million children in the country, of an age suitable for school, who are receiving no school education whatever, without making any allowance for the miserably inadequate character of much that passes under that name. It appears from the Registrar-General's returns, that about one-third of the men and about one-half of the women married, are unable to sign their names in the marriage register. It appears, further, from Mr. Horace Mann's Report on the Census of 1851, that of persons able to attend religious worship, upwards of five millions* in England and Wales attend no place of worship whatever. It is therefore clear that there is a large mass of the population whom the educational efforts of religious bodies for the most part fail to reach. Can any thoughtful man maintain that it is better for this mass to remain without school education, than that it should be supplied independently of religious organizations? The zeal which has put forth spasmodic efforts from time to time, and which has undoubtedly effected much, though falling far short of what is needed, has not been, and could not reasonably be expected to be, a purely educational zeal. The great aim of the Established Church and of the religious bodies generally has been, not simply to educate the people, but to attach them to their own religious communions. Their efforts have thus been bestowed, for the most part, on a certain limited sphere, to the neglect of a region of outer darkness apart from them all. Ever

* 5,288,294.

this zeal, too, has largely partaken of the less pure motives of sectarian rivalry, the action of which has no doubt been greatly stimulated by the mode of distributing the Government grants. The operations of the Committee of Council, by being confined to schools in connection with religious bodies, are charged with the same essential imperfection as the voluntary efforts themselves. They grant aid from the public purse wherever there are, to begin with, wealth and intelligent energy: but they do nothing for those benighted masses which, from poverty and degradation, are unable to help themselves and unconscious of their wants: and in which, therefore, education is most deeply and urgently needed. It cannot be denied, however, that the Committee of Council have greatly advanced the cause of public education, and done much to prepare the way for a more perfect and comprehensive scheme. By the system of inspection, the stipends to pupil-teachers, the examinations instituted for Queen's scholarships, and the help given to the formation and support of the numerous training-schools now in operation for teachers of both sexes, they have unquestionably caused a rapid rise in the quality of the education given, and secured an increasing phalanx of valuable teachers in readiness for the work that remains to be done. Most of the progress which has been made of late years, and of which voluntaryism is apt to boast, is really due to the Government grants, and their operation in provoking the jealous emulation of rival sects. It is satisfactorily shown by Sir James Kay Shuttleworth in the volume before us, "that even the present rate of progress is in a great degree owing to the fact, that the Parliamentary grants have been distributed so as to stimulate private exertions. The controversies which have attended the successive proposals to Parliament, have also provoked the most earnest efforts to collect money for the defence of some principle conceived to be at stake."*

Sir James seems to us to dispose completely and successfully of the objections to a system of national education raised by the Voluntary party. After shewing the liability of subscriptions and school-pence to fall off in bad times, he proceeds:

"Even in the fairest periods of prosperity, the school income derived from these sources is precarious. Dr. Hook graphically describes the humiliating course of canvassing for subscriptions, which has become the most harassing, but unavoidable, duty of the clergy. The inspectors report the undue sacrifices made by parochial ministers, from small stipends, to support schools in rural districts."—"Every statesman is conscious that, to tax the benevolent only, is the worst form of inequality in the incidence of public burthens."—"These inequalities ought not to exist. It is not sufficient to answer that they will cease when all men are actuated by a sense of the duties of their station as members of a Christian commonwealth. Such a form of society has great

* Public *Education*, &c., p. 258.

collective duties. A Christian government cannot permit its citizens to be cradled in ignorance; nurtured by bad example in barbarous manners; brought up without faith and without hope; rude and miserable, the support of sedition, the prey of demagogues, the element of popular tumults, the food of the gaol, the convict ship, and the gallows. A Christian commonwealth cannot wait till the indigent are in comfort, till the Arabs of our great cities are settled and at rest; till the corrupted and ignorant are so far weaned from gross sensual indulgence as not to waste the school-pence of their children on beer, spirits and tobacco."—"Is society to continue to pay upwards of two millions annually, for the repression of crime, and five millions for the relief of indigence, because, though this outlay is derived from compulsory assessments, the consciences of a minority would be afflicted, if a remedy for these chronic social distempers were purchased by the same means? It is the distinction of arbitrary governments that, when directed by a powerful intelligence, they afford prompt and efficacious means for the execution of the measures which a provident wisdom dictates. Nothing would so certainly discredit representative institutions, as that popular minorities should obtain a collective power to obstruct the civilization which they are incompetent to establish. Yet the question of National Education in the United Kingdom has exhibited the lamentable spectacle, hitherto, of such minorities triumphant over the collective will of the nation as represented in Parliament."—"Shall the priests of Joanna Southcote, at Ashton-under-Lyne, and the Mormonites, throughout our manufacturing and mining districts, be free to build and maintain schools, and the Government of a Christian State be excluded from every form of interference? Yet such is the doctrine of the purely Voluntary party."—"Is Government, then, in no sense a moral agent? May it incarcerate criminals, and separate itself, as an impassive spectator, from all the festering moral pollution of the common wards of the old prison, and the terrible agonies of the separate cell?"—"Or is the workhouse merely a pauper farm, where certain human animals are fed at the least cost to the parish, till, nailed between rough boards, their bodies are buried like dogs by the sexton and the beadle? Is this a Christian household, or a pauper *barracoon?* Can the State separate itself from certain grave and high responsibilities as to the spiritual future of these unfortunates? Are the children to remain ignorant and rude; the adults, servile or disaffected helots; the aged, torpid expectants of a grave without hope?"—"What is the distinction between the reckless indigent classes out of the workhouse and those within its walls? They are both within the reach of voluntary agency. The city missionary may penetrate to both. But has Government a responsibility for the moral depravity and mental incapacity of the one, which it in no degree partakes with respect to the other? Such an argument is obviously untenable. I have already quoted the formula in which Dr. Vaughan embodies the doctrine, which falls into none of these absurdities and inconsistencies. 'Government,' he says, 'MAY be a moral teacher to the extent that it MUST be a moral administrator."[*]

The above are detached passages from an elaborate argument, which certainly seems conclusive as to the right and duty of the

[*] Public Education, &c., pp. 276—282.

community to promote by law such measures of social and moral reform as can be carried into effect without doing violence to conscientious differences of religious opinion. In an earlier part of his volume, Sir James gives due credit to the National Public School Association for having vindicated this right and duty on the part of the community, in opposition to the extreme advocates of the voluntary principle, appealing also to the expressed opinions of Dr. Vaughan, Mr. Binney and the late Dr. Chalmers, in favour of this view. It is to be remarked, however, that the objection to the voluntary principle, as incompetent to make adequate provision for the education of the people at large, applies proportionally to the efforts of the Committee of Council, inasmuch as they are confined to the aiding of voluntary efforts. It is now generally agreed by all who are in favour of a system of public education at all, that a more comprehensive measure is required.*

We will now, therefore, apply ourselves to the consideration of the principle on which such a measure should be founded. It is gratifying here to be able to remark the great approximation which has taken place between the plan of the National Public School Association and its imitative rival, the Manchester and Salford Local Scheme. The former was certainly open to objection, both theoretically and practically, in its original form, by seemingly threatening to extinguish existing schools. It is clear that the erection of rate-supported, free, secular schools, in competition with schools sustained by voluntary religious effort, aided by school-pence, would have tended to supersede the latter altogether, thus not merely supplementing the efforts of religious bodies, but taking education wholly out of their hands. By the clauses recently added to their proposed Bill, the National Association provide for the admission of existing schools to the benefit of the rate, on condition that any specific religious instruction shall be given at certain defined hours, apart from those occupied in secular instruction, and that the attendance on such religious instruction shall not be made compulsory. It would also be competent for the school committee to let the school buildings established under the Act to parties desirous of renting them for the purpose of religious instruction, on the Sunday and at the other periods during the week when the secular schools were appointed to be closed. Though these recent modifications, or rather explanations of the original plan, seem to us to render it much more practically unobjectionable, we cannot agree with Sir J. K. Shuttleworth in regarding them as an abandonment of their fundamental principle, which was simply this—that schools

* Sir James himself lays down the maxim (p. 215), that "a national system of education must have a wide basis. It is not even sufficient that it should be sustained by every religious communion. The members of every such body are citizens as well as communicants. *If they found schools for purely sectarian ends, they will fail to win the national sympathy.*"

should be supported by a public rate, under local management, and that no part of the rate should be applied to religious instruction of a sectarian character. Perhaps the leading advocates of the secular plan, keenly alive to the evils arising from the mass of existing ignorance, and impatient of the obstacles presented by contending sects, may have been too prone to undervalue and even to ignore what has actually been effected by voluntary effort, under the stimulus of Government aid. Perhaps they may have spoken too irreverently of the objections raised by religious sects, in characterizing their contentions as the squabbles of selfish party spirit and jealous ambition. Those who largely devote their money and their time,—those, above all, who make it the sole business of their lives, with miserable pecuniary recompence, to provide spiritual as well as intellectual and moral culture for the young, may be bigoted, narrow-minded, mistaken, but are surely the last to be denounced as selfish. Their zeal may have been religious rather than educational, but still it must have been, for the most part, a generous zeal for the good of others; and it is an unquestionable fact, that nearly all that has been done hitherto by voluntary effort in the work of popular education, has been done on religious principles and from religious motives.

Under the impulse of the same feelings, the secular educationists have perhaps treated with too much respect the alleged suspicion and dislike on the part of the great mass of the uneducated, in relation to sectarian schools, as so many proselytizing traps. Whilst we would earnestly advocate the extension of educational influences as thoroughly as possible among that class, we must confess that any feelings which indispose them to meet the generous efforts of religious men to make them better as well as wiser, are to be lamented rather than respected. We remember once conversing on the proposal of the Manchester and Salford Local Association, to give the benefit of the rate to all schools in which the Scriptures were used *in any version* (to meet the case of the Roman Catholics); when it was asked what was to become of those who held the Scriptures in *aversion*. Whilst acknowledging the point, as well as wit, of this query, we cannot believe that the alleged aversion of the uneducated and degraded for the devotion of the Old Testament or for the Christianity of the New, is of a conscientious, philosophical or respectable character. These remarks, however, apply rather to the tone of observations which have occasionally fallen from advocates of the National Association, than to the principle of their plan; and it must not be forgotten that many of the most earnest friends of the Association have individually distinguished themselves by voluntary efforts in the work of popular education, so as to be able to speak from practical experience of the agencies in operation, and *of their incompetency* to meet the existing want.

Whilst thus far assenting, however, to the representations of
se who claim that a just regard should be had to the interests
existing schools, we cannot join in the condemnation which
ne are still disposed to pass on the secular principle as godless
l irreligious, or even as making slight account of the import-
e of religious influences in the work of education. It seems
us, on the contrary, that the secular principle is the only one
t holds in due reverence the rights of conscience, by abstain-
from all interference with voluntary effort in its proper and
ıtful province of religious conviction and impulse. If the
ole nation were of one form of faith, there would be no diffi-
y or impropriety in applying a public rate to the complete
k of education, including religious training; but, with the
ting variety of conscientious convictions as to religious truths,
artial justice seems to demand that a separation be made
ween that part of education on which all can agree, and that
: on which all differ, even though such separation be deemed
self a necessary evil. The evil, however, has been, we think,
nified beyond its necessary dimensions. It is notorious that
separation already exists in all day-schools for the children
he middle and higher classes, their religious education being
entirely to the discretion of their parents, aided by the min-
rs of religion to whom they may think fit to commit them.
eply to this, it is argued that the classes for which it is most
ently needful to provide public schools, are precisely those
ch cannot be trusted to supply the religious element from
r own resources or by the exercise of their own discretion.
this objection it may be answered, first, that it would at least
a vast improvement on the present state of things if every
d received a sound education in all that can be taught without
ıg violence to religious convictions. The mental training,
habits of thought, the varied knowledge, the moral tone, that
ht thus be imparted, would not only be a great gain in them-
es, but would immensely facilitate the voluntary efforts of
ere and faithful religious teachers. They would have intel-
nt material to work upon, trained and furnished minds to
with, and thus be saved the dreary drudgery now often im-
ed upon them, of imparting elementary instruction as a neces-
preliminary to the perusal and comprehension of the Word
ife. Again, in dealing with this question, men are too apt
onfound religious influence with theological instruction. It
ld surely not be difficult for an earnest and conscientious
her to exert a wholesome and even spiritual influence on the
acter of the children by the tone of his own precepts and
mple, without any dogmatic teaching that would trench upon
rights of conscience. Those who are practically conversant
ı good schools, conducted on a liberal principle, know that
may be done. We are ourselves acquainted with schools in
ch children *of all denominations* are educated harmoniously

together both on week-days and Sunday, and we have no reason to believe that their moral or spiritual condition is inferior to that of those who are sedulously drilled in dogmatic catechisms and creeds. The late Archbishop of Canterbury wisely discountenanced the introduction of the Church-of-England Catechism into infant schools, recommending the personal influence of the teacher as far preferable, for minds of tender age, to doctrinal formularies of faith. Religious disputants are prone to exaggerate the practical importance of distinctive doctrines in regard even to maturer years. Who could venture to infer a man's specific creed from the tone of his character and the spirit of his life? Above all, then, in the education of the young, and especially from the most ignorant and degraded classes, there is more danger of erring on the side of too much than of too little attention to distinctive technicalities of doctrine. They should be fed with the pure milk of morality and love in the counsels and personal influence of an upright and kind teacher, before being required to swallow, much more to digest, such strong and difficult meat. It seems to us a peculiar recommendation of the secular scheme, that it would bring children together for education without reference to religious divisions, and thus prepare the way for friendly relations between members of different communions, promote a better mutual understanding, and soften theological asperities. When we further consider the fact, that the secular principle has long been in successful operation, with the best results, in the New-England States of North America, and also in Holland (whence our Government borrowed the system of pupil-teachers), and that in those countries the interests of religion are not less cared for than the work of education, it is difficult to conceive on what rational ground the principle can be deprecated for our own country.

Whilst acknowledging much that is excellent in the Manchester and Salford Local Scheme (brought forward by the clerical party in consequence of the efforts of the National Association, and borrowing their principle of local rating), we think it objectionable, by comparison with its older and more liberal rival, in the following principal respects. First, the permission for children to absent themselves from the religious lessons on the written request of their parents, might often place such children in a position so invidious and irksome, as to induce the parents to forego their right, and submit to an inculcation of doctrines in which they did not agree. Or, on the other hand, the children compelled to remain might look with envious eyes on those permitted to depart, and the religious teaching might thus be associated with weariness and disgust.* There is more simplicity in the plan of limiting the general education to certain hours, and

* A story is told of a school in which the Roman Catholic boys were allowed *to go away* when the Creed and Catechism were taught, and the result was that *all the boys* became Roman Catholic!

leaving the arrangements for specific religious instruction in all cases to voluntary effort and parental discretion. Secondly, the regulation that the Scriptures shall be read daily in all schools receiving the benefits of the rate, though it may be so interpreted and acted upon as to be of little practical importance, yet tends (to say nothing of conscientious objections) to engender anything but an intelligent or reverential appreciation of the Scriptures, thus converted into a school-book. Thirdly, the provision that, when a new school has been pronounced to be needed in any district, a certain time shall be allowed to elapse for voluntary effort to establish one, before any steps shall be taken by the school committee, seems calculated to foster an undesirable competition among religious sects to occupy the vacant ground, resulting, perhaps, in the opening of two or more ill-supported and ill-conducted schools, instead of one efficient one. Fourthly, the scheme is open to objection as giving too much power to the Committee of Privy Council, without whose sanction no by-law of the school committee can be valid, neither can any inspector be appointed except on their recommendation; a power of appeal to them also being provided in every case of dispute between the school committee and any particular school. Some degree of central control and inspection, indeed, may be desirable for the protection of the separate interests of the ratepayers and the schools; but it is clear that the appropriation of money, locally raised for a local object, ought to be under local management. The independent responsibility of municipal and other local bodies, is a leading feature in the English constitution, and an important element in our national energy, freedom and prosperity. It is true that the nation as well as the locality has an interest in the education of each district, so that we are far from objecting to a certain degree of inspection and superintendence on the part of the central government, as a check upon local abuses, and as tending also to secure a general uniformity and excellence of standard. But the Manchester and Salford Bill proposes to invest the Committee of Council with an authoritative supervision over the local committee, which, especially if we imagine it extended to all other boroughs, would be quite too much for them to exercise intelligently, in addition to their other onerous duties as Lords of the Privy Council; and the practical regulation of educational matters would be sure to devolve for the most part (as it probably does even at present) on the individual secretary and his subordinates. We much prefer, as a central authority, the National Board of Education proposed by the Secular Bill, consisting of three members (like the Board of Poor-law Commissioners), whose sole duty it should be to superintend the working of the Education Act.

There is one feature common to the Manchester and Salford and to the Secular Bills, to which Sir James Kay Shuttleworth

strongly and eloquently objects, namely, that all schools aided by rate shall be *free* schools. Sir James contends earnestly for the retention both of voluntary subscriptions, and still more of the school-pence paid by the parents, not merely for the sake of the large amount which it already yields, but for the sake of the accompanying influences on the minds of the parents themselves. With regard to voluntary subscriptions, it might be left optional with the managers of existing schools, whether to retain the subscriptions on condition of retaining the management, or to hand over their share of both support and management to the general school committee, which would perhaps be the ultimate and legitimate effect of an education-rate. But to whatever extent the rate superseded the voluntary subscriptions now paid, there would be a proportionally increased ability (if the secular principle were adopted) to supply by voluntary effort the special religious instruction for which the rate made no provision. Thus would be obviated the objection implied in Sir James's remark, that "the subscriptions represent that zeal in which the schools originated. They are the measure of their respective activity, and of their claim to control the instruction of the people."* With regard to the school-pence, it is argued that—

"though the absence of any contribution from the poor could not deprive the parents of their right to direct the education of their children, if the means were derived from public taxation, yet their school-pence render this right more apparent and incontestable."—"Nor ought the opinion of the parents to be barren and inoperative. Let the withdrawal of the child be attended by two consequences; viz. the cessation of the school-pence, and of any contribution from the State for the education of such child."—"A weekly payment from the parents of the scholars is that form of taxation, the justice of which is most apparent to the humbler classes."—"The moral advantage of a tax on the poor in the form of school-pence is, that it appeals to the sense of paternal duty. It enforces a lesson of domestic piety. It establishes the parental authority, and vindicates personal freedom. The child is neither wholly educated by religious charity, nor by the State."—"Let no one rudely interfere with the bonds of filial reverence and affection."—"Those communities are neither most prosperous, nor most happy, in which the political or social relations of the family are more prominent than the domestic. That which happily distinguishes the Saxon and Teutonic races is, the prevalence of the idea of '*home*.' To make the households of the poor scenes of Christian peace, is the first object of the school."†

Some of our author's remarks may seem fanciful, far-fetched, and contradicted by proved facts. We have never heard it alleged that the system of free public schools in the United States has rendered the parents less independent or the children less attached

* Public Education, p. 293. But it will be remembered that he elsewhere pronounces it an evil that the burden of supporting an object of general utility should fall on the benevolent few.

† *Public Education*, pp. 293—295.

to home. Other portions of his objection may be met by remarking that, in a rate-supported education, the parents would contribute their share as ratepayers. Such a rate, on Sir James's own showing, would be cheerfully paid by the heads of all households above the rank of the very poor, who might be specially exempted by a magistrate, in the same way as they now are from payment of poor-rate. We acknowledge that there is a propriety in parents paying towards their children's schooling, not simply as ratepayers, but *as parents;* but it does not seem to us a matter of sufficient moment to set against the simplicity and completeness obtained by rendering admission to public schools the common right of all, thus enabling willing parents, however poor, to have their children educated, and withholding the excuse of inability from the indifferent and selfish. In the case of paupers receiving out-door relief, it might most properly be made a compulsory condition (as proposed in Lord John Russell's Bill of April last) that their children should attend school, which, with a general system of rate-supported free schools, could involve no difficulty or complexity.

Much incidental aid in the promotion of general education may be looked for from the working of the recent Act for the better Administration of Charitable Trusts. The ascertained income of endowed grammar-schools amounts to upwards of £50,000, and Lord Brougham calculated the income of other educational endowments as amounting to half-a-million more. The obviation of the administrative abuses and legal complexities, which have hitherto swallowed up a large portion of these revenues and crippled their power of public utility, will set free a considerable fund for educational purposes, which may be so managed as to lighten the burden of any general educational measure.

Sir James Kay Shuttleworth gives an elaborate chapter on the state and prospects of education in Scotland. We may here take the opportunity of remarking, that his whole volume is characterized by the author's well-known statistical ability and familiarity with technical detail. As might be anticipated from his former productions and from his labours when Secretary to the Committee of Council, he is quite at home in minutes, returns, registers, averages, and tabulated results without end. He absolutely revels in them, moving lightly and even fondly in the harness of such blue-book drudgery. The volume is accordingly stuffed full with facts and evidence in the most exact and authorious forms. We think he must miss his old occupation at the Council Office, and have a strong desire occasionally "to look in on melting-days." Such a volume as the present is certainly not a kind of production that we should anticipate from the author who (as we are sorry to learn in the Preface) is "worn with work, scathed by former controversies, and slowly restored

to life after four years of suffering." Though not coinciding *in* all his views, we thankfully acknowledge the value of his immense services to the cause of education, and earnestly hope that he may live to see more satisfactory results than he seems to anticipate in the closing words of his Preface, following those quoted above: "I am conscious that I tread on the ashes and scoriæ of unexhausted fires, and that it may seem vain to desire to convert this crater into a garden. But I remember the warning, that 'no man, having put his hand to the plough, look back.'" Several circumstances point to the immediate necessity of some educational measure in Scotland. First, the stipends of the parochial schoolmasters will be calculated, under the present law, on the average price of oatmeal during the twenty-five years preceding the present year 1854, which will have the effect (owing to the free-trade measures) of reducing the *maximum* salary from about £34 to about £25. Secondly, the disruption of the Free Church has led to the erection of separate schools in connection with that body, and rendered the parochial schools in connection with the Established Church less national in their character, as well as less under the control of the Presbyteries. Thirdly, the miserable condition of the schools and teachers in the Highlands and Islands, seems imperatively to require the aid of some general measure. The schools in Scotland have hitherto been conducted on a tolerant and impartial principle; and as there is a much greater doctrinal accordance between the religious communions there than in England, it may be desirable to adopt a different basis for the educational measure required. At the same time it is notorious that in the large towns in Scotland, as in England, there is a considerable proportion of the population not in connection with any religious communion, which forms, to our apprehension, a strong argument for the application of the secular principle there as well as here, in the manner and for the reasons already stated. The language of the late Dr. Chalmers, before alluded to, in reference to the impartial support of secular instruction in all schools from public funds, leaving the religious education entirely to the managers, seems to us equally applicable to the establishment of secular schools, where needed, at the public expense, leaving specific religious instruction to voluntary efforts; with the further advantage of securing the general education of those classes which religious organizations fail to reach.

"As there seems no reason why, because of these unresolved differences [in religious opinion], a public measure for the health of all—for the recreation of all—for the economic advancement of all—should be held in abeyance, there seems as little reason why, because of these differences, a public measure for raising the general intelligence of all should be held in abeyance." *

* Dr. Chalmers, quoted in Public Education, &c., p. 50, note.

Sir James Kay Shuttleworth deprecates the establishment of *free* schools in Scotland, as in England. He remarks,—

"The amount of the school fees paid by the working classes, in all but certain Highland and Island parishes, is a rebuke to our English customs, and a commentary on the effects of education, continued through several generations, in enabling those supported by manual labour to appreciate its advantages, which no statesman should neglect."—"In Scotland, education in reading, writing, arithmetic, and the Holy Scriptures and formularies of the Church, costs a poor man from 10*s.* to 16*s.* a-year for each child, and yet it is so general as to be almost universal in the Lowlands of Scotland not included in great cities. This fact becomes the more significant, when it is borne in mind that generally the parents also provide the school books and all other school materials, which, whatever care be bestowed on them, must cost at least four shillings more every year. This is a subject full of interest and instruction. The example of Scotland is a complete answer to those who would make education in England entirely *free* of charge." *

We need only repeat that, on the principle of a local rate, the education would not be free of charge to the parents, and that the example of Scotland may be well parried by that of the New-England States. Moreover, Sir James makes a statement elsewhere, which shews how fearfully inadequate the amount of education actually is even in Scotland, and what urgent need there is of some comprehensive measure. "One-third of the children who ought to be at school in Scotland, receive no public instruction; and one-half of the remainder are so taught by incompetent masters, that their education is almost fruitless."†

No measure of public education can adequately deal with the worst of our social evils, unless it be supplemented by the systematic provision of reformatory and industrial schools for juvenile outcasts and offenders. We rejoice to see that a movement in favour of such institutions is now rapidly extending among men of all sects and parties, and we trust that no religious or other differences will stand in the way of wise attempts to deal with a class sunk so deeply below all such refined distinctions. We observe it stated in the Speeches of Theodore Parker, published in 1852, that in the city of Boston alone there were not less than 1948 children, between the ages of four and fifteen, who attended no school whatever; which seems to prove that even the most

* Public Education, pp. 345, 346. In the sequel to this passage, however, our author seems to us to contradict his own principle, for he strongly objects to "the regulation of the school fees by a cumulative scale, according to the number of subjects taught," the reported effect of which in various presbyteries was, "that little but the rudiments of instruction was on this account given;" and he quotes with approval the Inspector's maxim, "The additional fees should be abolished. That which should regulate the studies of the pupils should be, not their parents' ability or willingness to pay, but their own ability or desire to learn." Then why only the *additional* fees?

† Public Education, p. 395, also at p. 386.

perfect system of free schools is not of itself a sufficient security for the education of those so deeply in need of education as to manifest no desire to obtain it. With regard to reformatory schools, we heartily concur with the proposal that the expense of a child's maintenance in them should be made legally recoverable from the parents, whose neglect had engendered the criminal habits, or to whose wicked avarice they had been a recognized source of revenue. Such a regulation would remove the premium which would otherwise seem to be placed upon crime by taking the children of unprincipled parents off their hands. It is also, of course, essential to the efficiency of reformatory schools that magistrates should be empowered to commit to them, for discretionary periods, all children convicted of criminal conduct.

It would evidently be the effect of a complete system of general and (where needed) industrial education, to dry up the sources of pauperism and destitution. By rendering the mass of the people intelligent, orderly, industrious and skilful, it would cause them to create an immense demand for the various products of one another's labour. To the same extent that they were made useful producers, they would be remunerative consumers. Another effect of improved popular education would be by stimulating to further improvement that of the middle and higher classes. Any one who carefully looks over the examination papers set before the candidates in the training-schools, will at once perceive that an education of a very high order is being conveyed to the rising race of teachers; and that for our wealthier schools and colleges to retain their pre-eminence, they must be on the alert to keep pace with the advancing requirements of the age. We would remark, in conclusion, that although great stress is often and deservedly laid upon the political and social influences which play so important a part in the practical education of the English people, those influences are exerted not in consequence but in spite of the incompleteness of school education as it now exists; and that those same influences, when combined with a universal system of efficient school training, will reach a development and exhibit results such as have never yet been approached in excellence on this side of the Atlantic.

J. R.

OLD AGE.

The sadness of old age proceeds from this, that our hopes, not our joys, cease.—Jean Paul.

2 MACCABEES ii. 13—AGE OF THE PENTATEUCH.

"The same things also were reported in the writings and commentaries concerning Nehemiah (τοῖς ὑπομνηματισμοῖς τοῖς κατὰ τὸν Νεεμίαν), and how he, founding a library, gathered together the things relating to the kings and the prophets, and the things of David, and the royal epistles concerning the holy gifts."

As this passage has been lately brought forward in the pages of the C. R. (p. 80), and applied to the question of the canon of the Old Testament, and specially the age and authorship of the Pentateuch, it may be worth while to examine more carefully its authority and import.

As to its authority, it must be observed, that the second book of the Maccabees professes to be an abridgment of an historical work of Jason of Cyrene, relating chiefly to the sufferings of the Jews under Antiochus Epiphanes. Jason is known only from this mention of him, and his work is rated very low by all historical critics. The statement respecting Nehemiah, however, does not proceed from him, for the abridgment of his history begins with the third chapter. The two first, as far as the 19th verse of the second, are occupied with two epistles professing to be sent from the Jews at Jerusalem to the Jews in Egypt, respecting the celebration of the Feast of the Purification. The genuineness of these epistles has been called in question, with much reason, by Eichhorn and others; and what is related in them of Jeremiah and Nehemiah, having no confirmation in their authentic writings, can be regarded only as of very doubtful authority. The passage quoted above, however, is certainly curious, as indicating the existence of a tradition that Nehemiah had formed a library in which the sacred literature of the nation was preserved.

But what bearing has this upon the origin or age of the Pentateuch? It requires a good deal of ingenuity to discover in the words, "royal epistles concerning holy gifts" (ἀναθεμάτων), *donaria*, consecrated offerings in a temple, a synonym for the Law of Moses or the Pentateuch, to which kings, epistles and consecrated offerings in temples, are equally foreign. Indeed, the restoration of the true order in which the different books are mentioned, placing the royal epistles *after*, instead of *before*, the prophets and the kings, removes even the superficial appearance of a reference to the Pentateuch in the last clause of the verse. Replaced in its proper position, its meaning can hardly be doubtful. The "royal epistles" are the letters which the Persian kings sent respecting the restoration of the sacred vessels of the temple of Jerusalem and the free-will offerings, when the Jews were allowed to return to their own land and to rebuild it. It is true that letters and proclamations are mixed together in the proceedings of the Persian kings, and that the order for the

restoration of the sacred vessels and for free-will offerings is in a decree or proclamation of Cyrus, not a letter; but that of Artaxerxes (Ezra vii. 11) which empowers Ezra "to carry the silver and gold which the king and his counsellors have freely offered unto the God of Israel whose habitation is in Jerusalem," is in the form of a letter to Ezra. It is the practice of much more accurate writers than the author of the second book of the Maccabees, to designate things *a parte potiori*. Indeed, the decrees of the Persian kings, being addressed to individuals, might very well be called epistles. Josephus (Ant. xi. 1) calls the decree of Cyrus an epistle; and gives the same name to the decree of Darius (xi. 4) addressed to Tatnai and Shetharboznai (Ezra vi.). Whether the author of the letter in the second book of the Maccabees meant to represent Nehemiah as placing in the library which he had founded the book of Ezra itself, or only the royal documents which are embodied in it, is of little moment. The Pentateuch can have no place here.

Perhaps its omission may seem strange. It would be so if Nehemiah, instead of forming a library, had been establishing a canon. But the volume of the Law held a very different place in the estimation of the Jews in that age from all the other books of the Old Testament relating to times before the captivity. Copies of it must have accompanied them to Babylon, for Ezra was by profession "a scribe of the Law;" it was the rule of their proceedings on their return, and was publicly read and expounded to the people. The historical books, the prophets and the Psalms of David, and whatever else was included in these miscellaneous titles, having a much inferior interest for the nation, not being read in public, and being very voluminous, may have existed in very few or even single copies; and to bring them together in a library, probably attached to the temple, was a very important service. They would of course be exposed to injury during the troubled times of the siege and capture of Jerusalem; and as Judas Maccabæus, according to our author (v. 14), gathered together the books that had been scattered here and there (διαπεπτωκότα) in the wars of the Maccabees, so did Nehemiah in regard to the sacred literature of his day. But the Law was never among the διαπεπτωκότα.

Though this passage can throw no light on the age or canonical authority of the Pentateuch, it may perhaps afford us some information respecting an obscure subject, the formation of the Septuagint Version. Having mentioned the services of Nehemiah and Judas in preserving and recovering the sacred books, the letter of the Jews of Jerusalem proceeds—"wherefore if ye have need thereof, send some to fetch them unto you." Unless these words refer exclusively to the books recovered by Judas, we may infer that when this letter was written, the Egyptian Jews were not known to be in possession of the post-Mosaic

books of Scripture. This accords with what we know of the history of the Alexandrian Version. The Pentateuch was translated in the reign of the first Ptolemy, the other books subsequently and piecemeal, the Prophets not till the time of the persecution under Antiochus, when the Jews of Palestine, being prohibited from the public reading of the Law, substituted the Prophets in its place. We may conclude from this passage in the second book of the Maccabees, that when the letter was written, professedly in the year 124 B.C. (2 Macc. i. 10), there still remained some books untranslated, or so recently translated that the fact was not known at Jerusalem. Hence the offer to send them to Alexandria.

It would have been a marvellous thing to find a Jewish writer stating that the authorship of the Law or the command to obey it, belonged not to Moses, but to the kings; equally so if he had assigned them to the priests. The doubts of modern criticism find no sanction even in the Apocrypha. The common opinion, which assigns the composition or compilation of the whole (such an obvious addition as Deut. xxxiv. excepted) to Moses, is not without difficulties; but have those who believe it to have been written in various ages from the Exodus to the Captivity, "here a little and there a little," and yet received by the nation as of uniform authority, weighed the difficulties which their own hypothesis involves? It is only by such a counterbalancing that the real preponderance of argument can be definitely fixed. On the other hand, some of the objections to the Mosaic authorship of the Pentateuch appear scarcely to deserve the importance attached to them. In the work which has given rise to the present paper, Mr. Higginson says, "In Gen. xii. 6, in the history of Abram, the words, 'And the Canaanite was then in the land,' must plainly have been the addition of a transcriber or editor, after the time when the Canaanites were expelled" (p. 69). Now if the connection of this passage with the context be examined, this inference may appear unfounded. "The Canaanite was then in the land; and the Lord appeared unto Abram and said, Unto thy seed will I give this land." Here is a distinct assertion that the land of Palestine was granted to Abram, the progenitor of the Israelites, while the Canaanites were in actual possession of it. Now it was against the Canaanites, and not any other nation which might before or after them have possessed this land, that the Israelites had to make good their claim. It was to take possession of it in virtue of this grant, and to drive out the Canaanites, that Moses led the people out of Egypt. Viewed in this connection, the words not only have nothing in them which indicates a later age, but are appropriate to the age of Moses and hardly to any other. It was of little consequence when the Canaanites had been driven out or subdued, to establish a grant made to the Israelites over their heads; possession was title

enough: but when the struggle was impending, it was most important that the people should be encouraged by the assurance of a divine grant and promise. The rationalist may say the story is a fiction, designed to sanction the invasion of Palestine. Supposing it were so, the argument for the antiquity of the text would remain the same: the time for producing either a forged title or a genuine one is when the possession of the estate is in dispute.

The same remark respecting the Canaanite being in the land is made, as Mr. Higginson observes, in Gen. xiii. 7: "There was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land." But here, too, if we examine the context, we shall find that the remark is quite appropriate to the age of Moses. It relates a formal division of the land between Abram and Lot: Lot chose him the plain of Jordan, while Abram remained in the land of Canaan. Lot's portion was swallowed up when the plain of Jordan was turned into the Dead Sea, or rendered unfit for culture by brimstone and fire, and he had to betake himself to the eastern side of the Lake and of Jordan, Abram retaining the western. Is not the mention of such a partition, and of its being made while the Canaanites and Perizzites dwelt in the land, appropriate to the time when the nation was about to engage in a death struggle with those Canaanites and Perizzites for the possession of the partitioned territory? It was of little moment in the days of David, still less of Josiah, of Jeremiah, or of Ezra, whether Jehovah had promised Canaan to the Israelites, and Abram and Lot had treated it as their own when the Canaanites were in it: there was no fear of their rising up to make good their claim.

It has been thought that Joseph could not have called his native country the "land of the Hebrews" (Gen. xl. 15), seeing that the Israelites were a mere handful of people, insufficient to have given it a name, even if they had themselves been known as Hebrews in that age. This objection might have weight against one who maintained that every discourse recorded in Genesis had been preserved verbatim in a contemporaneous writing, or communicated verbatim by inspiration to Moses. It is certain that, during their residence in Egypt, the Israelites, having grown from a family into a people, acquired the name of Hebrews. It is that by which they are usually spoken of in the history of the Exodus by the Egyptians, or by themselves when addressing Egyptians. Is it then inconceivable that an historian, writing in the age of the Exodus, and reporting conversations which had taken place in the age of Joseph, should use a name current in his own time, but not in use in the time of which he was writing? Such an objection would not be deemed sustainable in the case of a profane historian. Herodotus calls his

countrymen in the heroic age without scruple *Hellenes*, though he doubtless knew as well as Thucydides that in the time of Homer no such collective name was in use.

The list of kings who are said, in Genesis xxxvi. 31, to have "reigned in Edom before there reigned any king over the children of Israel," may be regarded as the most formidable objection to the opinion that the Pentateuch was written in the age of Moses, as it seems to betray a knowledge of the actual existence of a monarchy in Israel. Admitting it to be so, it is a passage exactly of that kind which might be introduced into a genuine history at a later period, without fraudulent purpose, or without affecting the character of the whole. Even those critics who contend most strenuously for the unity of the Homeric poems, do not deny that the Catalogue of the Ships may be in part or wholly of a later date than the Iliad. It is not, however, so clear, as it is generally assumed to be, that this passage could not have been written by one who had not knowledge of an actual monarchy in Israel. The eight kings there enumerated may have lived before and during the time of Moses. The writer must indeed have had an *anticipation* of such an event; but more than this is perhaps not necessary to explain his language. Now Moses certainly anticipated that the Israelites would establish for themselves a monarchy; it was the natural form of government in that age, practised by all the nations round about; and was delayed among the Israelites by the disjointed state in which their distinction into tribes long kept them, and the ascendancy acquired by the heroes who from time to time rose up among them. In Deut. xvii. 14, the case is anticipated and provided for. It may be said, indeed, that the book of Deuteronomy is no work of Moses, and that the passage in question was written after the days of Solomon. Yet a prohibition against "causing the people to return into Egypt," because Jehovah had said, "Ye shall henceforth return no more that way," seems very unlikely to have been framed under the monarchy, when the Jewish nation was as little tempted to return into Egypt, as the subjects of the Plantagenets to return to Jutland. But in the age of Moses such a caution was very natural, considering how strong a desire had shewn itself among the Israelites to go back into Egypt.

These suggestions are not offered in the hope of settling a question so long debated as the age of the Pentateuch, but only to arrest of the very decided judgment which some are ready to pronounce, that it is not of the age of Moses.

BIBLICUS.

REFORMATORY SCHOOLS.*

It has been the boast of jurists, that Christianity is part and parcel of the law of England. Since the whole is greater than the *part*, we may infer how small must be that idea of Christianity which constitutes it a fraction of our insular code: and, indeed, if the *parcel* is of the same quality as the rest, the smaller it is the better, for the law seems to have entered that offences might abound. Christianity came to substitute life for the deathsome law of Judea, and so, in time, will it for the law of England; and whilst the masses of our population, who have no ardent attachment to our law, are throwing off even a nominal allegiance to the technical Christianity which it professes to patronize, there is among our legislators a growing conviction that, if law is to repress crime, and to have its sanction in the hearts of the community, it must be in accordance with the spirit of him who spoke to the heart and vanquished sin. Jesus took in his arms and blessed the children whom his apostles would have forbad; and it is an interesting feature of this newly-awakened Christianity, that its first concern is for the children, especially for those who seem lost.

The volume of Essays before us is a book for the times. We need not stop to inquire whether it is not in the highest degree important that *adult* delinquents should be treated with Christian love; and whether juveniles, who are *not delinquents*, should not have a good education as their birthright in this land: these are vital questions; but on them many differ, who agree in the one before us; and the application of Christianity to juvenile delinquents admirably prepares for other united efforts. A Bill was introduced last session by Mr. Adderley, which, though quite in accordance with the usage of other countries, would establish among us not only a new practice, but almost a new principle. This Bill, with many improvements suggested at Birmingham, he intended to bring forward, with good promise of support. Lord Palmerston, however, has now declared that Government will deal with the question in the present session; and it is right that the public should be informed on a question which it will be asked to decide.

At the first Reformatory† Conference at Birmingham (1851), Lady Noel Byron offered, through M. D. Hill, Esq., a prize of £200 for the best essay on the subject then under consideration, of which the Dean of Salisbury, John Shaw Lefevre, M.A., the Recorder of Birmingham, and Miss Mary Carpenter, were to be

* 1. Two Prize Essays on Juvenile Delinquency. By Micaiah Hill, Esq., and C. F. Cornwallis. 12mo. Pp. 444. London—Smith, Elder and Co. 1853.
2. First Report of the Kingswood Agricultural Reformatory School. Bristol—H. C. Evans, Clare Street. 1854.

† For the sake of brevity, we must employ this word to convey a somewhat *complex idea*.

adjudicators. Twenty-eight essays were sent in; and of the four best, the two now printed seemed so nearly equal in merit, that Lady Byron generously desired that a prize of £150 might be given to each.

There are grave objections to prize essays. Some of these apply to the system of prizes altogether; and yet this is engrained with our habits from childhood to death; indeed, many regard heaven itself as a prize. A distinction may be made between prizes designed to elicit mere literary excellence, and those intended to incite to the investigation of great moral questions: and then we may consider the effect of the latter on the competitors and the public. Since many compete, many must be disappointed; and only those should devote themselves to the task to whom the outlay of time and labour will not be ruinous. In this case, the unsuccessful writers will have acquired a great deal of information and valuable thought on a great subject, and, *mentally*, will be far richer than if they had never written. In this respect, their position will be far different from the crowds of applicants for offices which they never obtain, and whose minds are impoverished, and tempers soured, in vain canvassing for patronage; and, *pecuniarily*, they will be as well off as the host of moral reformers who willingly spend their time and strength in gratuitous advocacy,—better off than if they had been tempted by their zeal to rush into print, with the fate that usually awaits those who write upon themes that are not yet popular. As regards the public, we are disposed to think that as good a book will be written to meet the approbation of two or three experienced judges, as to secure the patronage of the trade. It has been suggested that, if an essay is wanted, a person of known competence had better be engaged to write it; but the benefit of the present system is, that it likewise interests and brings forward those of hitherto unknown competence. This is exemplified in the volume before us. Miss Cornwallis had already shewn her interest on a kindred subject by her "Philosophy of Ragged Schools," and, as she tells us, eagerly caught at the opportunity the prize afforded of once more expressing her sentiments on this important subject; whilst Mr. Micaiah Hill is, we believe, a new labourer in this field.

The book is pleasantly printed, but has one very serious omission; it has no index or table of contents. The oversight is the more remarkable, because Mr. Hill's Essay, which occupies three-quarters of the volume, has a marginal heading to each paragraph. A work of this kind is not to be read through, like a fiction, and then thrown aside: it should be retained for reference: those who are studying the subject should know at once where to find the important facts it records: and the annoyance from this omission is so great, that we should advise the publishers to prepare an index for the remainder of the edition.

Mr. Hill's Essay contains a great deal of well-methodised information. He quotes very largely from Mr. Mayhew's curious and elaborate work on "London Labour and the London Poor," deriving from it statements which he has verified from independent sources. Plint on Crime, Dr. Hamilton on Popular Education, &c., furnish him with many striking passages; and the speakers at the first Birmingham Conference, and others who have had much experience, have supplied him with details, of which he has wisely availed himself.

His first chapter contains a general inquiry into the present state of juvenile delinquency. In the next chapter he considers its sources; and when we read them, we feel that the wonder is, not that there is so much, but that there is so little, of what law calls crime. The loathsome *vice* here revealed is far more terrible than many of the *offences* of which the law takes cognizance. The child who has been brought up in a respectable home, may do, has done, what is penal; but we trust that there is enough that is good within him to secure his recovery. When, however, we read of the bestial condition of these outcasts, we feel that, so far from its being probable that their home influences will reform them, the scenes of their dens and lairs are more frightful than the unprincipled exertions of their skill in the streets and shops of our towns! Mr. Hill says that he paused before he transcribed these statements:

"Indeed, he had erased and re-inserted the paragraphs to which reference is made. Vice exists. To be known—to be felt—it must be fearlessly, though cautiously, exposed. In removing physical nuisances, temporary inconvenience, though under aggravated circumstances, cannot always be avoided. It is a question worthy of serious consideration, whether *one* great cause of juvenile depravity is not the complete seclusion and isolation courted and enjoyed by the dregs of the population? If this be undeniable, are we to assist in throwing an impenetrable veil over pollution? Will not the privacy sought by the vicious be conceded by the virtuous, if contact with filth and squalor is shunned, or the face is turned away from scenes that disgust and pain?"—Preface, pp. x, xi.

We think he has done right. We have a strong conviction that it is in itself evil to be familiar with evil; that evil must be overcome by good; that we are not the better for brooding on our own sins, or those of others; that the continual sight of moral or mental deformity has a deforming influence. These pages may therefore do harm to those whose highest motive in reading them is curiosity. But when we are not mere observers or even philosophical analysers of evil, but have an earnest desire to remove it, we seek to find the *truth*—truth, which, however painful, is *good:* we look on vice, not as its shameless spectators, still less as accomplices, but as saviours. We commend these descriptions of the lost to those who would seek and save them.

e history of young criminals is various. Some few are
ren of parents deemed respectable, who have not obviously
cted them: many more owe their fall to the want of parental
some were hurried into vice by the uncounteracted force of
itary depravity,—they seem born in sin, nursed in it, bred
from some, the State itself has withdrawn their parents,
ierving of the name,—in one year, 1586 children, the off-
f of convicted criminals, have been thrown into our work-
s (p. 150), and it can scarcely be doubted that some of these
vards found their way to our gaols: others might have
happy, but for the bereavement of Providence.

t has been calculated that there are 700 orphans committed to
isons of our country every year;* that there are 2000 committed
se who are deprived of one of their parents; so that there are
3000 annually left without their natural guardians to guide them
ie paths of duty, and to instil into them the practice of virtue.'
It is heart-rending to know that the child, suddenly deprived
natural protectors, wanders in our streets begging and crying,
coming acquainted with persons of his own age who are professed
rs or reputed thieves, he is led to the lodging-houses resorted to
se wretched children, and there victimized and initiated into the
ries of crime. 'To the gang of young thieves (says Mr. Mayhew),
boy, who is not known to the police, is often (as a smart young
icket, then known as the 'Cocksparrow,' described it to me) a
d.'"—Pp. 48, 49.

e Cornish wreckers used to pray God, it is said, for wrecks;
he thief's *godsend* is an innocent child. It is obvious that
nust increase, whilst not only the love of assimilation, but
us interest, leads to the ruin of these children; unless the
motives prevail in those who have diviner interests, leading
r the obvious good of society, to assimilate these children
igher model, and to regard the depraved as *godsends*, cross-
ir path that we may have the privilege of leading them back
: Father.

)m the third chapter—"Children, their Moral Claims upon
'ommunity"—we extract the following passage:

'e have permitted weeds to grow and *flower*, and then *incautiously*
ted the nuisance. The evil seemed repressed; but the very act
out seeds and scattered them far and wide; and in a few short
or months, we found that we had multiplied indefinitely the
er of criminals. Vice is let alone till it has become insufferably
. So long as it torments the hapless child, and consumes only
w around him, without affecting, visibly, society at large, we heed
. But let those whose indifference has, in great measure, be-
the evil, once feel the inconvenience thus arising, and down
the arm of the law to crush the unfortunate offender. Society
the child to commence its ruin by what is called vice. Our

iss Cornwallis informs us that there are 17,230 orphans now receiving
or relief (p. 388).

authorities are instructed to place him among companions in prison, who shew him a more rapid progress of demoralization than he is acquainted with; and then the whole nation lifts up its foot and crushes the worthless and miserable wretch. The child, to our knowledge, is deteriorating; nay, as it has been pointed out, certain functionaries are employed to watch the process, under express directions not to interfere. *The law secures him this liberty.* It guarantees a certain period to sink, as fast and as deep as circumstances, his own passions, or the cruel ingenuity of his destroyers, will permit. A certain point reached, and, like a Hindoo taking his dying relative to the muddy and filthy waters of the Ganges, the police conduct him to prison to complete his moral death!"—Pp. 93, 94.

He next proceeds (pp. 96—173) to consider "Preventive Measures." The parents themselves are, as far as possible, to be reformed; better social arrangements are to be made; a practical and moral as well as intellectual education is to be provided; nor is healthful recreation to be neglected. This chapter contains some most encouraging statements of the good already effected by those whose hearts have been open and their energies active, and is deserving of very attentive study.

In his fifth chapter he shews, from unimpeachable testimony, that the gaol does not check juvenile crime, but increases it,—that it is "abortive and ruinous;" and (chapter vi.) considers what is to be done with those children who, from the neglect of their parents and of society, have by their vagrancy or offences come under the obvious jurisdiction of the law. He gives some account of what has been done by Ragged and Industrial Schools, and by the institutions at Redhill, &c., and furnishes an interesting summary of the practice of our continental neighbours and the United States. We observe an error in page 263, where he states that the Reform School at Westborough, America, contained 300 inmates of both sexes, and quotes the speech of Mr. R. L. Carpenter at the Birmingham Conference as his authority. Mr. C. said, that he saw "many of the inmates making shoes; others were knitting and garment-making; others baking and cooking; others were busy at the wash-tub and ironing; all under the instruction of proper officers, male and female." [Report of Conference, p. 77.] The inference was not therefore unnatural that there must be girls, though boys only are mentioned. Such, however, is not the case. A Reform School for girls at South Boston did not answer expectation; and many of those who approve of Westborough, think it undesirable that a large number of girls should be similarly collected: domestic habits will, they think, be best secured by apprenticing these girls to respectable and benevolent families,—a plan which is more feasible in New England than here. We may incidentally mention, that the experience of Massachusetts shews us that no system of State education can at present supersede the necessity *of Reformatories.* Nowhere is excellent instruction more freely

rendered than there; yet nowhere is there a deeper conviction that there is a large class of children, and those the most dangerous to the community, whom these schools do not reach. A certain degree of respectability seems as necessary to attract children to such schools, as to draw their parents to church or chapel. To multiply schools or churches, and to elevate the character of the instruction there, will improve the community at large; but another agency is needed for those who are sinking into ruin.

The last chapter (pp. 277—320) contains a "Statement of Objections, Obstacles, and indispensable Qualifications." No doubt there are risks and dangers in this great enterprize, and God teaches us the greatness of the evil by the difficulty of the cure; but when it has been proved so clearly that the present mode of dealing with young criminals positively increases the evil, society stands convicted as itself criminal, and must be roused to repair the wrong.

The second Essay, by Miss Cornwallis, contains fewer statements of facts, and is comparatively short, but it abounds in important thoughts. Believing that happiness is the normal state of man, and that the Divine laws are for our good, she desires so to interpret those laws, and to co-operate with them, that the path of virtue may in due time be the way of pleasantness. "Until we give the mind general culture enough to enable it to reach to the spirituality of religion, we may introduce a superstition, but we shall not make a Christian. There is no greater mistake than to suppose that the religious, intellectual and industrial progress of a nation can be separated." (P. 414.)

Her objection to the vindictive mode of punishing *children* is founded on a wide principle:

"The attempt to banish sin from the world by statute laws, and legal pains and penalties, has never yet succeeded, and never will; exactly because it is from man's interior self that his good and evil proceed; and until the heart is changed and the motives purified, though coercion may prevent the overt act for a time, the disposition remaining the same, the action will be repeated as soon as the agent is free."—P. 413.

Our limits prevent us from giving an account of this Essay. In default of any index or division into chapters, the reader will find a summary of part of it in pages 367, 368. Miss Cornwallis shews very forcibly, with an array of historical facts, that no nation is safe that contains within it a large number of the neglected and depraved; and that, where great empires have been subdued, internal decay has previously disabled them. One sad evil of war is, that it increases the number of our domestic foes. Lawlessness at home is cherished by conflict abroad. All our energies seem directed to external dangers, and we forget the formidable army which is already on our shores, and from which neither our dwellings nor our persons are safe. The number of *children* who are already criminals, or training to be such, is

computed at 150,000 (p. 350),—a fearful number! They cannot be met and crushed in one decisive battle, or exterminated in a successful campaign. The number in prison form as small a proportion as do prisoners of war to the whole host; and whilst prison may weaken the strength of the soldier, it but increases the skill of the thief. We are convinced that, should this nation now be called by a feeling of duty or honour to engage in war, and make this an excuse for the neglect of our most dangerous classes, no success abroad can compensate for prolonged vice and consequent spoliation and wretchedness at home.

In contrast to the evils occasioned by neglect, Miss Cornwallis gives a very interesting account of a village in Kent, which had been remarkable for drunkenness and ill-conduct. The rector, the only gentleman of the place, established and superintended a school, free for labourers, with a charge for those of higher means, to which almost every child was sent; and there were "*three* offenders, not one of whom has come a second time within the grasp of the law, out of a population of between 1000 and 1200, in forty years" (p. 379), giving an average eight times better than Warwick, which, in 1847, was the least criminal county.

A pertinent illustration is drawn from the treatment of lunatics. Pain and fear were employed as the only specifics, and failed: love, patience and skill have been tried of late with great success. It is often difficult to draw the line between insanity and vice; both arise from an unsound mind, or from want of moral discipline, or from physical malady; and if the criminal were treated as wisely as the maniac, society would be great gainers. (See pp. 362—367.) It has been objected that, if love prompts the remedy, crime will become more attractive; but we are yet to learn that persons are anxious to become mad, in order to be confined in the most cheerful of madhouses. Yet there seems more ground for the fear that, in the case of children, *parents* who are willing to be relieved from their responsibility, will be indifferent to their career, if it may result in their committal to a Reformatory. To the worst class of parents, however, a Reformatory is more objectionable than the gaol; the period of confinement will generally be longer; instead of a week, a month, or three months in prison, the boy will at the school be detained till a cure is either effected or found hopeless. All this time they lose the plunder which they exacted from him; and, when he is at large, he is no longer their associate, but in the opposing ranks of honest labour; and we know that, practically, so far from parents being uniformly anxious to have their children taken from them to be placed in these institutions, there is often great difficulty in obtaining their consent. It has been proposed that parents should pay for the support of their criminal *children*: we approve the suggestion, though there is no more

reason why they should pay for them in the *school* than in the *gaol*. It is desirable that there should be some legislative enactment on this point. The managers of Kingswood, who have sought voluntary payments from the parents, have found some who were the most able, the least willing to contribute.

Miss Cornwallis recommends that each district should be made answerable, after the old Saxon plan, for the crime it has nurtured; and that the parish overseers should pay the cost of the child's reformation, to recover it if possible of the parents, or of the father, in the case of illegitimate children, who are peculiarly liable to fall into neglect and crime (pp. 385—390).

The Report of the Kingswood School, which has just appeared, contains the results of a brief but important experience. Our readers are aware that its managers, Mr. Russell Scott and Miss Carpenter, hold religious opinions similar to our own: they have, however, selected their teachers without inquiry into their creed: the children themselves attend, we believe, at the Methodist chapel on the premises, and the subscribers are of all sects and political parties. It is carried on in the spacious premises formerly occupied by Wesley's school, and was opened with five boys and two girls on the 15th September, 1852: it now contains sixteen boys and thirteen girls. A statement is given of the past and present condition of the children, who vary in age from eight to sixteen. Though the boys and girls are under the same roof, they are kept apart, except, indeed, that working with the girls we saw one little fellow, thus described:

"A most wild and restless little child, trained to habits of depredation from a very early age, had been fifteen times in the hands of the police, in consequence of his skill in plundering the tills of shops, &c. He is now under control, and it is hoped may do well."

Of another child, recently admitted, aged nine, it is said:

"He not long since attempted to hang himself in gaol, in consequence of the fear of an impending whipping. He has often been in prison, but seems disposed to do well."

Of the four oldest girls, we learn:

"These girls, who had been six or eight times in prison, and were of an extremely low character, were sent on a conditional pardon from the Crown. Without the power of legal detention thus given, it is doubtful whether they could have been kept in the establishment. They have already manifested great improvement, and it is hoped that, if they remain a sufficient time, they may be prepared to earn an honest livelihood."

This brings us to what we believe is to be one provision of the proposed Bill. At present there is no legal hold on children, except on those who come under this conditional pardon, that requires the consent of the parents and the culprit, which is not always obtainable. Young offenders should not be sent to the gaol for a single day; that day, before the time has come to put them into

their allotted ward, has in many cases been fertile in deadly mischief. They should be sent at once to Reformatories, duly inspected and approved by Government, before the prison brand has defaced them; and power should be given to the managers to retain all children under their charge as long as they and the inspectors may deem it necessary. This authority is the more needed, because these schools ought not to have the physical restraints of gaols; and, from the restlessness of criminal children, they are peculiarly liable to be tempted to run away, even when their reason tells them that they could not be better off.

Parliament must also provide for the support of these schools. Those who have the greatest objection to State endowments for education, allow that it would be absurd to complain that the money now wasted in keeping children in prison, should be employed in keeping them out of it. At the same time, we may give the voluntary system a fair trial. Let individual enterprize and zeal establish Reformatories, and when it can be proved that they can effect a cure, let Law give up its captives to the good Samaritans who shall convey them to a safe abode and *take care of them.* It is encouraging to see how much support the Kingswood School has received; yet the annual subscriptions form but a small part of its income; and it is not right that any of those energies, which ought to be devoted to the internal management of such establishments, should be expended in canvassing for their maintenance.

Beside the School at Kingswood, there are three or four other private Reformatories. They are beneficial in themselves, still more so in the exemplification of a fundamental principle. The Christian mode of treating crime is only beginning to be understood. If there are at least 150,000 children who want reforming, such institutions should be counted by hundreds. They should not be all conducted on one plan, or be open to all culprits indiscriminately. If the simple fool, the idiot, the melancholy, the doting and the maniac, are not to be all herded together, neither are those who are led to beggary and crime through very different causes. Teachers will be found to have various qualifications, and to be best adapted to deal with children of various temperaments. After all, in the case of girls especially, we should be glad to find that there were throughout our land thousands who would put to the proof the vast powers of individual influence; who would set their hearts on reforming some one child; and who would not rest till her home was a safe and virtuous abode for her. Those who laboured thus might or might not succeed; but they would at all events learn some of the sources of evil, and be ready to help those who would remove them.

We cannot conclude without expressing the hope that our readers will watch for the introduction of the Bill to which we

have referred, and, if they approve it, that they will support it by petitions and appeals to their representatives. It is encouraging to see the progress of the public mind on the subject; but still the labourers are few. To increase their number, to stimulate their zeal, and to guide it with knowledge, is the object of the Essays we have quoted.

R. L. C.

MONUMENT TO THE REV. JOHN KENTISH.

The congregation assembling in the New Meeting-house, Birmingham, have recently erected therein an elegant mural monument to the memory of the late Rev. John Kentish, who had been for Fifty Years their Pastor. It has been designed and executed by Mr. Peter Hollins, the eminent sculptor; and is placed on one side of the pulpit so as to correspond with the monument on the other side, designed and executed by his father, to the memory of Dr. Priestley. It consists of an altar-shaped tablet, of Greek character, bearing a three-quarter face medallion portrait of Mr. Kentish, the likeness of which is considered as remarkably faithful; and having above the tablet the arms of the deceased, with the motto, 'Irrupta copula;" the whole being on a ground of Dove marble. Beneath, on a slab of white polished marble, is the following very appropriate and beautiful inscription from the pen of the Rev. John Kenrick:

THIS TABLET IS CONSECRATED TO THE MEMORY
OF THE REVEREND JOHN KENTISH
BY THE CONGREGATION OF WHICH HE WAS THE PASTOR FOR FIFTY YEARS
IN TESTIMONY OF THEIR LOVE GRATITUDE AND VENERATION

DEVOTED TO THE WORK OF THE CHRISTIAN MINISTRY
HE QUALIFIED HIMSELF FOR THE DISCHARGE OF ITS SACRED DUTIES
BY THE CULTURE OF EVERY BRANCH OF KNOWLEDGE WHICH MIGHT ENABLE HIM
TO ESTABLISH THE AUTHORITY TO ILLUSTRATE THE MEANING
AND TO ENFORCE THE PRECEPTS OF THE WORD OF GOD

HIS PUBLIC SERVICES WERE CHARACTERIZED BY FERVENT DEVOTION
SCRIPTURAL SIMPLICITY AND AFFECTIONATE EARNESTNESS
IN INSTRUCTING THE YOUNG IN ADMINISTERING COUNSEL AND CONSOLATION
HE UNITED THE AUTHORITY OF THE TEACHER WITH THE KINDNESS OF A FRIEND

BY HIS ENLIGHTENED ZEAL FOR FREEDOM KNOWLEDGE AND ALL THE GREAT
INTERESTS OF MAN
BY HIS LIBERAL SUPPORT AND WISE ADMINISTRATION
OF NUMEROUS INSTITUTIONS OF PUBLIC BENEFICENCE
HE GAINED THE GRATEFUL ESTEEM OF HIS FELLOW CITIZENS

AS AN ADVOCATE OF WHAT HE BELIEVED TO BE THE GENUINE CHRISTIAN DOCTRINE
HE WAS CANDID ZEALOUS AND CONSISTENT
HUMBLY ENDEAVOURING TO RECOMMEND THE TRUTH AS IT IS IN JESUS
BY A LIFE AND CONVERSATION BECOMING THE GOSPEL

HE WAS BORN AT ST ALBANS JUNE 26TH 1768
BEGAN HIS MINISTRY IN THIS CHAPEL JANUARY 23RD 1803
DIED AT PARK *VALE NEAR THIS* TOWN MARCH 6TH 1853

BRIEF MEMOIR OF REV. JOHN SEDDON, OF WARRINGTON, WITH SELECTIONS FROM HIS LETTERS AND PAPERS. No. I.

We have been favoured by Mr. H. A. Bright, of Liverpool, with the use of a considerable number of the letters and papers* of Mr. Seddon, the projector of the Warrington Academy. We have made a selection from them, and now prefix to the first portion of them a brief memoir of this active and excellent man.

John Seddon,† minister and tutor at Warrington, was born at Hereford, Dec. 8, 1725. His father, Peter‡ Seddon, was the minister of the Presbyterian congregation in that city, having removed thither from Ormskirk in the year 1719. Respecting the school education of John Seddon, nothing is known. Probably he was prepared for the academy by the instructions of his father. From him also, we may suppose, he received a bias towards a free and liberal system of theology. That bias had been communicated to the father's mind in the academy of Dr. Benyon, of whom it is said that, striking into a better system of instruction than that of his predecessors, "he made the Bible his only system of theology, and its genuine exposition he thought was the most profitable divinity lectures he could read to his pupils; to that only was he devoted, and not to any man's hypothesis." The liberal tendencies of Mr. Seddon, of Hereford, may be safely concluded from his choice of a tutor for his son, which fell on Dr. Rotheram, of Kendal, of whom it was recorded, that "he was an impartial lover of truth," and "encouraged the most free and unbounded inquiry after it in every branch of science." John Seddon entered the academy at Kendal in 1742, where, amongst other pupils, he found Mr. Robert Andrews (afterwards minister of Platt and Bridgenorth), Mr. John Holland and Mr. Richard Godwin (afterwards of Gatacre), with whom he contracted a warm and enduring friendship. From

* They were accidentally rescued some twenty years ago by the late Mr. H. Bright from destruction in a chandler's shop. Many, it is believed, had already perished in this ignominious way.

† The Monthly Repository (V. 428, VIII. 289) contains many interesting particulars respecting Mr. Seddon, communicated by the Rev. W. Turner. In some few particulars, the present writer has seen reason to depart from the statements of this now venerable man; at the same time, he desires to express his sense of the value and interest of Mr. Turner's biographical articles. In preparing the present article, the Editor has received much valuable information respecting the Seddon family from Rev. Franklin Baker, of Bolton, who is about to favour the public with an historical account of the Presbyterian ministers at Bolton, one of whom was Robert Seddon, the ejected minister.

‡ The name is so given in a list of the Hereford ministers prepared by the late Walter Wilson. Mr. Turner supposed the subject of our memoir to be the son of John Seddon, a pupil of Frankland's academy at Rathmel in 1690-1. It is, however, stated in Josiah Thompson's (MS.) Account of Academies, that Mr. Seddon, of Hereford, was a pupil of Dr. Benyon; and the name occurs towards the end of the list, which may be supposed to contain only the names of students at Shrewsbury. The Shrewsbury academy, under Benyon, existed only two years *1706—1708.*

Kendal he proceeded to the University of Glasgow, where, in company with the three friends just named, he enjoyed both the instructions and the friendship of two distinguished Professors. The first was Dr. Francis Hucheson, the Professor of Moral Philosophy, whose brilliant career was now drawing near to its close. For seventeen or eighteen years he wielded great influence over his successive pupils, presenting the truths of philosophy to their understandings by the aid of a conversational eloquence which won attention and conviction by its nature, freedom and power. To Dr. Hucheson the University of Glasgow owes the separation of instruction from a dead language. Notwithstanding considerable classical attainments, he introduced the practice of lecturing in English. The lectures of Dr. Hucheson took a wide range, including, in addition to Moral Philosophy, Natural Theology, Jurisprudence and the Evidences of Christianity. Seddon and his three English friends were favourite pupils of the Professor, who was attracted to them by their intelligence and cultivation, and also by their connection with the liberal Dissenters, he himself, previously to his election to the Moral Philosophy chair in Glasgow, having conducted for nine years an academy for Dissenters in the city of Dublin. To a young and generous mind, the philosophical system of Dr. Hucheson must have presented many charms. In opposing what may be called the *selfish* theory of virtue, and in making Benevolence the central sun of his ethical system, he made his appeal to the conscious dignity of human nature and the sense of moral beauty. The philosophical and æsthetic impressions made on the mind of Mr. Seddon by this excellent Professor were never effaced. The other gentleman to whom he was indebted for valuable instruction was Dr. Leechman, the candid and liberal Professor of Theology. He was only just beginning his University career. With equal courage and success, he had resisted and thwarted the theological bigotry of the extreme Calvinistic party in the West of Scotland, who endeavoured by a cry of heresy to drive him from the chair to which he had been elected, after an angry struggle, only by the casting vote of the Lord Rector. What Mr. Seddon saw in Glasgow of the workings of theological intolerance, would teach him the value of the liberal principles he had imbibed at home and at Kendal, and this impression would be confirmed by the habitual wisdom, justice and candour of his instructor in theology at Glasgow. Dr. Wodrow, in his excellent Life of Dr. Leechman, has given an interesting description of the mode pursued by this eminent man in conducting his Divinity class, from which one or two extracts may properly be given, in order to shew what were the intellectual and theological influences which moulded the views of Mr. Seddon, and prepared him for his ministerial duties:

"The Professor gave a lecture of a full hour's length regu-

larly four days every week, during a six months' session; and, besides this, spent an hour on Friday, and sometimes another on Saturday, in hearing the discourses composed by the students on particular texts or portions of Scripture prescribed to them. After these were delivered, he made his *observations* on each of them, in a manner that shewed the most accurate attention, commending with judgment, or censuring with delicacy. * * * On Monday, the Professor gave a critical lecture on the New Testament, reading the passages in the original language: adverting, when it was necessary, to the different senses put upon the Greek words by the commentators, without naming them; to the connection: to the particular probable views of the writer or speaker, and the situation of the minds of the hearers; to any ancient customs or historical facts necessary to illustrate the passage. Thus he exhibited the precise sense of it, answered at the same time the principal objections, and intermixed occasionally short pertinent observations.—The diets on Tuesday, Thursday, and sometimes Friday, were spent in what is called Polemical Divinity. Considering how little this teacher had of the spirit of a polemic, his accurate knowledge of all the principal controversies which have agitated the Christian world was surprising; and the judgment and candour with which he conducted this delicate and dangerous part of his business was pleasing, at least to every liberal mind. * * The text-book the Professor used was Pictet's Shorter System, afterwards changed for Ostervald.—He touched slightly the scholastic, useless questions, marking them as historical facts, with the circumstances or events that gave rise to them.—The principal thing aimed at in these lectures was to give his theological students a view of the great controversies which have divided Christians. To each of these he introduced himself from something he found in his text; and, laying aside his book, he treated the subject in the following manner, in two or more lectures, according to the importance or celebrity of the question. He began with a history of the controversy, and of the chief men who figured in it. He stated the point in dispute with sufficient precision; not only the opposite opinions of the two parties, but the difference of opinion in the men of the same party. Then, which was the main thing, he gave a candid view of the arguments on both sides, from reason and especially from Scripture. Here his sound judgment led him to put aside everything trivial, and to bring forth the very strength of the arguments, as well as of the difficulties, on each side; particularly the most plausible passages of Scripture urged in proof of the opposite opinions, the criticism by which the force of those texts was supported or evaded, with the answers, replies and duplies made by the parties in the course of the debate. In fine, justice was done to both parties, not only in this representation of their opinions, with the grounds of them, but also by

admitting their disavowal of the absurd and dangerous consequences charged on each by their antagonists, exhibiting the important points of Christianity mutually acknowledged by both. After all, the question remained undecided; that is, the hearers were left entirely to the exercise of their own judgment, and directed to the means of further inquiry. No dictatorial opinion, no infallible or decisive judgment on any great controverted point, was ever delivered from that theological chair. After the point had undergone a full discussion, none of the students yet knew the particular opinion of this venerable Professor, in any other way than by the superior weight of the arguments which he had brought under their view: so delicately scrupulous was he to throw any bias at all upon ingenuous minds in their inquiry after sacred Truth. * * *

"As if this had not been enough, when he gave the students his parting advices at the end of the session, he warmly recommended candour and continued diligence in the search after truth; modesty and caution in forming their last judgments on points about which wise and good men had thought differently; advised them long to retain the character of inquirers, and to keep their minds open to new light and evidence from every quarter. He shewed how wise and lovely this was in all, especially in young minds; and painted, on the other hand, in strong colours the indecency of rash, presumptuous judgments, and the fatal effects of bigotry."

We have been induced to extract this account of Dr. Leechman's mode of teaching divinity, because his principles and spirit largely actuated the body of English Presbyterians in the 18th century, under the influence of ministers who had been his pupils at Glasgow. In addition to the names of Seddon and his three friends, we may specify Mr. Davenport (of Chowbent and Hindley), Mr. Urwick, Mr. Armstrong (of Bath), Mr. Geo. Walker, Mr. Cappe, Mr. John Houghton, Mr. John Dean (of Bradford), and Mr. Richard Hodgson (of Doncaster). The theological system adopted by Mr. Seddon was Arianism, which was in all probability that held by his Theological Professor.

Returning to England on the close of his University education, Mr. Seddon quickly found a sphere for the exercise of his well-cultivated talents, being elected minister of the Presbyterian congregation of Warrington. Early in 1745, this highly respectable society had lost by death a pastor (Dr. Charles Owen) whose services they had enjoyed for about forty-eight years. Towards the close of his ministry the congregation had rebuilt their chapel. Earlier in the century they numbered about six hundred persons.

The Rev. John Seddon was ordained minister at Warrington, December 8th, 1747. Shortly after his settlement, the congregation received an important accession from the Church of England in the family of the Percivals. Mr. Joseph Percival, a

merchant resident in Warrington, died, as did his wife, in 1743, leaving an orphan family of four children. In Elizabeth, the eldest daughter, her two sisters and Thomas Percival, her only surviving brother, found an able and affectionate guardian. In the mind of this excellent lady, probity, benevolence and piety were conspicuous. "Possessed of an understanding of more than usual energy, her thoughts were often and deeply conversant with subjects relating to religion; and her judgment in these matters was fortified and improved by theological study." Of such a convert Mr. Seddon might well feel proud. The biographer of Dr. Percival, after stating that "soon after the period of Mr. Seddon's establishment in Warrington, the family of Mr. Percival was induced to quit communion with the Church of England, and to espouse the tenets of Protestant Dissent," adds, that "the sacred studies in which the older part of its members had deeply engaged, seem to have wrought a change in their religious opinions, accompanied with corresponding sentiments in those around them. The motives of their conversion were unquestionably sincere; and the period of declaration might be produced or hastened by a rational preference for the discourses of a liberal divine of Arian persuasion." Great and beneficial was the influence exercised by their newly-chosen pastor over this interesting family. He gave private instructions to Thomas Percival, who in after-life obtained a not undistinguished rank as a physician, a writer on morals, and a philanthropist. These instructions were especially in ethics and moral science. The "piety and benevolence which dignified the character" of Mr. Seddon, and which gained for him a reputation "extended widely beyond the sphere of his pastoral connections," made a deep and lasting impression on the mind of his pupil. To his influence may no doubt be in great measure attributed young Percival's hesitation about subscription to the Thirty-nine Articles, which being confirmed by his own careful doctrinal investigations, led to his abandoning his purpose of entering the University of Oxford. When Dr. Percival became a parent, and felt the importance and responsibility of the instruction of the young, his mind reverted with gratitude and affection to the "counsellor of his youth and the friend of his riper years;" and in his well-known work, entitled "A Father's Instructions," he thus sketched the character of his friend: "He possessed a solid judgment and enlarged understanding, and, what is rarely found united with them, a lively imagination, a quick conception, and refined taste. His knowledge was rather general and extensive than profound; but his ideas were so well arranged, that he had them always at command, and could converse on every subject with ease, propriety, and even masterly skill. His pulpit compositions were rational, nervous and pathetic; his delivery was manly, animated and affecting. Strongly impressed himself with the divine truths

of religion and the sacred obligations of morality, he enforced them on the minds of his audience with an energy irresistibly persuasive. An assemblage of virtues constituted his moral character. His heart was tenderness and humanity itself; his friendship warm, steady and disinterested; his benevolence universal, and his integrity inviolate. Nor were these the untried virtues of retirement; for he was early engaged in the active scenes of life, and assaulted with difficulties which required the utmost fortitude to surmount. He was not deficient in those exterior accomplishments which add charms to virtue and make goodness shine with superior lustre. His manners were polished; his address was easy and engaging; and his conversation sprightly, entertaining and instructive. As a gentleman, a scholar, a preacher, a companion and a friend, he was almost without an equal."*

Mr. Seddon married, in 1757, Miss Hoskins, whose father had been equerry to Frederick, Prince of Wales, and possessed a considerable fortune. The share which fell to Mrs. Seddon's lot was unsuccessfully invested in some calico-printing works near Stockport. To this circumstance, and to some disagreements between Mr. Seddon and his wife's brother, and to a painful misunderstanding between himself and one of the tutors at Warrington, Dr. Percival probably alludes when speaking of "difficulties" which tested his fortitude.

Soon after the commencement of the second half of the 18th century, the attention of the liberal Dissenters was anxiously directed to the provision for educating the future ministers of their churches. Hitherto the academies at which young men destined for the ministry had been educated, had, though occasionally aided by grants from educational funds, been chiefly carried on as the private speculations of individual ministers. Their locality had been generally decided by the accidental residence of the principal Tutor. Possessing neither regular income nor extrinsic government, they fell to pieces on the disability or death of successive conductors. During the last portion of the 17th century, the academy of Mr. Frankland had supplied the Nonconformist churches of the North of England with a succession of able ministers. For some years afterwards, an academy existed at Attercliffe. That had now been closed for twenty years. At Findern and other places in Derbyshire, an academy had flourished for half a century under Mr. Hill and Dr. Latham. The death of Dr. Rotheram had closed the doors of the academy at Kendal, and that of Dr. Latham those of the Derbyshire academy. Nearly about the same time, Northampton had lost its distinguished head, Dr. Doddridge, and Daventry had scarcely established its reputation under Dr. Ashworth. The time was clearly come for the re-establishment, and on a broader and more

* Works of Dr. Percival, I. 33, 34.

secure basis than had hitherto been attempted, of an academy in the North of England. For several years the scheme was meditated, and by slow degrees public opinion in its favour was formed and brought to a common centre. In no one did the proposal find a more energetic promoter than in its author, Mr. Seddon. Of that, the correspondence now for the first time printed, and the original minute-book of the Warrington Academy, furnish sufficient evidence. One of his associates in the scheme, the Rev. Philip Holland, afterwards bore testimony to the large share he had in the plan, and to "the concern which he ever expressed for its support, honour and success,—the indefatigable pains which he took for this purpose,—the indifference which he shewed to fame or censure, to good or evil report, so that he might serve the general designs of the institution." The difficulties in establishing the new academy were great. Many had to be consulted and conciliated. Amongst both ministers and laity, accustomed to the exercise and expression of individual judgment, differences of opinion were inevitable. Then there were local and personal prejudices and prepossessions. Without prudence and good-temper on the part of the promoters, alienation and opposition would have arisen in quarters where good-will and active support were essential. It would far exceed our limits if we were to attempt even a sketch of the history of the Warrington Academy. Those who are desirous of pursuing the subject, may do so by referring to Mr. Turner's valuable narrative in the Monthly Repository, Vol. V. We shall content ourselves with describing briefly the share Mr. Seddon had in the origin and conduct of the academy.

In July 1754, the first announcement was made of the subscriptions, which were gathered chiefly in Manchester, Liverpool, Birmingham and Warrington. It was not, however, till June 1757, that the first general meeting was held at Warrington. Friends of the scheme were present from Birmingham, Manchester, Liverpool, Gatacre, Chowbent and Bolton. Mr. Seddon was supported by Messrs. Thomas Turner, Thomas Leigh, John Hart and Ellis Bent, who it may be supposed were members of his flock. Mr. Seddon accepted the appointment of secretary. In the first appointment of Professors, Mr. Aikin and Dr. John Taylor, Mr. Seddon took a cordial part. When the academy opened, he, together with the other Tutors, placed his books at the service of the pupils. When a library was formed, consisting, in the first instance, chiefly of the books of Mr. Stubbs, Mr. Seddon undertook the office of principal librarian.

It is well known, and has been more than once stated in print, that Dr. John Taylor's connection with the academy was not happy. Between himself and Mr. Seddon there were on many subjects differences of opinion and taste. Dr. Taylor disliked the Hutchesonian philosophy, to which Mr. Seddon was ardently

ached. On the subject of the atonement, their language fered probably more than their sentiments. On the subject free prayer and liturgical forms, although their practice in blic worship was identical, their opinions and taste differed dely, and the differences were exaggerated in controversial cussion. Coming late in life to the duties of a Professor, and a time when his health and strength were on the decline, it is obable that Dr. Taylor found it uncongenial with his feelings l habits to enjoy only a divided authority.

Early in the history of the institution, the Committee passed ote desiring the Tutors to meet frequently for friendly con- tations on such particulars as concerned the good of the aca- my and the useful and honourable discharge of their respective tions. By the same vote, Mr. Seddon was authorized to attend se Professorial meetings, and, as secretary of the college, to e with freedom his opinion on all questions that might occur. llisions soon occurred betwen the Tutor in Theology and the cretary. Complaints were freely scattered by the former ong the friends of the institution. In July 1760, twelve of e more zealous friends of the college, among whom was Mr. ddon, united in a respectful address to Dr. Taylor, asking him state the grounds of his uneasiness. This he did, levelling charges against Mr. Seddon. The matter was freely discussed, d the minutes of the college contain a statement of the case, and *con.* Nothing deserving of record was substantiated ainst Mr. Seddon, although it is not improbable that there had en imprudences of speech and little provocations, growing out a sense and love of power, which the Professor could not brook. it in no respect did the confidence of the Trustees in Mr. ddon appear to be diminished by this painful dispute. Very on after its occurrence, Dr. Taylor was removed by death. It ist ever be remembered to his honour that, in order to promote e important scheme of an institution for the education of ung men for both the ministry and civil life, this distinguished iolar quitted an honourable and tolerably lucrative post at orwich, and a congregation very devotedly attached to him. ie merit will be appreciated by those who have realized the iount of sacrifice involved in a similar act of disinterested zeal, very recent occurrence, in our own body.

The discussion between Dr. Taylor on the one hand, and Mr. ddon and the Trustees on the other, proved, as Dr. Priestley ted in his Autobiography, disastrous to the institution. His nily and intimate friends took up the quarrel, and withdrew support from the institution. In London and elsewhere ich prejudiced feeling arose, which not even personal expla- tions and documentary evidence always succeeded in allaying. Subsequently to the death of Dr. Taylor, Mr. Aikin was ap- inted successor to the vacant Theological chair, and Mr. Seddon,

in company with his friend Mr. Philip Holland, was deputed to wait on Dr. (then Mr.) Priestley at Nantwich, and offer to him the chair previously filled by Mr. Aikin. His acceptance of it, and subsequent residence in Warrington during six years, was the occasion of much delightful intercourse and a warm friendship between them. The survivor, Dr. Priestley, thus described his relations to his colleagues at Warrington:—"In the whole time of my being at Warrington, I was singularly happy in the society of my fellow-tutors, and of Mr. Seddon, the minister of the place. We drank tea together every Saturday, and our conversation was equally instructive and pleasing. I often thought it not a little extraordinary that four persons, who had no previous knowledge of each other, should have been brought to unite in conducting such a scheme as this, and all be zealous Necessarians, as we were. We were likewise all Arians, and the only subject of much consequence on which we differed was respecting the doctrine of atonement, concerning which Dr. Aikin held some obscure notions. Accordingly this was frequently the topic of our friendly conversations."—Life of Priestley (Rutt), I. 38, 39.

In 1762, Mr. Seddon was deputed to visit London and other places to ascertain how far the promised subscriptions to the academy might be relied on,—to give explanations and to remove prejudices. On the removal of Dr. Priestley to Leeds, in 1767, the chair of History, Oratory and Grammar, was pressed by the Trustees on Mr. Seddon, who cheerfully undertook the arduous duties, accepting in return for them the small pittance of £50 per annum. At the same time he was appointed to the office, then first created, of Rector Academiæ, designed to be annually elected, with a view to the superintendence of college discipline and the morals of the students. He continued to discharge his Professorial duties during the short remainder of his life. The lectures which he drew up are still extant, in four quarto MS. volumes, in the library of Manchester New College, and evince habitual careful preparation for his class. Two volumes contain lectures on the Philosophy of Language and Grammar, including also an account of the origin of Alphabetic Writing. The other two volumes contain a very full and elaborate treatise on Oratory.

Next to the academy at Warrington, there was another subject which occupied, in the later part of his life, a degree of attention sadly disproportionate to its importance. It was the controversy respecting free prayer and liturgies which was carried on amongst the Presbyterian ministers of Lancashire, of which so lucid an account was given by Mr. Henry Taylor in the Monthly Repository, XVII. 20—24. Though himself practising free and extempore prayer, Mr. Seddon not only felt that there was no objection on principle to the use of a liturgy, but, assisted* by

* Various accounts have been given of the authorship of this volume. Mr. Henry Taylor states that it was really composed by Mr. Seddon. Dr. Kendrick,

friends Godwin and Holland, drew up and published "A
n of Prayer and a new Collection of Psalms for the use of
ngregation of Protestant Dissenters in Liverpool." To this
ect many allusions will be found in the letters which we
ose to print in a subsequent No. of the C. R. The com-
ion of this work was the consequence of an application, made
veral of the Lancashire ministers towards the end of the
1760, by "a society of Protestants at Liverpool," who
er described themselves as persons "who do not entirely
ve of the present method of conducting the public devo-
in Dissenting congregations, and who cannot comply with
erms of conformity to the Established Church, and are
ous to introduce a rational liturgy into their form of wor-
" The instructions added respecting the desired liturgy
hough somewhat tinged with philosophical and necessarian
, on the whole excellent,* as the following extracts will
:

Having no particular sentiments to express but such as are
ion to all rational dependent beings and Christians, they
d wish to have no ambiguous, disputable opinions intro-
d into the public service, but that the whole may be plain
ntelligible to the meanest capacity.

Creeds and articles of faith of human invention, they think
d have no place in a public liturgy, as those things have no
ncy to promote either Christian unity or a spirit of devotion.

The language they could wish to have as plain as possible,
suited to the peculiar character in each distinct branch of
tion; in every part grave, manly and perspicuous, and no-
e falling into the flat style of narration.

They think the principal part of their time should be taken
n praise and thanksgiving, and that the other branches of
tion should be comparatively short.

They desire that the petitioning part may be so cautiously
essed, as not to lead the people into mistakes about Divine
ance; but that they may be led to think that prayer is
ly to be answered by the effects it produces in their own
ers and lives."

ne Forms published are in correspondence with these instruc-

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rrington, in his recently published "Profiles of Warrington Worthies," s the authorship to Mr. Seddon. But in the advertisement to the volume, is this distinct statement: "These compositions are not the hasty produc- any one person, but the joint labour of several, improved by the judicious ks of many." Mr. Turner also states, on the evidence of papers in his sion, that the third service was Mr. Holland's. (Mon. Repos. V. 428.)

are services for morning and evening, and a third service, to be used morning or evening at the choice of the minister. The prayers are solemn evout, and couched in appropriate and forcible language, and will bear a rison with many forms still in use.

he whole letter will be found in the Preface of the second edition of Dr. Taylor's Scripture Account of *Prayer*.

tions. It appears, from a note to a pamphlet entitled, "Remarks on the Christian Common Prayer-Book," that, on the 6th of January, 1762, Mr. Seddon met, by previous agreement, the friends of the new liturgy, to the number of three or four and twenty persons, consisting both of Dissenters and Seceders from the Church, at the Merchants' coffee-house in Liverpool, and there exhibited to them the work.

The proceeding appears to have excited an amount of alarm and prejudiced disapprobation, which, now that the use of liturgies is in so many cases practised by some of the least compromising of the liberal Dissenters of England,* appears truly astonishing. In the note already alluded to, it is stated that Mr. Seddon's proceeding was without the concurrence or approbation of his brethren in Liverpool. The writer then proceeds, in no very candid spirit, to remark: "How consistent the part which he then acted is with his profession as a Dissenting minister,—how prudent in regard to his known connections with a seminary of learning,—and how favourable its tendency to promote the interests of real religion among the Protestant Dissenters, there and in other places,—we leave to himself to evince to the satisfaction of those who are more especially concerned. But he will not resent it as an indignity to be assured that it is the sentiment of some of the most judicious and experienced of his brethren, that this novel and indigested attempt to introduce a stated liturgy into the Christian churches of that denomination, will be generally opposed by ministers and people; and that, unless the second performance should be far superior to the first (which, indeed, is said to be the work of a person whose taste and studies were not the most CONGENIAL to it), the zealous patrons of this scheme, so threatening to peace and liberty, will probably be greatly disappointed in their sanguine expectations from it."

It is strange that the writer of this note did not perceive that the infringement on peace and religious liberty was on the part of those who censured and opposed the effort of certain Christian worshipers to make the best provision in their power for their own spiritual edification. Had the attempt been made to force the new liturgy upon unwilling hearers, it would have deserved the indignation which, under the actual circumstances, it so little merited. Dr. John Taylor and Rev. John Brekell entered the lists against the new scheme,—the former in his "Scripture Account of Prayer," which he lived to prepare for the press, but not to publish;† the latter in "Remarks upon a Letter to a Dissenting Minister concerning the Expediency of Stated Forms of Prayer." Without further notice of these pamphlets, we may

* Liturgies are now in use at Essex-Street and Portland-Street chapels, London, and those of Brook Street, Manchester, Exeter, Swansea, Dukinfield, Bury, Dean Row, Stockport, Macclesfield, and some other places.

† The Preface is dated Feb. 25, 1761, just eight days before his death.

s our regret that the whole of Dr. John Taylor's was not
ed in the gentle and pathetic spirit of its closing para-
in which he alludes to his return to his native county
s the close of his days,—to the high motives which had
d him to quit Norwich for Warrington,—and to the peace-
happy terms on which he had previously lived with many
nt and eminent persons.

Seddon resisted every provocation to reply to the attacks
liturgy. In this he shewed equal forbearance and wisdom;
continuance of the controversy would have certainly
injurious to the interests of the academy at Warrington.
not the author of the "Letter to a Dissenting Minister,"
gh the authorship was imputed to him by Dr. Taylor;
had a hand in the reprinting of that pamphlet in a second
at Warrington.

may be the proper place for observing that, except his
f the liturgy, Mr. Seddon committed nothing of his own
press. In 1753, he was invited by his brethren in the
y in the province, to print a sermon which he had preached
them at their annual meeting, and had transcribed it for
ss. But on its being submitted to the critical revision of
nd Mr. Andrews, of Platt, that candid and friendly critic
ed that his first impression of the value of the sermon was
tained, and dissuaded Mr. Seddon from proceeding with
ie press.

"congregation of Protestant Dissenters in Liverpool"
l to in the title-page of the Prayer Book, erected, in
, a new and handsome chapel, called from its shape the
n, in Temple Court, off John Street and Matthew Street.
founders of this congregation were chiefly members of
o societies at the chapels in Benn's Garden and Kay Street.
irst applied to Mr. Seddon to become their minister. At
ne time he received an application from the Presbyterian
gation at Poor Jewry Lane, London, to be the afternoon
er in the pulpit recently become vacant by the death of
nson. After serious consideration, he declined both these
ions, influenced in part by attachment to the society at
ngton, and still more by the strong desire personally to
ie the superintendence of the academy. Dr. Clayton and
irkpatrick were the ministers whose services were ulti-
engaged at the Octagon. The undertaking did not pro-
ie effects anticipated, and the chapel was closed Feb. 25,
The building became the property of a clergyman, who
ted it into a church, and it was known until 1820 (when
pulled down to make way for some improvements designed
ected by the Corporation) as St. Catherine's.*

* some papers on the Liverpool Churches and Chapels, by Rev. D. Thom,
blished in the Papers of the Historic Society of Lancashire and Cheshire.

Mr. Seddon was one of the founders of the valuable and flourishing society, the Widows' Fund, for the counties of Lancaster and Chester. Warrington may very fairly dispute with Preston the honour of being the cradle of this society. The first conversation on the subject took place at Warrington on the occasion of a meeting of ministers held there, May 18, 1762. Additional interest is given to the circumstance by Dr. Priestley's receiving on that occasion ordination from the assembled ministers. Mr. Seddon was not then present, being engaged in London in behalf of the academy; but he was one of the ministers who assembled at Preston, May 18, 1763, when, after listening to Dr. Priestley's noble sermon on the Duty of not Living to Ourselves, the society was formed. Mr. Seddon was one of the original Trustees, and was the first Secretary, and the duties of the Treasurership were fulfilled by a member of his congregation, Mr. Hart. Another institution which Mr. Seddon assisted to form, and which has continued to this day to benefit the town of Warrington, was its Public Library, established in 1758. He was appointed the first President. Dr. Kendrick claims for this institution the distinction of being "the *first* Free Library and Museum* thrown open to the public in this country, under the Act 8 and 9 Vict. c. 43."

The varied usefulness of Mr. Seddon was brought to a sudden close early in the year 1770. He was seized when on horseback by apoplexy. He fell to the ground, was conveyed home, and in eight hours was a corpse. He retained his consciousness and exhibited proofs to the last moment of his tender and affectionate disposition. He was buried in the chapel at Warrington, and his funeral sermon was preached by his fellow-student and friend, Mr. Holland, of Bolton. It will be found printed in his Sermons, Vol. II. p. 197. On the grave-stone in the aisle there is this inscription:

"Here lieth the body of the Rev. JOHN SEDDON, who died January 23, 1770, aged 45."

A monumental inscription prepared by the hand of Dr. Percival does not appear to have been used, but it is given in its author's Works:

"Near this place lie the remains of the Rev. JOHN SEDDON, Minister of this Congregation, to which he was endeared by a faithful and affectionate discharge of the Pastoral office; by his cheerful piety, universal benevolence, extensive knowledge, and temperate zeal for civil and religious liberty. He died Jan. 22, 1770, aged 45. Heu! quanto minus est cum reliquis versari, quam tui meminisse."

Mr. Seddon left a widow and (we believe) a widowed mother, but no children. The Warrington Trustees, as a mark of the

* The Natural History Society of Warrington (which was formed Nov. 23, 1838) was on this occasion amalgamated with the Library.

they entertained of his great and long-continued services
e academy, respectfully presented to the widow a ring of
lue of ten guineas.
e only portrait of Mr. Seddon we have had the opportunity
ing is a small *silhouette* preserved by Dr. Kendrick in his
files of Warrington Worthies." It exhibits features regu-
d handsome, the head more than ordinarily massive, giving
pression that the intellectual powers were both strong and
. His bearing and address were always those of a gentle-
His elocution was clear and forcible. When objections
made to Priestley's reading lectures on the subject of Ora-
of which it was said that he was incapable of giving a
cal illustration, the reply made was, that he might direct
tention of his pupils to Mr. Seddon as an excellent orato-
odel.
e distinguishing excellence of Mr. Seddon was disinterested
spirit and a desire for practical usefulness, seconded by
tigable industry and habits of business. The intimate
al friend of such men as Dr. Percival, Dr. Priestley and
ikin, must have been a man of high moral worth and of
ponding intelligence. He had his infirmities, such as a
f power and impatience at whatever thwarted the object
n his view; but these motes become invisible to the eye
fairly contemplates the honourable consistency of his life,
gh objects to which he directed his talents and influence,
armth and purity of his friendships, and the large amount
od which he did to the religious denomination amongst
he spent a useful and not unhappy life.

e first letter is from a member of the Bayley family, who,
ier with the Gaskells and the Butterworths, continued (as
Heywood has observed in a note in Newcome's Diary, p.
o be "for nearly eighty years the great support of the
-Street congregation." The writer of the letter which
s might be that Daniel Bayley who in 1717 married Eli-
h Gaskell, the aunt and early guardian of the famous Lord
. The first two names appended to the document which
tuted the foundation of Manchester College belonged to
me family.

Daniel Bayley, Esq., to Rev. John Seddon.

Manchester, March 14th, 1753.

. Sir,—I ought before this time to have acknowledged your favour,
ng the scheme for the erecting and maintaining an academy in
ace.
he thing is quite new to me, and out of my usual way of think-
am at a loss what judgment to form of it. All I can say in gene-
that I wish well to such a design. But is it not too large an
aking? Should not London lay the foundation, and we be only

supplemental? Is not so populous, so pleasurable, so divided, and so dear a place as Manchester, very unfit for the seat of the Muses? These are but hasty thoughts, and perhaps not well digested; but as they very naturally occurred to me, I could not forbear to mention them. I apprehend none but Dissenters (or a very few only) would contribute to support a rival to the publick Universities; and if so, the weakness of the founders must be considered, and the difficulty of supporting and conducting so grand a scheme, which will certainly require the nicest management, and be attended by a vast expence. You will excuse my free thoughts, which I would offer with much diffidence, and a due regard to superior judgments.

I am, Sir, your most sincere friend and most humble servant,

DANIEL BAYLEY.

There is of the date Dec. 4, 1753, a letter somewhat similar from Mr. Peter Touchet, of Manchester, one of a family that for nearly 150 years professed Presbyterian Nonconformity in connection with Cross-Street chapel. He advises Mr. Seddon to avoid the specification of Warrington as necessarily the place for the establishment of the academy, and mentions that Ormskirk was by some preferred to Warrington, as a more convenient site. He also suggests that one Professor may be found competent to undertake both Theology and Moral Philosophy. The next letter in the collection is from the representative of an ancient and respectable Lancashire family, once settled at Warton Hall.

Mr. John Mort, of Chowbent, was the friend of Priestley and Mrs. Barbauld. He died in 1788. Mr. Henry Toulmin published a Short View of his Life, Sentiments and Character. To him were addressed these pleasing lines by the muse of Mrs. Barbauld:

"Happy old man! who stretched beneath the shade
Of large grown trees, or in the rustic porch
With woodbine canopied, where linger yet
The hospitable virtues, calm enjoy'st
Nature's best blessings all; a healthy age
Ruddy and vigorous, native cheerfulness,
Plain-hearted friendship, simple piety,
The rural manners and the rural joys
Friendly to life. O rude of speech, yet rich
In genuine worth, not unobserved shall pass
Thy bashful virtues! for the Muse shall mark,
Detect thy charities, and call to light
Thy secret deeds of mercy; while the poor,
The desolate and friendless, at thy gate,
A numerous family, with better praise
Shall hallow in their hearts thy spotless name."

"Our old parson," of whom Mr. Mort speaks, is the noted "General Wood," or "Woods," who eight-and-thirty years previously had put himself at the head of his congregation, and

marching to Preston to resist the progress of the Pretender, had assigned to him the custody of the ford of Penwortham. This brave old man continued minister of Chowbent more than sixty years, and died there, Feb. 20, 1759, at the advanced age of 87.

Mr. John Mort to Rev. John Seddon.

Chowbent, Dec. 17, 1753.

Dear Sir,—Though I am one of those that think themselves oblig'd to encourage, and according to their abilitie contribute, to set on foot our academy scheme, and, if you cannot possibly pay us a visit, shall try what subscriptions will be rais'd here, yet must desire you'l favour us with your presence on St. John's-day, which is the 27th inst. As we have a lecture on that day, Mr. Wood begs and hopes you'l give us a sermon. Mr. Tho. Dixon, of Bolton, is usualy with us on these days, and other ministers. As there are several young gentlemen of spirit at Bolton that are certainly well-wishers to the scheme, and of considerable abilities, you'l find your account in spending a day or two at least with Mr. Dixon amongst them. Generally the young men amongst us are best affected to the scheme, but then it is not in their power to do much, and I know not whether small subscriptions will be taken. I am afraid our richer neighbours will not be over zealous in the affair. By all means come amongst us; 'twill put life into the cause. Make our house yours; and pray let us know by bearer whether we may depend on your company, and whether our old parson may have the comfort of a sermon from you. Am, your most obedient servant,

Jno. Mort.

Jo. Wilson, Esq., of Rivington, to Rev. John Seddon.

Rivington, Dec. 22nd, 1753.

Sir,—I received yours on Tuesday last, and am glad you have made such progress about the new intended academy. As Lord Willoughby is so near a neighbour, would it be proper for me to subscribe before his Lordship? otherwise, leave it to your choice to put me down four or five guineas, whether you please, per ann. I'm fearfull you won't meet with much more encouragement hereabouts; yet it may not be improper to try. Was I to ask 'em, and anything was subscribed, it would be looked upon as a favour done me, for which reason only I hope you'll excuse me asking them. Have you made any application to Chorley? The two Mr. Cromptons and Mr. Crook are likely to subscribe handsomely, if not others. Pray have you wrote to any one at Derby, Nottingham or Chesterfield? There are several at each place likely to promote it much. I am wishing you the compliments of the season, together with success in the affair. Sir, your most humble servant,

J. Wilson.

The next letter, undated, is from Rev. R. Godwin, whose whole ministerial life was passed at Gatacre. He died at the house of Mr. Holland, of Bolton, Aug. 1787, of an apoplectic fit. See a beautiful sketch of his character in M. Rep. V. 428.

The Rev. Josiah Rogerson had been a pupil of Mr. Jollie at Attercliffe, and settled first near Wirksworth about 1707, and removed to Derby in 1715. Although Mr. Godwin noted in

him chiefly the old man's jealousies and fears, Mr. Rogerson was throughout life a friend of learning and religious liberty.

The library of Mr. Stubbs referred to became the property of the Trustees, and now forms a part of the excellent library of Manchester New College. Rev. Samuel Stubbs was educated for the ministry at Findern by Dr. Latham, with whom he was a favourite pupil. He was settled at Longden, near Litchfield, and was more respected for his learning and private virtues than admired as a preacher. Dr. Latham states that he had often pleased himself with the thought that he should find in Mr. Stubbs a suitable successor to himself in his plans of education. He was prematurely cut off, May 13, 1753. His funeral sermon was preached by Dr. Latham. (See Mon. Repos. VIII. 86, IX. 321.)

Rev. Richard Godwin to Rev. John Seddon.

Dear Mr. Seddon,—I am just now alighted at the George in Warrington, and have the pleasure to find your horse in good health and condition. On Wednesday last, I got to Leek at seven o'clock, and, though I was but a mile and half from my uncle's, durst not venture any further that night; which happened very fortunately, for as soon as I came into the inn, I found Mr. Rogerson, then on his road from Ollerton to Derby, with whom I had a great deal of conversation. I find in him the old man's jealousies, suspicions and fears. He threw the common objections before me, and obliged me to repeat those answers which have been made a thousand times. The academy scheme he allowed to be a good one, but seem'd to question its being practicable. He intimated that the Dissenters enjoyed many priviledges at present, and wisht that no steps might be taken, by grasping at too much, to endanger all; and, contrary to my expectation, talkt pretty much in the strain of some of our senior brethren nearer home. I should not have given myself the trouble to have prolonged the conversation, but with a view so far to conquer his prejudices as to make a friend of him with my coz. Stubs at Derby, who, he told me, has not yet, he believes, disposed of his brother's books. He has promised me to use all his interest to prevent the disposal of them 'til the merits of the new academy be better known; and has undertaken, particularly, to assure him that the gentlemen concerned in this scheme wil give him all the security the nature of the thing wil admit of, that the books shal answer the generous design of his deceased brother. I shall wait with some impatience for Mr. Rogerson's letter, which I expect in less than three weeks. I wish your meeting with your brother may be more comfortable than my fears suggest. My cold is much the same as when I left Birmingham. Pray write as soon as anything of importance occurs in town. I am, your affectionate friend,

R. Godwin.

P.S. Pray my duty to Lord Willoughby, if you think proper.

CORRESPONDENCE.

ON THE BOOK OF DANIEL AND MR. HIGGINSON'S SPIRIT OF THE BIBLE.

SIR,

I have been pleased with much in the recent work of Mr. Higginson, ough I think the first title, "The Spirit of the Bible," not the most propriate. But I am by no means satisfied with the chapter on niel. I shall take the liberty of laying a few of my reasons before ur readers, and this I do with great respect for the author.

It might suggest, I think, to all believers in the Bible, that an objec- n to the genuineness and antiquity of one of the books of the Old stament, which originated with Porphyry, a heathen unbeliever of e third century of the Christian era, is derived from a highly suspi- ous source, and the argument comes much too late to interfere with e settled belief of the Jewish church in Judea and Alexandria. It evident that Porphyry *could* not have admitted the book to be pro- etical, consistently with his rejection both of Judaism and Christian- . His own words are, "Daniel does not foretel things future, but the most makes some conjectures about them." Now this state of inion would be inconsistent in a believer in Christ, who finds the viour plainly citing Daniel as a prophet. I am aware that the notion s become common among the theologians of Germany, some of the ost distinguished of whom, though they may be useful as critical in- rpreters (and I am grateful to them in that character), must be unsafe ides in whatever affects the truth of divine revelation. I take leave cite the words of the cautious Lardner:*—"Porphyry was in the ong to deny the genuineness of the book of Daniel, which had always en received by the Jews, as we perceive from the books of Maccabees, d Josephus, and from our evangelists, not now to mention any later iters. To dispute the real age of Daniel and the genuineness of his ok, is arbitrary and unreasonable; as if a man should deny that rgil and Horace lived in the time of Augustus, or wrote those works ich, with general consent, are ascribed to them and received as theirs. e book of Daniel is as genuine as any of those histories which Por- yry made use of in his work against the Christians."

To descend to particulars. 1. It is said by our author that "the de- ription of events announced in Daniel is more minute than is usual the other books of Hebrew prophecy." Thus, although we know at Isaiah, Jeremiah and Ezekiel have their respective peculiarities, d the same is true of many of the other prophets, yet because Daniel, ose circumstances materially differed, has his peculiarities too, this ust be held as evidence that he is to be excluded from that class of iters. I see no good reasoning in this, and do not believe that any n be shewn.

2. "The book of Daniel is indeed more like a rapid emblematical story, &c., than a foreshadowing of those events." Mere *likeness* will rely not be regarded as sufficient ground for rejecting evidence to the ntrary, which in the case of the other prophets is held to be satis- tory.

* Vol. VII. 117.

3. "This suggestion would date the production of the book about A.C. 165." Now, since we know, at the latest, that the Septuagint translation was finished by the year B.C. 130, and that Daniel is placed by it before the minor prophets and the Apocrypha, it may have been translated quite forty years before, and is placed by the Jews of Alexandria among the prophets unhesitatingly. This fact implies that it was previously admitted into the Hebrew canon; and since its insertion there in the same class with the Psalms, which contain many prophecies, was a mark of high respect, and that ever since, down to the time of Christ, it was received as canonical, I cannot but think the supposition of 165 for the date of this book, argues a degree of credulity which neither Jewish nor Christian belief requires, and shews how easy of credence that very class of men may be (among whom I do not include Mr. Higginson) who are the loudest at times to express their scepticism.

4. "At any rate, it is far less confusing to the mind to read the description," &c. Exactly the same words might be and doubtless are used by the Deists of the day. "It is far less confusing to the mind" to read the New Testament as a book of natural occurrences, than to imagine it to describe such wonders as giving sight to the blind and raising the dead. The argument, such as it is, is equally valid in both cases.

5. "It is remarked that the book of Daniel is full of Chaldæisms." I venture to say that the case is here misstated. There is a *Chaldee portion* of the book, but the book itself is not full of Chaldæisms; and the portion which is in Chaldee furnishes strong internal evidence that the faith of learned Jews and Christians, for more than two thousand years, is the true faith. It would have been strange, indeed, if a book, written in circumstances in which we know that Daniel was placed, should not have contained a large portion in the Chaldee dialect. And our author candidly admits that "this does not necessarily prove any later period than that of the captivity itself," thus giving up an argument which, instead of being against, is indeed strongly in favour of the genuineness of the work.

But, 6, our author remarks, as another argument for a late date, that "the book of Daniel has *Greek words* which cannot be accounted for on any other supposition than the results of Alexander's conquests, when Greek infused itself into the thought and language of the Jews." If this means of Palestine, I think the description is overcharged; for though the Greek language was known and spoken by many Jews in the time of our Lord, yet the only Gospel which was expresly written for the Jews was composed in the vernacular Hebrew, and exhibits very little indeed of Greek influence. But the question is not concerning Jews in Palestine, when *they* may have become acquainted with a few Greek words, and these the names of foreign musical instruments, but when these words may have been first adopted in Babylon, "the city of the Chaldee excellency," "the centre of civilization," with whose inhabitants there was much commercial intercourse with those of their neighbours to whom Greek was common. I venture to challenge those who are best acquainted with ancient customs, including trade and commerce, to undertake to prove that no opportunity of such introduction could have preceded the time of the conquests of Alexander. This objection, arising from the use of four Greek words, evidently

appears to our author of no mean weight; though by various learned writers, especially by our own Priestley, it had been discussed long before, and the argument shown to be of little worth. But it happens that even by one of the leading German critics, the younger Rosenmüller (who takes a side opposite to the genuineness of the book, and for the obvious reason that he admitted the existence neither of miracle nor prophecy, and therefore, as in the case of Porphyry, considered the distinct specification found in Daniel too precise for unassisted human conjecture),—by this eminent critic, the argument from the Greek words is altogether abandoned; and he candidly grants, that if the four technical words be of Greek origin,* he could not deny that they might have been used in writings of the date of Nebuchadnezzar and Cyrus, referring to the very ancient commercial intercourse which had existed among the nations, and citing Berosus and Strabo as authorities. Now this being a question of pure learning, I am disposed to place the authority of Rosenmüller far higher than all our modern compilers, and venture to think that it completely overthrows their argument.†

7. Our author speaks of the doctrine of angels, &c., "as now first appearing in Jewish literature," as if the peculiar circumstances of Daniel and his long residence in Babylon were not sufficient to account for this difference. I pass over the slur about "legends," and hasten to a conclusion, noticing the last reason suggested by our author why we must depart from the faith of learned Jews and of all Christians till almost our own time (for the scepticism of Collins, who shared in the doubt of Porphyry, must not be imputed to Christian believers), arises from the position which the book of Daniel occupies in the Hebrew canon, i. e. in the third division of the sacred books, called in that language, *Chetubim*, and in Greek, *Hagiographa*, i. e. *Sacred Writings*.

Our author, as might have been expected from his accuracy of learning and intellectual culture, has avoided errors into which some on his own side have fallen; yet has he not altogether escaped confusion. In pointing out that our book occupies a place in the last division of the Hebrew Scriptures,—in which, however, what some regard the most ancient, the book of Job, finds a place, and the universally admired books of Psalms and Proverbs, in part the production of holy men and prophets of early times,—yet seems to intimate that this very circumstance indicates inferiority in the apprehension of the Jews, and that it would follow thence that it is of later date than Malachi; though nothing is more notorious than that the Hebrew canon was settled and determined by Ezra the scribe, the editor of the Hebrew writings, who was himself contemporary with that prophet. I see in the foreign residence of Daniel a cogent reason why his book was among the last which

* Dan. iii. 5.

† It is not a little remarkable that our modern compilers, in catching at the apparent evidence of a late date, derived from a few Greek words, have overlooked the positive assertion of Grotius, in loco, that "already before the time of Daniel, large colonies of Æolians and Ionians, led into Asia, had scattered there the words of their own language;" and we have reason to know that Asia Minor was celebrated for its attention to music and musical instruments. A learned friend, in a recent communication, has suggested to me that "we may take it for granted that Greeks visited Babylon and Nineveh and other oriental cities from the earliest times."

reached the hands of Ezra; but that he received it at all so as to include it in the canon, is perfect evidence against the Porphyrian notion of the late date of Daniel, and furnishes an insurmountable proof of the invalidity of that opinion.

I am almost ashamed, in conclusion, to point out the glaring ignorance of the writer on Daniel in the Penny Cyclopædia, who evidently mistakes the *Hagiographa*, or Holy Writings (which constitutes one division of the Jewish Scriptures, and has always been received by the learned of that people as of high authority), for the *Apocrypha*, and fancies its position in the LXX. to be a proof of the "uncanonical" character of the book of Daniel; though its admission into the *Chetubim* in the Hebrew Bible, corresponding to the *Hagiographa* of the Septuagint, is the most distinct proof of the contrary. It is to be hoped that future writers in Encyclopædias, if not professed theologians, will endeavour to avoid such blunders; and it will be well if Christian ministers among us, standing in so very different a position from that of German Deists, should be more careful to avoid arguments which might suit the latter, but which come with an ill grace from those who believe both in miracle and prophecy, and heartily receive the truths of Divine Revelation.

B. M.

MR. MACAULAY'S SPEECHES.

Sir,

In the notice of the recently published collection of "Speeches by Mr Macaulay" contained in your last number (p. 115), you observe that his speech on the Dissenters' Chapels Bill differs considerably from the report in the volume of Debates published by the United Committee who promoted the Act. With reference to the particular speech which, as you state, now appears in an improved form, and "contains some phrases, if not entire passages, which were not actually spoken," I can confirm your statement. The proof-sheets of the speech, which printed from the short-hand writer's notes, were sent to Mr. Macaulay, with a request that he would kindly revise them. He did not oblige the Committee to the full extent of their request, though he pointed out one or two inaccuracies (which were corrected), adding that the report was tolerably faithful. So much for this particular speech.

With regard to the general question of the propriety and good taste of the publication by orators of their own speeches revised and amended, there are some very pertinent remarks in the review of this collection in the Athenæum of 17th December last, in which you will probably concur. Amongst other things the reviewer observes: "Some public men are not anxious to have their exact words recorded. The curious in these matters will find an instance in the Preface to the six-volume edition of Canning's Speeches. At the time of the Reform Bill, a first-class political celebrity (since deceased) made a great speech, of which he undertook to supply a report to a particular journal. On the report being furnished to the office, a reporter compared the statesman's copy with his stenographic notes, and declared to his editor that the right honourable speaker's copy was 'decidedly *doctored*.' 'Print according to your notes,' was the editor's instruction; and vehement was the orator's wrath on finding himself fastened down to the very words which he had actually employed, but which he wished to have forgotten."

Mr. Sheil (who was, I suspect, the very same political celebrity here alluded to) furnished the Committee with the MS. of his speech on the Dissenters' Chapels Bill. This differed very much from the spoken oration, and the Committee thought it right to adopt the short-hand writer's notes, yielding to the right honourable gentleman so far as to make one or two variations in diction, in deference to his desire to tone down the composition, which, though highly applauded in delivery, seemed somewhat too florid for critical perusal.

How far such alterations, either by correction, omission or interpolation, are permissible in an independent publication, I will not argue. My object is to vindicate the general accuracy of the volume of Debates. Mr. Gladstone, Sir William Follett, and several others of the speakers in both Houses, favoured the editor by looking over and correcting the proofs at the time. But if every speaker were, at the distance of ten years, to touch up and republish his speech as he would fain have it now reported, no doubt there would be a most woful discrepancy between the verba dicta and the litera scripta.

London, 20th February, 1854. C. F. T

MONUMENT TO THE MEMORY OF JOHN POUNDS, THE PHILANTHROPIC SHOE-MENDER OF PORTSMOUTH.

Sir,

Friends from a distance, visiting the grave of the philanthropic Shoe-mender, John Pounds, in our chapel-yard at Portsmouth, having occasionally expressed their surprise and regret to find that no gravestone had been placed on it to mark the spot, our Sunday-school teachers some time since agreed to take the requisite steps for erecting a suitable monument to his memory. Considering that John Pounds, from the commencement of our Sunday-school to the time of his death, had made a practice of sending to it his most improved scholars, and had all along enjoyed attending our annual school festivities, we felt that this pleasing tribute of respect might be well confided to the teachers to complete. With this view, quiet little collections have been made among their nearer friends and acquaintance; but it is believed that many persons elsewhere would wish to add their mites to so interesting a work, if they knew of it; and therefore, though we feel that it will be the most in character with the good man himself to do it in as unostentatious a manner as possible, I beg to communicate these particulars, in compliance with the wish of our excellent teachers, for publication in the Christian Reformer, if you, Sir, see no reason against it. We have already placed four pounds in the Savings' Bank towards the object. The surplus, should there be any, after erecting a suitable monument on the grave, is to be appropriated to the founding of a Library, to be called "John Pounds's Library," adapted to the instructive entertainment of young persons, which will be preserved in the school building, and to which admirers of this friend of the poor may at any time contribute, and thus continue to invigorate a truly characteristic memorial to an indefinite futurity.

Donations may be addressed to the Treasurer of the High-Street Sunday-school, Portsmouth.—I am, Sir, yours sincerely,

Southsea, Feb. 20, 1854. Henry Hawkes.

INTELLIGENCE.

UNIVERSITY REFORM.

Lord John Russell and his colleagues of the Aberdeen Administration have ventured upon the much-needed but difficult task of University Reform. The University of Oxford, as most needing such reformation and less sensitive to public opinion than her sister University at Cambridge, is the subject of the Bill proposed and brought in to the House of Commons by Lord John Russell, Lord Palmerston and Mr. Gladstone. It consists of 55 clauses. The principal objects of the Bill are—1. To do away with the present governing body of the University, called the Hebdomadal Board, consisting exclusively of all the Heads of Houses, and to substitute in its place a new governing body, to be called the Hebdomadal Council, to consist of the Vice-Chancellor and Proctors and two members named by the Chancellor, also of six Heads of Houses, of six Professors, and of six members of Convocation, all elected by the Congregation of the University. 2. To constitute afresh the elective body called the Congregation, to consist, in addition to all the chief officers of the University, of the Professors, Tutors, Public Examiners, Masters of Private Halls, and all resident Members of the University habitually engaged in the study of some branch of learning or science. In the election by the Congregation of the Hebdomadal Council, the rights of the minority are preserved by the regulation that where there are three vacancies, each member shall give only two votes, &c. 3. To do away with oaths binding to secrecy and to resisting changes in the statutes of the University or Colleges. 4. To give to members of Convocation the power of opening private Halls for the reception of students, within one mile and a half of a central point in Oxford. 5. To throw open to general competition (with a few specified exceptions) all fellowships, scholarships, exhibitions, and other places of emolument payable out of the revenues of the University. 6. To secure the due examination and certifying of candidates. 7. To do away, under certain circumstances, with the necessity of vacating fellowships from not being in orders. 8. To limit the enjoyment of fellowships, after the first year, to resi*dent members* engaged in tuition in the University, or holding a living or curacy within three miles of Oxford, and to non-resident members performing certain specified duties. 9. To give both to the University and to the Colleges the power of making statutes in respect to discipline of the University, to the management, studies, income, &c. of the Colleges. 10. To give to the University the power of altering trusts.

That this measure, if passed by the Legislature, will be productive of good,—that it will tend to emancipate the University from the despotism of a few narrow-minded men, and promote both the efficiency and accessibility of existing Colleges, and throw open the benefits of University learning to many now excluded from them, we do not doubt. Some complain that the whole of the recommendations of the Commissioners have not been embodied in this Bill; but considering the amount of prejudice which exists in many quarters against interference by the Legislature with these "time-hallowed institutions," it is probable that the Government have ventured as far as they expect to secure the concurrence of Parliament. One great omission and defect in this Bill is, that it does nothing to secure the rights of Protestant Dissenters in respect to a national institution like the University of Oxford. We are happy to learn, however, that this important subject will not be lost sight of in Parliament. The following excellent Memorial, signed by Mr. James Heywood, Mr. Thomas Thornely, and 100 other Members of the House of Commons, was presented to Lord J. Russell on the 3rd of March, by a deputation consisting of several Members of Parliament, Professor Baden Powell, of Oxford, and J. J. Sylvester, Esq., of Cambridge.

That your Memorialists are grateful to your Lordship for the advice which, as Prime Minister, you gave to Her Majesty in 1850, for the appointment of Royal Commissioners to inquire into the state, discipline, studies and revenues of the Universities and Colleges of Oxford and Cambridge; and they are glad to learn that the Reports of the University Commissioners have led to the preparation of Bills, which your Lordship intends shortly to place on the table of the House, for an alteration in the constitution of the ancient Universities, a modification of the rules

regarding College Fellowships, and an application of some portion of College property to the general purposes of each University.

Your Memorialists desire to call your Lordship's notice to the fact, that the ancient Universities have long been recognized as national institutions; and that the Royal Commissioners describe the Colleges connected therewith as having now become such.

Your Memorialists beg to remind your Lordship, that by the volume of the census on religious worship of 1851, the number of the members of the Church of England cannot be estimated to exceed 6,000,000—the total population of England being 17,927,609; and it is hardly necessary to observe, that the above numbers cannot justify the exclusive enjoyment, by the members of that Church, of institutions designed for the benefit of the entire community.

In the opinion of your Memorialists, strict justice, sound policy, and the principles of religious liberty, would alike require the admission of any of Her Majesty's subjects, duly qualified by intellectual attainments, to all the advantages of these venerable seats of learning, without the imposition of any religious test.

Your Memorialists, however, are compelled to remind your Lordship, that at Oxford a copy of the Thirty-nine Articles is inserted at the commencement of the matriculation-book, and that young students are thus compelled to subscribe their formal assent to a number of theological propositions which they cannot have studied; and that further, this form of subscription excludes a large portion of Her Majesty's subjects from the advantages of the collegiate education there given; while at Cambridge, though no obstacle is imposed to matriculation, none but members of the Church of England are admitted to degrees or fellowships.

Your Memorialists rejoice to observe that among the suggestions of the Oxford Commissioners, the two following are submitted to your Lordship's consideration:

1. The Royal Commissioners recommend the practice of using a selection of prayers in the College chapels at Oxford, rather than the whole morning and evening services of the Book of Common Prayer, as evidently more suitable to the age and character of the students; and they remark, that "authority, if needed, may doubtless be obtained for such a deviation from the Act of Uniformity, as would permit a short form of prayer to be used in the College chapels."

2. The Oxford Commissioners express their conviction, that the imposition of subscription to the Thirty-nine Articles at matriculation, "in the manner in which it is now imposed in the University of Oxford, habituates the mind to give a careless assent to truths which it has never considered, and naturally leads to sophistry in the interpretation of solemn obligations;" and, they further notice, that the subscription to the three Articles of the thirty-sixth Canon at graduation in Oxford, is a form especially intended for the clergy of the Church of England at their ordination, and not for lay graduates.

And your Memorialists would further beg to call your Lordship's notice to the fact, that the Cambridge Commissioners advert to the admission of persons who are not members of the Church of England to degrees at that University, in arts, law and medicine, as a concession to public opinion, which is left by them to the effect of time, to the wisdom of the Legislature, and to the gracious consideration of Her Majesty.

On these grounds, and encouraged by these indications of opinion, your Memorialists respectfully request your Lordship, that in any Bill which may be brought forward by Her Majesty's Government during the present session, regarding either of the Universities of Oxford or Cambridge, due provision, where required, may be made therein for the free admission of any of Her Majesty's subjects, duly qualified by intellectual attainments, to matriculation and graduation at both these ancient Universities, without the imposition of any religious test.

The Memorial received Lord J. Russell's most friendly consideration, and the deputation understood that although the Cabinet could not themselves propose such a measure as that asked by the Memorialists, they would not oppose it if proposed on the part of Dissenters by independent Members of the House. It is therefore intended to move clauses in Committee; and it is confidently expected, if the friends of University education unfettered by religious tests, will exert themselves in all parts of the kingdom, by promoting petitions and putting themselves into communication with their representatives, that they can be carried. It is desirable that general petitions should be procured, to which the signatures of liberal Churchmen may be solicited; but where this cannot be effected, congregational petitions should be forwarded without delay.

We must not close these hasty remarks without an expression of our

opinion, that the friends of religious liberty are very deeply indebted to Mr. James Heywood for his zealous, long-continued and untiring exertions in the cause of University Reform. Through the press, he has been engaged for many years in diffusing valuable information on the subject; and in Parliament he elicited, by his courageous and prudent conduct in 1850, that expression of opinion which induced the Government to issue the Commissions of Inquiry into the state of the Universities of Oxford, Cambridge and Dublin; and latterly he has organized the movement amongst the Liberal Members for abolishing religious tests. When he began his labours, many thought he was entering on a course which, though wise and good, they feared was almost hopeless. We trust we may not be denied the pleasure hereafter of congratulating him on his complete success.

CHRISTIANITY AND SECULARISM.

The Committee of the Manchester Village Missionary Society, being of opinion that much of the unbelief which at present prevails is caused by the irrational views which are generally presented as Christianity, and thinking, too, that the Secularists have generally been opposed with a bitterness of spirit more calculated to repel them from Christianity than win them over to it, arranged for the following course of lectures, which have been delivered in the People's Institute, Heyrod Street, Manchester. The first lecture of the course was delivered on the evening of the 14th of February by the Rev. John Gordon, of Coventry. Mr. G. J. Holyoake has delivered a lecture, at different places, which he entitles, "Secularism the Positive Side of Free Inquiry." Mr. Gordon's lecture was a reply to this, and was intended to shew that "The Religious Side of Free Inquiry is as Positive as the Secular Side." As the readers of the Christian Reformer are already aware of the mode in which Mr. Gordon is accustomed to handle this argument, from the abstract of the very successful lecture which he recently delivered in Coventry, and for which he received a public expression of thanks from some of the orthodox ministers of that city, it is not necessary to give any report of his address at Manchester, which, though verbally different, was substantially the same. At the close of the lecture some discussion took place. A person of the name of Campbell replied to Mr. Gordon, and asserted that there was no manifestation of intelligence in Nature, but what was made by man; that there was no proof of a moral order of events; and that we were the mere agents of material necessity in all the operations we undertook. He specially insisted upon the point, that the Christianity held by Mr. Gordon was not true Christianity; declaring that the real character of Christianity was to be gathered from the popular views entertained; and exhorting his hearers to take them as representative of the system, and not to admit the more reasonable conclusions which Mr. Gordon entertained.—Mr. Gordon, in his reply, very briefly touched upon the altogether unsustainable nature of the philosophy that had been propounded, and particularly exposed the unfairness of the manner in which his views of Christianity had been treated. He appealed to the Secularists whether they would have been satisfied if he had dealt, on this occasion, with Secularism as they were advised to deal with Christianity. He set forth Christainity as a matter to be judged of upon its own claims, and not by the opinions concerning it which either he or others entertained; and urged the duty of applying the free inquiry so much boasted of to the Christian as well as to the Anti-christian side of the subject.—These remarks were listened to with the deepest attention, and the course pointed out seemed to meet with the entire sympathy of the audience.

On Sunday evening, Feb. 19th, the Rev. J. R. Beard, D. D., delivered a lecture on "Secularism as presented in the Bible." The object of this lecture was to shew that the Bible, if rightly interpreted, was a most valuable book, and that the Secularists make a great mistake by endeavouring to throw it aside. We regret our inability to give any detailed report respecting this lecture.

The third lecture was delivered on the evening of March 5th by the Rev. Brooke Herford, of Todmorden. The subject of this lecture was, "Immortal Life." The lecturer said his object would be to shew the true relation of the future to the present life, and that Secularism was defective as a system of life and action, because, though not denying, it ignored immortality. He should shew first what the

n idea was, and point out its
; next, he would shew how Se-
m, in its reaction against a false
ıad betaken itself to no view at
ıd afterwards would state what
ceived to be the true idea of a
life, and point out its practical
g on the present. The view of
pular theology is of a future life
ılate, unchangeable, eternal hap-
or torment;—salvation, escaping
ment, is to be obtained by faith,
too often is considered as mere
apart from practical goodness.
ıought of such fearful torment,
ved, might overshadow the whole
ıd raise to unnatural importance
special duties "appertaining to
ture," which thus are made to
e morality and what are called
r duties. The practical effect of
ideas is mischievous both to life
ı religion, cramping by fear all
us thought, and tending to re-
e "the Saints" to the misery and
a world which their view de-
.—Fortunately the world, though
ning this belief, has no real faith
-finds this world is not so bad
ıll; moreover, despise it as you
his life takes care of itself and
its claims felt. So in the world
re faith and life at variance; men
ıdays professing to care for and
r heaven alone, but on week-days
practically for the world.—Se-
ım has done good in pointing out
ontrariety, but has overshot the
in its reaction. Trying the po-
faith by common sense and the
of life, it finds that this idea of
l hell is immoral, the motives
d from it being only an extended
ness; that it degrades earth and
a degree felt by all to be false;
the prominence which it gives to
ıties which are said to gain hea-
causes men to think worse of
r than of sin. Now the same
on sense which teaches Secular-
ıe falsity of these views, should
it better ones; but so used have
ıeen to these false views, and to
l (while they were "orthodox")
ıon-belief as the only alternative,
ejecting the false view, they re-
l faith in a future life, and, thus
g a system of life which ignores
ture, they are as one-sided and
ive as the orthodox who degrade
esent.—The lecturer held, then,
ıe right way is to find out a view
future world which did not clash
ommon sense or common *mora-*
lity. But, says Secularism, "You cannot prove there is any future life." Perhaps not; but it may be shewn that Nature corroborates the idea; and if it then be answered, Yes, but that's only corroboration—Nature can't *give* the idea,—he would answer, We don't want Nature to *give* it; we have it; it is an element in human nature, and whether put there by God's providence or Nature's law, as Secularists would have it, it must be true. Shewing how nature did corroborate the idea, he passed on to man's own deeper feelings and wants,—his consciousness of an approachable limit to physical growth, with the contrary consciousness of boundless possible expansion for the spiritual part. To satisfy the idea of justice, too, a future life was needed. Justice is not done here altogether; sin succeeds if this world be all; yet for wrong to be really successful, is impossible, according to the idea either of God's providence or Nature's law; and therefore a future life is needed by man's moral sense—not for compensation, but for moral completeness. These are corroborations of the universal belief, which is correspondent to the universal desire for a future life. Nor can it be fairly urged that this universal desire is the mere animal love of life, worked by cunning priestcraft in superstitious faith. "Man might desire to fly," Mr. Holyoake says; "but that is no proof that he is made to fly." Very good; but then man *does not* desire to fly, or it is felt by all to be a mere whim; while we do desire a future life, not as a whim, but in our moments of highest and purest life. As well might it be said that man has no sense of justice, because that sense has been used by those who have embodied that sense into laws for selfish purposes, as to urge that, because man's religious nature has been used for bad ends, therefore it does not exist. Rather did he draw the inference how deeply rooted it is, this belief in immortality, that, while it could never be *proved*, it has still held its sway; and that, though priestcraft has made the thought of it a misery, they have never uprooted it yet. But it is said Secularism does not prevent your believing this. No; but Secularism builds up a theory of life which ignores it, while it may not be ignored without injury to man. It is needed in the hard struggle of life, in which it would give man strength in doing right, permanence of effort and purpose, comfort in sorrow, and hope

in the dark hours of death. Cast away, if you will, the falsities of orthodoxy, but do not stray into the even worse error of believing nothing. Better the coarsest idea of immortality, than the downward look which sees nothing but this earth and this life.

The last lecture of the course was delivered on the evening of March 12th by the Rev. W. Gaskell, M.A., on the subject entitled, "Some Advantages which the Christian has over the Secularist." Mr. Gaskell began by endeavouring to shew (in reply to an objection taken by one of the Secularist leaders at the close of Mr. Gordon's lecture) that "Revelation was *not* of necessity exclusive and condemnatory, *because made to a few*;" that with equal reason the charge might be advanced against Science: that it applied only to the theory of Orthodoxy—a theory which he proved was not in any way bound up with Christianity; and that, as a believer in revelation, he felt no call upon him to speak in a harsh and condemnatory manner of the honest expression of carefully formed, duly considered, conscientious opinion. As far as the object of the Secularists was to bring man to work in harmony with the laws of Nature, he had full sympathy with them; that, believing those laws to be established by Infinite Wisdom and Goodness, he was firmly persuaded that he who laboured faithfully to bring his being into agreement with them, would be a nobler and better man than one who, with the name of God on his lips, lived in direct antagonism to these indications of his will; and that, as all the experience of the past shewed, if humanity was fairly cultivated, the religious element would eventually be developed. The lecturer then touched on the misrepresentations which had been given of Christianity, the strange doctrines and strange practices with which it had been identified, and admitted that these were sufficient to excite prejudices against it. That it should have been able to bear up under the weight of these, proved to him how great its innate power and vitality must be,—its complete adaptation to the deepest wants of our nature. And in spite of these corruptions, how much it had done for the world, in contracting the dominion of slavery, in elevating the condition of woman, in establishing the principle of human brotherhood, in the formation of the Third Estate, &c., and especially how much *the poor* were indebted to it—that so long as they had the gospel to appeal to, they could never be down-trodden and tyrannized over as they had once been.—Coming, then, to the subject of the lecture, Mr. Gaskell said he conceived that if they could discover the great principles which actuated Christ, they would be the religion of Christ; and that the religion of Christ would be Christianity. He made out those principles to be, faith in God as a Father, ever present, ever working, ever ready to help, &c.; faith in man as the child of God, leading to love of him, labour and self-sacrifice for him; and faith in an immortal life, where God would shew himself yet more a Father. After tracing the strength, for action and endurance, of Christ to such faith, he endeavoured to make it felt that to one who really cherishes it, the world must be a scene of far deeper interest than to him who recognizes in it only a collection of blind forces, with which he can have no sympathy. Next, that there are various conditions of life in which the former has an advantage. He displayed, in that of poverty, how much he gains for self-respect, and hope, and true nobleness; and so amidst the uncertainties of earth, how secure he feels while his Father is with him and heaven before him. Then considering what man is in himself, the lecturer proved how much stronger motives he has for the right cultivation of his intellect, his affections and his moral nature, in such a faith, than one can possibly have who is destitute of it. After dwelling on these points in some detail, he went on to shew that in every age men of all classes of mind, the noblest philosophers as well as the noblest poets, had made manifest that they had great spiritual wants; and that this part of our nature called for attention just as much as the moral part, and was most intimately connected with it. He then shewed how Christian faith harmonizes the outward and the inward, and clears up many of the great mysteries of our being, and gives to it an unspeakable grandeur and importance. The lecturer concluded a very eloquent discourse by beseeching his hearers to let their minds have fair play, and to do justice to Christianity by taking their views of it, not from the representations of men, but from "the Master" himself.

The whole of the lectures have been numerously attended and attentively listened to. On each occasion a member of the Secular society presided, and

se of each lecture a brief but ndly discussion took place. every reason to believe that tures have done good. Mr. ne of the principal members cular society, proposed that a anks be given to the lecturers kind and conciliating spirit ey had manifested, and in the his remarks said he was sure ectures would do much good, ecularists and Christians; for presented to the Secularists re rational views of Christian- hey would shew the orthodox s that the only way of doing ie Secularists was to meet them dly spirit, and treat them as were sincere in their doubts, were earnestly and anxiously for the truth.

t Unitarians frequently ask tion, By what means can a e of our views of Christianity generally diffused among the classes? The progress of Se- opens to us an important field

There can be no doubt that the prevailing scepticism is a rom orthodoxy, and it is pe- he duty of Unitarians to go the Secularists and endeavour them that many of the doc- y oppose are not the doctrines ianity, but only corruptions interpretations, which have come to be regarded as Chris- self. As Dr. Priestley did the philosophical unbelievers ne, so may the Unitarians of nt day do much to prevent men from rejecting that reli- gion which is above all things calculated to bless them.

NEW RELIGIOUS ORGANIZATION IN PARIS.

We have received some very interesting papers, informing us of the establishment of a new Society in Paris, called the "Universal Christian Alliance." It is founded under the auspices of M. Martin Paschoud, one of the eminent and amiable Protestant pastors of that capital, and is supported by Messrs. Odier, Artaud, A. Coquerel, and many others. It takes for its elements of union three great principles—the love of God, the Creator and Father of all men; the love of men, as the children and subjects of God; the love of Jesus Christ, as the Son of God and the Saviour of men. Under the influence of these three principles, it is to engage in various benevolent social labours, supposing that the attention of Christians has been hitherto too exclusively devoted to worship, to dogma, to ecclesiastical order. It is evidently designed as a counterpoise to the proceedings of the "Societé Evangelique," and justly assumes that men are not to be dragged back into the darkness of a past age by the revival of exclusive pretensions and a persecuting spirit, but that the time has come for the union of the religious on a broader basis, and the manifestation of a "faith that worketh by love."

Hereafter we may give from the papers issued by this Society some extracts which our pre-occupied space necessarily exclude from the present No.

OBITUARY.

Jan. 19, at Summit Place, spton, DAVID GIBBS, Esq., in year of his age.

rding the death of Mr. Gibbs, to lament the departure of se stanch and venerable sup- Nonconformity who form the nnection between Unitarians sent day and their Presbyte- fathers of the last century. s something peculiarly digni- excellent in the character of of men, and as one by one the burden of mortal flesh, behind them a precious in- d an honourable name, which il to "keep *their memory* green" in the hearts of their friends and fellow-worshipers.

The subject of our present notice was born of Scotch parentage in London on the 7th of July, 1774. His father was wounded at Perth in the rebellion of 1745, fighting, as we may presume from the known Calvinistic character of his creed, on the side of the Hanoverian succession. His son was brought up in the gloomy faith of the Westminster Confession; but possessing from very early life a disposition of free, independent inquiry, a change in his opinions soon took place, which may be attributed, in great measure, to the eloquent preaching of Mr. Worth-

[illegible] of Salters' Hall, whose private services there, as well as his [illegible] a strong impression on the minds [illegible] of the congregation [illegible] the Rev. John Gibbs, [illegible] of the late Rev. Thomas Gibbs, [illegible] of Hackney, and [illegible] Mr. Gibbs was born [illegible] and [illegible] the [illegible] of the Rev. Dr. Kippis in the [illegible] and [illegible] was [illegible] to the [illegible] and [illegible] [illegible] [illegible]

onversational powers, and
emed for his firm and con-
chment to the cause of Non-
, a principle which he ap-
ve inherited from his noble-
her, who, although a strict
in his religious faith, not
ed the amiable and learned
nto his house, when that
fled to Kidderminster from
gham riots, but finding that
d mob were still in pursuit
ctim, and fearing that his
treat might be discovered,
nducted him to an adjoining
re they remained the whole
fety. Our esteemed friend
d Sept. 27th, 1808, and while
l a larger share of conjugal
han falls to the lot of many,
ed her Heavenly Father to
th much suffering and weak-
g the remaining eighteen
r life, which she bore with
patience and resignation.
naternal relative, she was
ffectionate in her disposition,
anners, and ever attentive
nfort and happiness of all
. Possessing a sympathizing
ook great interest in relieving
r and distressed; while her
ere always judiciously be-
nd accompanied with this
ce, "Do not lose your self-
accepting charity, but exert
that you may do without
ever relaxed in attention to
rolonged suffering, and the
his memorial, who enjoyed
hip and society for many
often heard her make this
hat the longer the poor suf-
ore they needed assistance."
in the exercise of the do-
nes where her amiable cha-
lded itself. In a position to
ocial pleasures, yet she found
njoyments in her own family
ch she enlivened by her
s and instructed by her ex-
rly trained in religion and
iptural and soul-elevating
Unitarian Christianity, and
r forty-five years the com-
of one who during his youth
er and admirer of the great
; is no wonder that her reli-
was deep and strong. It
tful and instructive to ob-
ower to sustain her soul
nsciousness of approaching
and its tranquillizing influ-
peaceful death.

Without presuming to eulogize the departed, we venture to think that few spirits have left this world better prepared to enter into the presence of the "Father of spirits." Farewell, dear friend, but not for ever,—

"Thou art gone to the grave, but we will not deplore thee,
Though sorrows and darkness encompass the tomb;
The Saviour has pass'd through its portals before thee,
And the lamp of his love is thy guide through the gloom."

T. F. T.

March 2, at Wareham, Dorsetshire, Dennis Brown, Esq., aged 77. A protracted and distressing illness cast a shadow over his later years, and rendered his removal to a better land a source of consolation rather than affliction to those even who best loved him, but his memory will long be dearly cherished by a large circle of relatives and friends. He sustained every relation in life in a manner becoming a professor of liberal and enlightened views both in religion and politics, and manifested in the sphere in which he moved for more than threescore years and ten, an uncompromising love of truth and uprightness, invariable kindness and forbearance to his equals, and rare affability and liberality of spirit towards his dependants. May those who come after him tread in his steps!

March 11, at Stafford, aged 58, Sir Thomas Noon Talfourd, one of the Justices of the Court of Common Pleas. He was born at Reading in 1795, his father, Mr. Edward Talfourd, being a brewer; his mother was the daughter of Rev. Thomas Noon, an Independent minister of Reading. He was educated partly at the Dissenters' grammar-school at Mill Hill, and partly at the grammar-school of his native town, over which Dr. Valpy presided so many years. During his school days, he was noticed with attention and kindness by Joseph Fox, the benevolent promoter of the British system of education. This good man doubtless saw in the schoolboy tokens of that benevolence which was the predominating feature of his own mind. On the death of Joseph Fox in 1816, his virtues were celebrated by the muse of young Talfourd in some very beautiful lines, originally printed (as well as an obituary character) in the Monthly Repository.

There was doubtless something of an autobiographical character in these lines of this "Tribute:"

"Methinks in some sweet ev'ning's holiest calm,
When every sinking breeze is charg'd with balm,
Some youth with genius dawning o'er his cheek,
To think of thee his best lov'd path shall seek,
And 'neath some jagged oak's eternal shade,
In holy dream of things unearthly laid,
Hear angel voices whispering from on high,
And trace bright visions in the Western sky."

In 1813, Mr. Talfourd was entered as a student of the Middle Temple, and became a pupil in the chambers of Mr. Chitty. It is believed that before quitting Reading, a change had taken place in the religious opinions in which Mr. Talfourd was educated. About two years previously, by means of the Unitarian Fund, Unitarianism had been

Each mind amaz'd the glorio
pect view'd;
Death's icy fetters seem'd b
broke,
And sorrow dropt her scep
spoke.
Deep 'mid the fading gloom
could trace,
Shone vistas fair of universa
Heav'n seem'd all op'ning t
vish'd sight,
With fanes half viewless fro
sive light;
Hell sunk a trembling spec
the blaze,
And earth bloom'd ever yo
joy and praise."

On coming to London, Mr. '
soon found congenial Unitari
ciates. At the house of M
Towill Rutt, the editor of Dr
ley's works, he was a frequent
and there he found, in Mr
eldest daughter, Rachel, the co
and partner of his life. Th
states very truly, that "Talfo
thrown early upon his own r
and manfully prepared himsel

But thou, too gentle and too wise for scorn,
Must prove thee to thy high possessions *born*,
Free Intellect's unruffled heritor."

During his studies in the Temple, he mainly supported himself by his pen and by the labours of a law reporter. He was a frequent writer for the Champion newspaper, and for the London Magazine during the editorship of Mr. John Scott. In 1817, he commenced practice as a special pleader. In that year he united with Mr. Aspland (at a meeting at Mr. A.'s house), Mr. W. J. Fox, Mr. Edgar Taylor and Mr. C. Richmond, in establishing the *Noncon Club*. He continued a member of this social club for upwards of seven years, and read, as his contribution to the literary portion of the feast, three essays —1808, Oct. 12, On the Intolerance of Protestant Dissenters as compared with that of Established Churches; 1820, Jan. 3, Essay on the supposed Connection of Poetry with Superstition and Arbitrary Power; and 1822, Dec. 2, On Atheism. The second of these essays was printed in the Monthly Repository, XV. 96. It will be read with interest even by those who will least approve the somewhat tumid and stilted style in which it is clothed, as containing very distinctly the germs of the ideas, equally poetical and benignant, which the author wrought out with such beauty and force in his classic drama of Ion. In 1821, he was called to the bar, and joined the Oxford circuit. "His practice," says the writer in the *Times*, "was moderate at first, but certain. Talfourd never faltered in the career which he had commenced with a determination to succeed, and so year followed year, and time brought with it honour, experience and gain." As a public speaker, Mr. Talfourd had at this time many drawbacks. His features had nothing of classical dignity, but were redeemed by a singularly expressive eye. His figure and carriage were not graceful; his elocution had some great defects, but was energetic and fervid. It may surprise some to learn that at one period of his life Talfourd took great interest in private theatricals, and, by the profound force of sympathy with his character, conquered all his physical disadvantages, and made a very effective representation of Addison's Cato. In a prologue prepared by him on this occasion, occur these lines, of which the justice of the sentiment equals, if it do not surpass, the vigour of the expression:

"And breathes there one, who, cas'd in pride austere,
Refuses to his last *mistake* a tear?
Who Pagan greatness as a crime deplores,
And owns no greatness save on Christian shores—
One who could see with scorn a Cato bleed,
And boast a soundness, not of *heart*, but *creed*?
Forbid it, Mercy; teach him by thy nod,
To libel man is to dishonour God."

Mr. Talfourd's style was encumbered by both redundancy of words and by their poetic character. They were too seldom drawn from the "pure well of English undefiled." By his strong sympathy with whatever deserved it, his manifest kindliness and purity of feeling, he soon created in those who listened to him a feeling of interest and regard, which was eminently serviceable to him as an advocate. In cases that admitted and called for high flights of fancy and oratory, he manifested a strength of intellectual pinion rarely equalled in our courts of law. It is said that his first great cause, that which secured him his position on circuit, was at the Stafford assizes. In 1833, having previously without success applied for a silk gown, he took the Sergeant's coif. From about this period he ceased to be connected with any Unitarian or Nonconformist religious societies. We do not suppose there was any decided change of religious opinion. In his great work, Ion, published subsequently to the change of his habits as a religious worshiper, there breathes the spirit of pure Christianity which he had learnt from his Unitarian teachers and associates. However they might regret the discontinuance of personal sympathies, and his want of resolution to face the world with an unflinching Nonconformity when he began to ascend to the higher honours of his profession, they never feared from his kind and gentle nature any of the harshness which men of a different mould, like Southey and Coleridge, exhibited under a not dissimilar change. In 1835, his fellow-townsmen elected him one of their representatives in Parliament. He was re-elected in the Parliament chosen in 1847. In 1849, he received, while at the Stafford assizes, his appointment as Judge.

His death was fearfully sudden, and, occurring as it did when he was seated on the Bench and giving the charge to the grand jury of the county of Stafford, has made a profoundly deep impression on the public mind of England. Most of our readers will have seen his last words, on which we quote the commentary of the editor of the *Manchester Guardian:*

"When Sir Thomas Noon Talfourd fell back upon his chair and expired at Stafford, he was uttering sentiments to the grand jury which make his death dramatic as well as melancholy. The age has gone by for such scenes to be regarded as a divine interference with the inflexible course of nature; but when one of the Judges of the land expires of apoplexy, without a minute's warning, and while in the very act of commenting upon the crimes of his country, the words which he utters on the threshold of death must have a painful, if not a prophetic, interest to the whole nation. Death always gives emphasis to human language; and the curious have entered upon dissertations to shew that the last words of great men have betrayed the ruling passion of their lives. The great mathematician cries out that the square of twelve is 144, and expires; and the great hero of war cannot die until he has told his comrades that their country expects every man to do his duty. Equally appropriate and remarkable were the last words of the departed Judge, whose life and writings are distinguished for the most generous sympathy. 'In one word,' said he, 'the want of English society is sympathy;' and, having said so, his head fell, his pulse ceased to beat, and the noble man was no more! It calls to our recollection the tragic death of his own fine hero, the Ion who rises from obscurity to fame, but dies at the altar out of regard to his country. It can only be fair to the memory of one whose death all the nation laments, to enforce the sentiment which runs through his speech. Mr. Justice Coleridge has told the grand jury at Derby, that his lamented brother 'had one ruling purpose of his life, the doing good to his fellow-creatures in his generation;' and his Lordship was 'quite sure he has left a void that cannot easily be filled up;' but we are left in possession of the views which the deceased Judge entertained about the way to suppress or to mitigate crime, delivered in his last moments, enforced by his whole life, and rendered impressive by the shadow of the tomb."

To the list of Sir T. N. Talfourd's works may, we believe, be added the pleasing Memoir (printed, but not published, in 1845) of his venerable father-in-law, John Towill Rutt, prefixed to a collection of his verses. Those who possess the Monthly Repository will find, by the aid of the initials T. N. T., many of Mr. Talfourd's contributions, especially in volumes XI., XII. and XIII. The last-named volume contains a very noble prose tribute to the character of Sir Samuel Romilly.

March 11, at Maidstone, Mr. John Green, late of Hayle Mill, in the 83rd year of his age.

A long and active life, though accompanied by severe vicissitudes, left his mind clear, calm and peaceful to the last. Few men possessed more kindliness of disposition, or manifested more true sympathy for others, and few were more impressed with a sense of the Divine goodness even under the trials of life. His old age was marked by the readiest interest in the pursuits and amusements of the young, and they in their turn felt that his presence was never a check on their joyous and eager spirit.

To shew of what nature were his religious sentiments, it may be recorded that he dwelt with much satisfaction on the words of Christ, "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." These words he chose for his son's first sermon, and they retained their interest in his mind till nearly the final hour. May our latter end be like his!

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THE PICTURE WITH TWO SIDES, OR SUNDAY IN ENGLAND AND SUNDAY IN SOUTHERN ITALY.

Some of the gloomiest associations of my youth are connected with Sunday. That day, which is essentially one of hope, and ought, therefore, to be a bright, a cheerful and a happy day, made me as melancholy as if some dire disaster was impending above me. Everything without and within was changed, and all about me seemed to be equally conscious with myself of that change. What could it be? Had an Arctic frost set in? Was an epidemic raging? Was it a general fast that was being observed, or was dear old granny, who petted me and fed me with gingerbread, dead? Not a bit of it. It was Sunday; and my muscles were drawn into unnatural rigidity, and my young limbs seemed as if they had been put into fetters, and the very tones of my voice, ready to gush forth cheerily from the deep wells of happiness within me, were stilled into silence, or only breathed in a whisper. In short, everything that was natural within me was checked; and, as it were but yesterday, I remember often saying to my younger brother, "This is Sunday, Charlie; I wish it was over; don't you?" Not that I was brought up very rigidly either, after the strictest sect of the Pharisees; yet I always bade adieu to Saturday night as to a right merry playmate, and stretched my longing thoughts across that gloomy gulf of four-and-twenty hours, with yearnings for the Monday, as for a new chum and associate. I supposed at the time that this feeling of irksomeness was very sinful; yet now I am disposed to think that there must have been something very wrong which could produce such a feeling, and that this was by no means the best temper of mind for doing honour to the Lord's-day, the Sun-day, the Hope-day.

I have described the general impressions with which it was ushered in; let me now speak of the occupations of the day. It was verily a working day to me, if not for the body, at least for the mind. There was scarcely a moment's interval of repose, and books, which for their solemn or poetic beauty might have been turned into perennial streams of happiness, became to me as the waters of Mara. Many a tear, many a hard effort, many a deep sigh they cost me, and many a long year has it required to soften down and obliterate the painful impressions which they created. Will they ever be entirely obliterated? I doubt it.

Sometimes, in the very exuberance of youthful spirits, I forgot my Bible, as the caged bird does its imprisonment, and like it I sang and whistled with delight as I rambled in imagination over the hills and far away;—sinful wanderings, which were always stilled by an awful "Hush!" and the reproof interrogative, "Do you know what day it is, Sir?" Alas! I did too well. Yet it struck me as curious that even the Scriptures, which were my task book, enjoined the association of cheerfulness with religion, and so, in fact, I was always told: and what can be more cheering, was practically demanded of me, than going to church twice or thrice a day, spending the intervals over my catechism, not singing, nor whistling, nor babbling, nor laughing, nor talking—nor—nothing! My doubts were of course very wrong, and I came to the decision that there must be two descriptions of cheerfulness, one which chilled and another which warmed; just as I have heard Italian preachers declare that there were two kinds of fire, temporal and eternal, and analyze the differences. I knew, however, which kind of cheerfulness I preferred, and again I longed for Monday. Of the tedious services which even now weary me to think of,—of the frowns and menaces and raps on the head which chastised the laugh which, as a ray of light pierces through the gloomiest sky, would, perforce, at times struggle into a timid kind of existence,—I will not speak. Suffice it to say, that the house of God was to me like a great prison house, where still heavier manacles were put on; and never did the poor criminal look more longingly through his prison bars, than I did down the long length of the family pew towards the door; and never did the criminal hear with greater delight the verdict of acquittal, than I did the deep-sounding "Amen" of the preacher. Well, soberly and orderly we walked home again; and as it was a sin to do anything, we honoured the short interval between our return and dinner, by kneeling on the chairs, and snubbing our noses against the windows, and describing wonderful designs on the glass, which our breath had, by a very natural operation, prepared. Dinner was served at length, without, however, bringing with it a pleasant variety; for it often happened that, scapegrace as I was, I had to repeat three or four verses of a hymn, or half a chapter in the Bible, whilst the odour of roast beef, rather than the odour of sanctity, was rising up around me, or else was kept without my pudding for some unintentional but monstrous violation of the Sabbath; but if things went well, all subjects of a certain character were interdicted, and conversation flagged, and moroseness or carping or silence ensued. This monotony was, however, sometimes varied by an occasional visit from a good old relative, now some time dead—God assoilzie his soul! A most awful man he was thought to be; for, having spent much time in "foreign parts," he had formed more liberal or different notions as to the best mode of observing the Sabbath.

He had no objection to a joke, introduced worldly topics of conversation, spoke of the parties he had attended, and the fine things he had heard and seen, to all of which I listened with open mouth, divided, it is true, between terror and amusement. But this could not happen often, and, in fact, his visits were discouraged, from a fear of "corrupting the boys." The afternoon had at length arrived—the neck of the day was broken—in a few hours (with a long sigh) Sunday will be defunct. Still a long interval remained, and good books, appropriated exclusively to this day, were resorted to by the younger members, whilst of the seniors, one, who shuddered at a newspaper, dozed over the Bible, and others folded their hands and looked at nothing; and thus, with much gloom, with morose looks, and somewhat tart remarks, and at times a little scandal, passed off Sunday afternoon. Oh! with what more than woman's longings have I at such times gazed up to the blue and fleecy sky, and out upon the green fields, full of life and sweetness and beauty, and pined for the moment that would send me forth free amongst them, as a bird out of the hands of the fowler! Yet it was a sin, I was told, to ramble amongst God's glorious works on a Sunday. Those poor, begrimed workmen who have been toiling for their livelihood through the long and painful hours of the week, living in close alleys and breathing foul air, were described to me as reprobates and Sabbath-breakers, because they spent the Sundays in the fields, resting their weary limbs on a grassy bank, basking in the sun, which they had scarcely felt, it may be, for a week before; and yet Christ passed through the corn-fields and plucked the ears of corn on a Sunday. As it were but yesterday, too, I remember a funeral sermon having been preached for a youth who had been drowned on the previous Sunday: it was represented as a judgment on the poor boy for having bathed on the Sunday instead of coming to church, and a species of moral hydrophobia seized upon me for a long time after, when I looked upon that bright running stream. For the evening, however, we were permitted a quiet walk; and whether it was from the feeling that because we were getting nearer the week-day, we were getting farther from God, or whether it was the blessed influence of Nature, with her waving trees, and swelling hills, and grassy plains, and the thousand forms of grace and beauty, I know not; but things seemed to be relaxed a little; we had either become all of a sudden great sinners, or we had been great sinners in the morning. Whichever it was, however, a weight was sensibly taken from my mind and heart, and throwing up my cap, I exclaimed, "Huzza! Sunday is nearly over; to-morrow is Monday!"

Many years have passed since then, and intensely sad and happy too has been the variety I have experienced; but nothing ever equalled in intensity the delight which, as a child, I felt when bounding on a Sabbath evening over the heath-covered downs

not far from the paternal roof. Even the simple recollection of it, as did then the reality, chokes me with excess of pleasure. But was this a healthy or right association, "Sunday is over, *therefore* I am happy"? Old Baron Munchausen, of glorious memory, speaks, if I mistake not, in his veracious travels in Russia, of a trumpet which, having been frozen up during the severe winter, gave forth all the sounds which had been there congealed, and discoursed most sweet music on the setting-in of a thaw. He does not tell us, indeed, how long it took to unfreeze or to exhaust its treasured music, nor is it of any importance to my subject. Now Monday morning in England never comes round without making me think of the Baron's trumpet, and the frost and the thaw. During the whole of Sunday, everything has been ice-bound—all sensibility and speech have been closed up like ships in the Arctic Sea—heart and tongue and limb and face have become rigid; then comes Monday morning, bringing with it a thaw so sudden and so rapid, that imprisoned thoughts and feelings and words and movements come thronging out from their durance in such wild confusion, as if they would knock one another over. There is an effort at making up for lost time, a making haste to be active and gay; and as the waters pour down the Alps in the early spring, so rolls on rapidly on a Monday the great tide of human thought and feeling which but yesterday had been arrested by the rigid hand of winter. How full of life are our great cities! Man is himself again; he can smile, and do and say kind things, and walk abroad freely, and admire God's works, for it is no longer Sunday, it is Monday morning. This is the great day of rejoicing; this is the day, deny it as they may, which is looked forward to with anxiety by hosts of the good people of England.

Well, such are my youthful reminiscences of Sunday; and do they not find an echo in the bosoms of thousands? How many are the advanced in life who do violence to their feelings for the sake of example! and how many are the young whose sensibilities are shocked by a pharisaic austerity harder than a Russian frost! It was not always so. The time has been when bishops played bowls after the morning service, and children laughed and frolicked on a Sunday. Whence the change? Not from principle so much perhaps as from opposition, at all events in the first instance. As the Italians would say that we have left all the good music to the devil from our not possessing a high admiration of his manner, so the Roman Catholics may say that in our anxiety to draw the line of demarcation between them and ourselves as strong as possible, we have gone into the wildest extremes; we have neglected the arts in their application to worship, and painting and sculpture have been slighted as though they were the handmaidens of the Lady of Babylon; we have preferred barns to temples adorned with all the graces of architecture; we have

:ropped our hair and curtailed our garments; we have put masks
n our faces and fetters on our limbs; and, not content with
lefacing the outward man, we have entered into the hidden
hambers of the heart, and put to flight, as far as we could, all
he merry, genial company there assembled by the Almighty.
'he absurdest part of the affair, however, is, that whilst fretting
nd fighting about details, we have lost sight entirely of the
ssential principles of the Reformation, of the maintenance of
piritual liberty; and Popes with crowns have been substituted
or Popes with tiaras, or Committees of Popes have ruled over
ie various denominations of Dissenters throughout all their
uphonious denominations, with as much pride and intolerance
nd assumption of infallibility as were ever manifested by the
'ope and the whole conclave of Cardinals united. Let me not,
owever, depart from my brief. It is in a great measure to this
pirit of opposition that we are indebted for our present black-
:tter day. From a long residence abroad, I must honestly con-
:ss that the repulsion which I ever felt as a child to the rigid
bservance of the Sabbath, has grown stronger and stronger; and
never return to dear, grand old England without fancying that
n one day in the seven a November fog or a January frost has
)me down upon the land. A stronger contrast than that which
rists between the state of things I leave and that I visit, cannot
sily be imagined; and having described the one, I will, now
at I am on the eve of leaving this sunny land, describe the
:her. Be it remembered, however, that I am merely a copyist.
do not send forth the picture as an original composition—the
cpression of my own ideas of the fitness of things; it is simply
pendant to the other picture which I have already painted, and
:ople will examine and make their selection.

How shall I begin? It is a glorious Sunday morning. Well,
)t an improbable circumstance in a country where most morn-
gs appear to be glorious, and where, as the Catholics say, the
n ever shews himself on Saturday (the Madonna's day) and
unday. It is, then, the dawn of a glorious morning, such as it
as yesterday for instance, and all the churches in Naples are
)unding the Angelus Domini. Sleepers are awakened to a sense
' gratitude for the blessings of the past night, and reminded
at the Sabbath, the "Repose," has come. How grateful to the
rd workers, whose limbs are aching and nerves are thrilling
ith the six days' labour! I am an early riser, and so I go forth
to the streets, which are beginning to lose the echoes of foot-
eps, for doors are fast opening and many are going to early
ass. Looking into one of the churches near the Mola, I find
crowded with a devout,—aye, very devout congregation of laz-
roni, small shopkeepers intent on breathing the pure air in the
)en country, mariners who have been wind-bound all the week,
d who now take advantage of a change of wind to return to

their respective "paesotti;" for no one will enter into amusement or duty without thus performing the external obligations of religion, and no one, indeed, has any ground for neglecting to fulfil this obligation by reason of the length of the service or the inconvenience of the hour; and so on till twelve or one o'clock are these masses continued, and each one finds a service suited to the necessities of his position or occupation. Hour after hour have I watched the crowds as they thronged to their places of worship, to ascertain if there was any dog-fighting or poaching class, or poor and ragged class whom a gloomy austerity, or aristocratic superciliousness, or carpeted and high-backed pews, might deter from entering the house of God. On the contrary, as in a fair, when the "Who-are-you?" principle prevails, and all elbow one another without regard to rank, so here there was the greatest mixture, and the prince and the beggar entered together. There were several features, too, within the church which, though they have no immediate reference to the mode of spending the Sunday, struck me as worthy of observation. There were no boxes for the wealthy and galleries for the poor. There seemed to be a presumption, indeed, that God was no respecter of persons, and cared more for virtue in rags than for vice in Catania silks; indeed, the Catania silks I have often seen trailing in the dirt which the beggar, following the filthy custom of his countrymen, has ejected by the side of the Contessa. One feels sorry to see the stains, and compassionates her "Signoria;" but the inference of perfect equality in the sight of God was wholesome. I remarked, too, that no one manifested any sense of fatigue: there were no yawners, nor sleepers; no busy eyes examining the signora's bonnet or the signorina's dress; no looking back at the clock or raising the brows; no apparent dissatisfaction at being taken in and done for for two long hours. In the church there was marked attention; and when the worshippers left it, it was with the feeling expressed by the Psalmist, "I was glad when they said unto me, Let us go into the house of the Lord." I am sure that this is the common sentiment of the Italians. It is not merely a sense of obligation which drives them there. There is nothing repulsive, or austere, or wearisome about their worship; on the contrary, everything is pleasurable and calculated to please their tastes.

So far, then, for the religious occupations of an Italian Sunday. During the whole of the morning, too, as successive crowds have left their churches, they have not rushed like arrows shot from a bow to their respective homes, or like people who have done something to be ashamed of and were anxious to conceal themselves from observation. On the contrary, like butterflies over a wide and lovely garden, they have been spreading themselves north, south, east and west. Vast numbers have gone down to the Villa, where they display their dresses under those shady ilex

walks by the blue sea, and hang over the semicircular esplanade, and look out upon Vesuvius and Capri and Sorrento, and think what a blessed day it is which thus permits them to meet together and have their pleasant weekly gossip, and bask in God's sun, and do nothing and think of nothing. Repose, repose—there is calm in the very word. The English, too, have been to church, sitting in their high-backed pews for two long hours, and telegraphing their wearisomeness and their distress to one another; and now out they come, chilled and wearied, and return to their homes through the same Villa where the Italians are basking; and leaving the gay and smiling crowds, like "the blue rushing of the arrowy Rhone," they seem to be silently reproving all around them for being happy on a Sunday, and, like good Protestants as they are, pass through without uniting with those incorrigible sinners. Others adjourn from their churches to the Toledo; it is a grand promenade on a Sunday, and one is at a loss to know whence come so many well-dressed, cheerful-looking people. Down about the Mola, however, is the resort of the bassa classe, where penny theatres, and pulcinella, and canti storie, after one or two o'clock and not before, provide no end of amusement for the soldier and the sailor, the facchino and the lazzaroni, the small shopkeeper or any curious passenger. At least, such amusements are better than boxing and dog-fighting and low drunkenness, which often mark similar classes in England; and, another important feature, they are indulged in without the slightest consciousness of sin.

But Naples has all this morning been pouring forth her thousands and tens of thousands into the country, by railway and by every species of vehicle. Start for the suburbs, and you will find the tenants of the narrow vicoli of the capital enjoying themselves like princes over their dinners in the open air; and so, according to their means, stretching out to Portici, and Castella Mare, and Sorrento, may you see the workman who has been labouring hard and breathing foul air for six long days, and the pale-faced clerk who has been bleaching within the shadows of his prison, all inhaling health and happiness, and feeling grateful for the Sunday. There are circumstances, too, connected with these enjoyments which deserve attention; they have not been partaken of under the Ecclesiastical or Pharisaic ban; they are licensed pleasures. Not one either of that merry, chattering multitude who has not been to church and paid at least some external respect to religion; not one of them, or with few exceptions, will you find drunk or quarrelsome; there is a certain order and bonhommie amongst them. What associations must such men have with Sunday but those of a pleasurable character! It is a day of rest and enjoyment to them; verily a Sabbath and a Holy-day. Nor does the gaiety of these vast multitudes prevent churches from being filled again in the afternoon, and by devout

worshippers, when the rosary is said, and the sermon is preached, and the benediction is given. As this is not, however, a service de rigore, there are many who do not attend it, but who are a vast deal better occupied, perhaps, in moderate and legitimate enjoyments, than the mobs who, in England, absent themselves from the second or third service. As evening gathers in, and Vesuvius begins to put on its purple robe, the crowds once more throng back to the capital, as sober, for the most part, as when they left. There is a general "contentezza" and sense of happiness amongst them, as if the day had really brought gladness to them. Unwilling to retire, they linger about the most attractive spots, or glide over the sea in their barchette, till a late hour, as if anxious to protract a day which has brought with it so much delight. No one amongst them, I am sure, would say, "Would that Monday were come!" I am no Roman Catholic, and perhaps am just as likely to be a follower of Mahomet as a faithful son of Pius IX. In painting, therefore, a Neapolitan Sunday, I cannot be suspected of religious partialities; but whether Catholic or Protestant, every one must have remarked in this kingdom the universal attention to the external duties of religion, general repose, and widely-extended happiness. Till midday scarcely a shop is open, and if towards the evening some are unclosed, they are only such as administer to the pressing wants or the innocent gratifications of the masses. As to the daily labourer or the artificer, he thinks it a sin to work, and in any pressing labour he will not engage without a "permessò" from the "Parroco." Both master and man, too, are ill-disposed to sacrifice the relaxation which the day affords them. It is a Sabbath, indeed, bringing with it repose from labour and complete relaxation of mind and body: it is a Sun-day, indeed, bringing with it cheerfulness and enjoyment: there is not a cloud upon the faces of the thousands: they are as bright and sparkling as the sky above them, except as this Holy-day draws to a close. Then, indeed, there is an expression of sorrow that it is so nearly over. But the week passes rapidly away, and the blessed day returns, marked with the same characters and hailed is it with the same delight. Can we say the same of an English Sunday?

Naples. HENRY W—.

BRIEF MEMOIR OF REV. JAMES BROOKS.

DIED, April 4, at the Parsonage, Gee Cross, the Rev. JAMES BROOKS, in the 78th year of his age. The long duration and success of his ministry, and the universal respect in which he was held, not only by his congregation and his brethren in the ministry, but by all who had the happiness to know him, appear to claim and justify the following brief memoir.

Mr. Brooks was born at Mossley, January 29, 1777. The place of his birth, for which he always cherished a very deep attachment, is pleasantly situated in one of the valleys which communicate between Lancashire and Yorkshire, and on the very boundary line between the two counties. At the end of the last century, its inhabitants were chiefly occupied in the domestic manufacture of woollen cloth: it is now a flourishing seat of the cotton trade. But that it was always a place pervaded by a religious spirit, is manifest by the strong hold which Methodism, in its various forms, laid on the minds of its inhabitants, as well as by the stand in defence of free thought, and the inclination towards a liberal theology, by which it has lately become known to many of our readers. Here, then, the father of Mr. Brooks occupied, to the satisfaction of his neighbours, the responsible office of village schoolmaster. Though self-taught, his attainments, especially in Mathematics, appear to have been considerable. There was no recognized school building in Mossley, and the children were instructed in a large room, also used for certain purposes of the cloth manufacture. There, too, some time before the close of the last century, the schoolmaster, aided by the subject of this memoir, established a Sunday-school, on a principle which might at present be considered unusual. Every child brought with it a halfpenny, as payment for the day's instruction, and an extra halfpenny for a writing lesson. On these terms, the room was crowded to excess,—a fact which Mr. Brooks was accustomed to contrast pleasantly with the means now used to coax the children of the poor into Sunday-schools, or to attract them from one rival establishment to another.

Mr. Brooks was one of a large family, no less than seven of whom grew up to manhood. He was himself one of twins, and, as well as his brother, was considered so weakly, that on the night of his birth a message was sent for a clergyman, who resided at a distance of four miles, to come and baptize him, though the snow was heavy upon hills which are not very easy of passage in summer and on the improved roads of the present day. Both the brothers lived to falsify this and many other predictions. A similarity of disposition and occupation, and a very striking likeness in personal appearance, which often prevented even intimate friends from distinguishing them, united them in a close

and lasting bond of affection. They were never long separated in life, and only five months intervened between their deaths.

Mr. Brooks' education was chiefly, if not wholly, derived from his father, aided by his own thirst for knowledge. Though his recollections of early childhood were remarkably distinct, he was unable to remember the period at which he was unacquainted with his letters. The twins, indeed, appear to have been the objects of paternal partiality in the matter of education, and from the first enjoyed advantages which were either not offered to, or not appreciated by, the rest of the family. There are many indications which shew that James Brooks manifested a strong love of learning at a very early age. Like other persons who have risen to eminence in the church, he was known among his playmates by the sobriquet of "parson." A fair was a great event to country children in those days, and his fairing was always a book. At the same time, we are not aware either to what extent, or in what manner, his early education was conducted; how much of his store of knowledge was due to his father's instructions, or acquired by the independent efforts of riper years. But he appears to have very soon turned his energies to the work of education, which occupied so many years of his life, and, until he regularly entered on the labours of the ministry, to have assisted in the management of the Mossley school.

His religious impressions dated from parental instruction imparted at a very early age. His father, whom he records to have been influenced by that deep but silent sense of pious duty which, in avoiding the hollowness of undue profession, sometimes falls into the opposite error, was a believer in the doctrine of Christ's sacrifice for sin, though at the same time entertaining the Universalist opinion, that all men would ultimately be saved. From him, as well as from his mother, James Brooks was soon instructed in such childish ideas of religion as often form the surest foundation of a firm and rational manly faith. And it is therefore not to be wondered at, that when he followed the theological tendency of his native place, and joined the Methodist body, he was unable to specify, like his more enthusiastic fellow-worshipers, the very day and hour of his conversion, and was obliged to take refuge in the declaration of Dr. Doddridge, that in such as had been blessed with a pious training in early life, the work of the Spirit was often gradual, and its separate processes imperceptible. It was not uncharacteristic of our friend's early career, that the circumstance which seems to have brought him into close connection with the Methodists, was the establishment of a book club by that body, which held out to him the prospect of a wider range of reading. He was then about eighteen years of age; and the separation of Alexander Kilham from the Wesleyan Conference, had just resulted in the formation of the Methodist New Connexion. Mossley soon became a stronghold of

the new sect, and before long a work was found for so promising a neophyte.

As is usually the case with Methodist preachers, his progress to the higher functions of the ministry was gradual. He began by exhorting at prayer meetings; he then preached, as need was, in the neighbouring villages; was afterwards appointed to a place on what is called the "local preachers' plan;" and finally, in the autumn of 1799, became a regular itinerant on the Macclesfield circuit. His stay here was brief, and at Christmas he was sent to Birmingham, to raise a Methodist congregation in a chapel formerly occupied by the Universalists. At the next Conference, he was again removed to the circuit of which Leeds was the centre, and while there was married to his first wife, with whom he had become acquainted at Macclesfield, Elizabeth, daughter of Mr. John Holt, of Wilmslow, and niece to Thomas Mather, Esq., of Lee Hall. By a singular coincidence, the latter gentleman was an early benefactor of Hyde chapel, with which Mr. Brooks was afterwards so long and prosperously connected.

Our friend's energy and zeal appear to have been appreciated both by the Conference and the congregations of the Methodist body; for at the next annual assembly an application for his services from the Potteries was rejected, on the ground that his capabilities required a larger sphere of usefulness. He was accordingly removed to the Sheffield circuit, which extended as far as Hull, where for a few months he preached to overflowing congregations. But a change was at hand. The perusal of Dr. Samuel Clarke's works had convinced Mr. Brooks that the doctrine of the Trinity was untenable; and though for a while he clung to a modified doctrine of the Atonement, he felt it his duty to communicate his altered opinions to the congregations under his charge. A painful scene ensued at a meeting of class leaders and local preachers held at Sheffield. Many informed him that his preaching had always been acceptable to them, and that it was to be regretted that his *public* rejection of the Trinity had made his further ministry among them impossible. Others raged with unreasonable fury against the change, and loudly demanded that he should immediately cease to profane their pulpits with his presence. With a delicacy as commendable as his previous honesty, Mr. Brooks declined to accede to the wishes of the majority that he should stay with them for at least a month, and gave up his livelihood at a moment's notice. The old proverb, that honesty is the best policy, is emphatically true in religious matters. A temporary engagement at a boarding-school at Horsforth soon presented itself; and after a few months, Mr. Brooks was happily installed as minister of the Baptist congregation at Gildersome, near Leeds.

This congregation, with which he spent four peaceful and

useful years, was in a state of doctrinal transition, and has, since the date of Mr. Brooks' ministry, retrograded into what are called orthodox opinions. But the minister who preceded Mr. Brooks, the late Mr. Tate, of Chorley, was at least an Arian; as was also Mr. Hudson, the leading member of the congregation. At the same time, it is certain that others of Mr. Brooks' hearers entertained different sentiments. Among others, Mrs. Crouch, sister of Dr. Priestley, who lived with Mr. Hudson as his housekeeper, opposed the views of her celebrated brother with something of his own ingenuity. It is also not impossible that the change in Mr. Brooks' own views was gradual, and that he may not at this time have attained to the fulness and particularity of Unitarian conviction which afterwards characterized his opinions. However this may be, the connection between minister and people was never disturbed by any doctrinal differences. Mr. Brooks preached three times daily to an increasing congregation, and at the same time conducted a large and flourishing school. Those who so long enjoyed the benefit of his instructions at Hyde, will easily believe that the congregation at Gildersome parted with him with sincere regret.

The separation was in part occasioned by the declining health of Mrs. Brooks, which caused her husband to wish to lessen, if possible, the distance between themselves and her relatives in Cheshire. It became casually known to them that the Presbyterian congregation of Hyde were in want of a minister, owing to the death of the Rev. Bristowe Cooper, who had served them acceptably for twenty-four years. An introduction was obtained; a trial sermon preached to the hearers' satisfaction, January 6th, 1806; and in the subsequent February a connection was begun, which was destined to be a source of comfort and happiness to Mr. Brooks, of benefit to the congregation and neighbourhood, for no less than forty-eight years.

The changes which during the period mentioned have taken place, both in the district at large as well as in Mr. Brooks' own congregation, are so striking as almost to defy a brief description. Of the *adult* hearers who heard Mr. Brooks' first sermon, only two survived to attend his funeral. Of thirty ministers with whom he dined at his first introduction to the Provincial Meeting, only one is living. Among the persons who now chiefly administer the affairs of the church, are the grandsons of the trustees who invited and welcomed him. The chapel, originally built in 1708, and rebuilt about 1760, was an unpretending stone structure, in which the pews were placed, without any intervention of a floor, upon the bare earth. The members of the congregation upon whom the principal responsibility rested, were for the most part yeomen who cultivated their small properties, or the shopkeepers who enjoyed almost a monopoly of trade. The cotton manufacture was in its earliest infancy, and usually carried on in large garrets

erected over dwelling-houses for the purpose. The village of Gee Cross, in which the chapel stood and still stands, was the centre of population; and the town of Hyde, with its 20,000 inhabitants, was absolutely not in existence. The humble Presbyterian meeting-house was the only place of worship. It speaks well for the hands into which the guidance of the Hyde congregation fell, that their new house of prayer, though double the size of the old one, is still not too large; that the zeal and liberality of the worshipers have raised a structure which yields to none of the surrounding churches in beauty and stability; that it is harmoniously frequented by rich and poor, the employer and the employed; and that the names which represent an hereditary nonconformity, are still appended to the deeds by which the property is held.

The most useful and the happiest portion of a life is often the least eventful. Thus Mr. Brooks' ministry at Gee Cross affords but few facts for this brief record. He pursued the even tenor of his way, encouraged by the respect and affection of his congregation, and cheered by the visible success of his labours. For many years he added to his not very large professional income by conducting a school, in which many living members of his congregation received the whole or part of their education. In 1816, it was his misfortune to lose his wife, who had shared in the general esteem in which he was held. By her he had no issue; and in 1823, he married the widow of Mr. John Stanley, of Stockport, and daughter of Mr. Jesse Howard, of the same place. The fruit of the second marriage was one son, who, with his widowed mother, survives to lament his loss.

The history of the congregation is as uneventful as that of their minister. They gradually increased in numbers, in wealth, and in social importance; and the erection of a new school-room in 1840, and of their beautiful chapel in 1848, proves that their zeal did not diminish, as is often the case, in inverse proportion to their worldly means. It was shortly after the opening of the new chapel, namely in 1850, that it was deemed advisable, in consequence of Mr. Brooks' increasing infirmities, to afford him the aid of an assistant. The choice fell upon the Rev. Charles Beard, B. A., who had just completed his education at Manchester New College; and it is gratifying to be able to state that the uniform kindness with which Mr. Brooks treated his youthful colleague, inspired feelings of esteem and respect which will always be cherished, and resulted in a union of sentiment and action which it is believed has been beneficial to their joint charge.

In the summer of 1851, Mr. Brooks, while proceeding with his twin brother to visit his old flock at Gildersome, met with a serious railway accident, by which he broke one of his ribs and sustained other severe injuries. Although he rallied from the

immediate shock, and eventually survived his brother, who escaped the casualty, it was plain to many of his friends that he was ever after an older man than before. Still the decline of his strength was very gradual. He was first attacked by serious illness in the autumn of the year 1852; and though on the first Sunday of the year 1853, he recovered so far as to preach a sermon, afterwards printed, in retrospect of the forty-seven years' ministry then accomplished, it was not till the approach of summer that he was able to resume the usual accurate and complete discharge of duty in which he delighted. As winter again drew near, his strength gradually failed him, and he made his last appearance in the pulpit of Hyde chapel on Sunday, December 11th. And, as we have already stated, he "fell asleep in Jesus," peacefully and happily, April 4th, 1854, in the 78th year of his age, and the forty-ninth of his ministry at Gee Cross.

The concourse of friends and neighbours which assembled at his funeral, strikingly testified the respect which he had inspired. He was followed to the grave by upwards of one hundred adult male members of his congregation, who had voluntarily assembled for the purpose, as well as by several of his brethren in the Unitarian ministry and the Independent minister of Hyde. On the subsequent Sunday, a funeral sermon was preached by his colleague, from Heb. xi. 4, "He being dead, yet speaketh," to a congregation who crowded even the aisles of the spacious chapel, and who testified their deep veneration for his character, both by their evident emotion, and the mourning in which they were almost universally clad.

It only remains to mention one or two of the qualities which characterized the venerable minister of Gee Cross. His qualifications as a preacher were considerable. His figure was erect, and rather above the middle height; and his voice, though not what a stranger would call powerful, was distinct and sonorous,—always audible, however large the concourse of hearers, and never failing to convey the impression that the preacher's heart went with his words. His delight was in the public services of the temple. The feebleness of old age disappeared from his gait and voice, when he occupied his place in the pulpit; and it was remarked, that though his last public appearance among his people was so recent, he preached with all his accustomed vigour. His discourses were almost invariably practical, and never lost the unction which may perhaps be attributed to his early associations, and which established his durable popularity at Hyde. A directness of application, particularly in those emergencies of life to which it is often a minister's painful duty to allude,—an earnest and affectionate mode of delivery, and a simple and natural style,—together with the consciousness on the part of the hearers of the pious excellences of the preacher's own life, gave to his discourses at Gee Cross an impressiveness

to which only a similar union of personal qualities can enable any other minister to attain. The devotional parts of the service partook of the same characteristics. Simple, earnest, full of Scripture language, they proceeded from and penetrated to the heart.

Mr. Brooks' appearances in public were not numerous. During the greater part of his life, his school confined him to the circle of activity within his own congregation. But whenever he mingled in public business of a less local character, he shewed himself a ready and vigorous speaker. As an author he was not very voluminous. The sermon already mentioned; another, delivered in the open air to an immense concourse of people on occasion of a melancholy accident at Hyde, in 1829; a Catechism for the use of the young; a pamphlet "on the Prevalence of Arianism among the English Presbyterians," designed to contribute to the information necessary for the defence in the Lady Hewley suit; and several contributions to this Magazine, including a history of his own chapel, comprise, we believe, the whole of Mr. Brooks' publications. His style was remarkably clear and natural; the words all drawn from "the well of English undefiled," and the subject always distinctly placed before the reader.

The value of his ministerial labours is best estimated by their striking success. Earnest and impressive in the pulpit,—zealous in his personal intercourse with his people,—ever ready to help and originate a work of benevolence,—the familiar yet respected friend of the old, and at the same time particularly happy in winning the love and confidence of the young,—the tender consoler of the sorrowful,—the kindly benefactor of the poor,—he has succeeded in leaving behind him a large, a flourishing, and a united congregation, who lament his loss with unaffected grief. It will be his best memorial, as it is the consolation of the surviving members of his family, that in a time of trial and difficulty for our churches, he has thus successfully "kept together the Lord's heritage."

It is almost needless to add, that the opinions adopted by Mr. Brooks in early manhood, at considerable sacrifice of old friendships and associations, were retained to the last, with an ever-increasing fulness of conviction. Perhaps no Unitarian minister ever succeeded in conciliating to a greater extent the esteem and friendship of neighbours who did not agree with him in theological opinion. But this desirable object was not attained by the sacrifice of any mental honesty. With a large toleration and the kindliest charity, he joined the firmest conviction of the truth of the unpopular views which he had conscientiously adopted. And it is impossible not to form the conclusion, that the blameless life of the minister of Gee Cross has to no small extent aided his systematic efforts to recommend the faith in

which he lived and died to the sympathy and respect o
who knew him. His light so shone before men, that the
see his good works, and glorify the common Father in h

A LAY FOR THE SORROWING.

When all thy path seems drear and dark,
And e'en the cheering light
From the last star's faint twinkling spark
Is quenched in gloomy night,
Yet doubt not that a brighter morn
Than ever met thine eye,
Shall 'mid the clouds in beauty dawn
With heavenly radiancy.

Whate'er thy cause of grief may be,
Believe 'tis sent in love;
So shall these bitter hours to thee
A source of blessing prove.
On God thy heavy cares repose,
He bids thee bear this pain;
It may be, that ere evening close,
Hope shall revive again.

Shroud all thy griefs within thy breast,
Bid every murmur cease;
The world can never give thee rest,
Or soothe thy soul to peace.
With steadfast faith still hold thy way,
And patiently bear on,
And in thy chamber humbly pray,
"Father, thy will be done."

If this best comfort thou canst find,
Thy woes are half forgot;
And thou canst own with grateful mind
Some joy still cheers thy lot.
Did pleasure's sun for ever stream
With noontide's dazzling light,
Thy soul would droop beneath its beam,
And long for peaceful night.

He to whose eyes the path of life
All bright with joy appears,
Who ne'er has known its weary strife,
Or wept grief's bitter tears,
Shrinks trembling at the approach of death,
The foe of all his peace,
To *thee*, the welcome friend who saith,
God bids thy sorrows cease.

Be calm, then, troubled, weary mind,
Tho' earthly joys may fly,
And, withered by grief's blighting wind,
All life's bright blossoms die;
To God confess each secret pain,
Thy weakness and thy woes,
Within His circling arms again
Thy soul shall find repose.

THE EUROPEAN STATES-SYSTEM.*

These Lectures were delivered in London, Manchester, and everal other towns, during the year 1852. In February, 1853, he author left this country for America, where we believe he ill is; and the Lectures have been published at the request of me of those who heard them, and believed that the instruction ey conveyed deserved a more permanent and wider audience an could be assembled on the benches of a lecture-room. The bject of which they treat, interesting at any time, has become ore so since the occurrence of events which have roused gland from the peaceful slumbers, which some among us were suading themselves would be perpetual. It is, however, a commendation of this little work, that it has not been got up supply the temporary demand for information on European litics, which is launching upon the literary market a host of perficial productions; having been written eighteen months fore the occupation of the Danubian principalities.

These Lectures display in the treatment of their difficult bject that thorough knowledge for which German writers have ell-earned reputation, combined with a brevity and clearness ich they do not often exhibit on any theme; and which is re than usually acceptable on one so complicated and obscure Continental politics. It has been said by a diplomatist whose owledge is indisputable, though his zeal is perhaps not always ording to it, that the English people are wofully ignorant of eign politics. One reason for this may be, that the leisure iness leaves them is fully occupied with home affairs. But atever be the cause, to no people is this ignorance more gerous; for none has its foreign relations so extended or important; seeing that our possessions, and, above all, our merce, are spread over every part of the world; and there is e, except the American, whose government is more dependent popular knowledge and support. In a purely despotic ernment, it is perhaps sufficient if the minister alone discerns dangers that may threaten the nation from without; for it s with him to meet them, and he can execute his plans for g so with comparative disregard of popular disapprobation upport. But a constitutional minister is in a very different tion. It is probable that Lord Palmerston has been ununately hampered by the conditions of popular and party ernment, in the settlement of questions of considerable nent to this country, e. g. the Sleswig-Holstein question, that our interests have suffered because the minister's free

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The States-System of Europe; a Course of Lectures exposing Modern Functry-ism and Diplomacy. By Dr. Reinhold Solger. Edited by the Rev. P. R. ins. London—Theobald. Halifax—T. and W. Birtwhistle. 1854.

action was impeded by the consciousness that he could not depend on the parliament or the people supporting him in the course his deeper foresight would have led him to prefer. It was a complaint of Demosthenes, when Macedonia was threatening the liberties of Greece, exactly as Russia in our time is threatening those of Europe, that an absolute monarch had enormous advantages in pushing his schemes of aggression, over the minister of a free people in opposing them. "In all his motions," says he of Philip, "he consulted only with himself; he did not announce them by decrees; he did not discuss them in a public assembly; he was not exposed to false accusers; he had not to guard against impeachments; he had not to submit his conduct to examination; but was in all things absolutely lord and governor."* Let it not be supposed that we intend this as an argument against the checks of constitutional government, but in favour of the extension of sound political knowledge among the people. Control over our foreign as well as our home policy is salutary and necessary; but where a statesman is held responsible to his countrymen, it is surely most important that he should be able to reckon on their comprehending at least the elements of the system on which our foreign relations depend.

The Lectures before us may, in our opinion, be regarded as a valuable contribution to a correcter knowledge of these relations. A general but highly suggestive sketch is given of the present states of Europe, their origin, connections, and conditions of stability; and the policy of the different governments resulting from these conditions, is stated with great clearness and without regard to any single or temporary question.

If we take a map of Europe coloured according to its political divisions, we may be struck by the remarkable circumstance, that its central portions from Denmark and the Baltic in the North, to the extremity of the Italian peninsula in the South, are almost entirely occupied by small states, while the exterior ones are held by large and powerful kingdoms. Thus we find that Germany, in the centre, besides the two principal monarchies of Austria and Prussia, is broken up into nearly forty independent states, of various sizes, from Bavaria or Hanover, with a population of four or five millions, to minute principalities, such as Bückeburg or Lichtenstein, whose population is less than that of a small county town in England. So also Italy is divided into eight separate states, exclusive of the Lombardo-Venetian provinces; some of them, as the duchies of Modena and Parma, almost as insignificant as the German states above mentioned. But looking to the East or West, we find the states increasing in magnitude and importance. On the East

* De Coronâ, p. 306.

we have the German monarchies of Austria and Prussia, and beyond them the Ottoman empire, and, stretching far beyond the limits of Europe and even of Asia, the colossal empire of Russia. On the West there are the second-rate powers of Holland and Belgium, the empire of France, and the once powerful kingdoms of Spain and Portugal; and outlying these, but still closely connected with the European system, is Britain, representing an empire which, though inferior in area to the Russian, counts nearly three times its population.

Now this striking increase of the states in size and importance, as we recede from the centre of Europe, can scarcely have been the result of chance, but seems to indicate that some great causes or principles have been, and perhaps are still, at work in their development. These causes are pointed out by Dr. Solger with more clearness than we remember to have seen elsewhere.

That process of coalescence which in England, France, and other European states, had united smaller independent provinces into compact national wholes, was impeded and prevented in the central portions of the continent by the controversy continually waged between the Emperors, successors of Charlemagne, and the Popes of Rome. These potentates were respectively the political and the spiritual heads of the empire; and the contest between them was at the same time one between the two great races—the Germanic and Romanic—whose interests and sympathies had by no means been reconciled by their forcible combination under one imperial authority. In this struggle, the powerful vassals and governors of provinces, by siding alternately with the party which held out to them the greater privileges and independence, gradually freed themselves from all but a nominal control; and, not satisfied with this, endeavoured by all the arts of intrigue and violence to extend their own territories at the expense of their neighbours. Such was the origin of most of the present independent states of Germany and Italy. An emperor was still indeed the acknowledged sovereign of them all; but his authority was difficult of assertion, and depended more and more upon his personal character and influence; and when, in 1273, Rodolf of Hapsburgh was raised to the headship of this unruly family of states, the powerful lords who appointed him thought he would be too feeble to curb their lawless independence. But he managed to make his position a means of greatly increasing his own power, and by seizing the duchy of Austria under pretext of the treason of its possessor, laid the foundation of a power which in a couple of centuries, i. e. by about the year 1500, had contrived to unite a large portion of central Europe under its dominion. Meanwhile the kings of France in the West had in like manner consolidated their power. "Thus, about this period, we find in Europe," says Dr. Solger,

originally attributable to the territorial arrangements of the treaties of Westphalia and Vienna. Unhappily (though how it could have been practically avoided the lecturer does not inform us), no regard was paid, in the distribution of the territories, to the interests or sympathies of the people who inhabited them. States and their populations were parcelled out and transferred as though they were as much the property of the contracting sovereigns as the acres or the cattle of a farm. So many provinces to Russia, so many square miles to Prussia, so many head of inhabitants to Austria. The trifling distinctions of race, language, religion, which should bind fellow-subjects with each other and with their rulers, were set at nought as if they had no existence; and thus, while those who should have been one nation were dismembered and divided between different governments, subjects of the same government belonged to different and clashing nationalities. Against the cruelty and injustice of this every German naturally protests, complaining that the treaties and systematized balance of diplomatists, valuable when employed to secure the independence of nations, should in their case have been turned into a means of playing off one portion of their country against another, and making all in turn the instruments of their own weakness and subjection.

It is not surprising that, in despair at the apparently helpless dismemberment of his country, the German patriot should speak with some bitterness of that system, known as the balance of power, to which he ascribes the perpetuation of her inglorious condition; and our author, in fact, inveighs against it with an earnest indignation that would satisfy Mr. Bright himself. But he does not, like Mr. Bright, overlook or purposely ignore the important distinction between a system which divides a nation and arrays its sections against each other only to weaken and degrade them, and that legitimate balance of nations which is essential to the protection of the weak and the security of all against the encroachments of the powerful. "If," says he, "Europe had been politically divided into different nations, such as the German, the French, the Italian, and so on; in that case, of course, it would have been just and wise if all the nations had united against the ambition of one amongst them, to prevent her from conquering all the rest; but since the nations were dismembered and parcelled out, or unnaturally chained together by means of crimes and violence to so many families, it was, I should think, much rather for their interest to belong all to one family, than to be driven year after year into the field to shoot each other, for no other reason than to keep up an equality of power between the House of Hapsburgh and the House of Valois." Well indeed may a nation in this unfortunate position exclaim with Mercutio, "A plague on both your Houses!"

But the vital distinction between these two cases seems to

have escaped those self-complacent politicians, who rail at the "balance of power" as a mere tradition of diplomatists, delusive and meaningless in this practical age, and to be thrown aside for that plain and simple policy which resists no aggression and meets no danger till it immediately threatens our own properties or lives. "Let every nation," say they, "fight its own battle. The weak will naturally fall before the strong, and the resources of one nation after another may perhaps be absorbed by one power, which may not always use them for the most disinterested purposes. But why should *we* trouble ourselves or spend our money and blood, so long as our own peace is unassailed, and our buying and selling undisturbed?" But will this policy even secure that peace or that commerce which it regards as the greatest national blessings? Does the appetite of conquerors grow less by what it feeds on; and if the effort to oppose a greedy aggressor is too troublesome and expensive now, will it be easier or cheaper when we have allowed him to become irresistible, and waited till he is "thundering at our gates"?

But in truth this balance of power, though, like other things good and true, it may be abused and misapplied, is, as Lord Palmerston has said, simply the dictate of the strongest human instinct of self-preservation, guided by the ordinary maxims of sagacity. Recognizing the wisdom of the precept, "Obsta principiis," it takes the earliest means of averting an advancing danger; and feeling that "union is strength," it combines against a powerful enemy the forces which separately would be quite unable to withstand him. Nor is it by any means an invention of modern technical diplomacy. That particular application of the principle which is interwoven with the present system of the central states may indeed be so, but the principle itself is as old as history. The rude and undeveloped statesmanship of ancient times may have been less favourable to its successful operation, but it was understood and attempted even then. And few, we think, will dispute the position, that the superior stability of the modern European states as compared with ancient ones, is greatly due to the fuller recognition of the necessity of a balance of power. This is shewn, too, no less by the fatal consequences of its neglect than by the advantages of its observance. It was because the principle was not recognized or acted on by the nations surrounding the Mediterranean, that Rome was able to subjugate and incorporate them. And it is observable that the progress of her conquests was most striking and irresistible just at that point of her career when the downfall of Carthage had removed the only counterpoise to her power in the Mediterranean. How different might have been all subsequent history, if the Carthaginian statesmen could have united against her the powers of Greece and Asia, which themselves also shortly fell an easy prey! From the same cause the freedom of the Grecian states

fell before the assaults of the wily Macedonian. Demosthenes saw clearly the danger, and the story of his noble though unsuccessful efforts to persuade his countrymen to unite with other states in a combined policy against him, is pregnant with instruction, and will not surely be lost upon ourselves, who are spectators of a game of unscrupulous ambition remarkably analogous, though played on a mightier scale, and we trust with a different result. And suggested by this, we may take another illustration of our principle from more recent times. If England and France had joined in 1772, to put a firm veto on the iniquitous partition of Poland, which they probably thought too remote for them to meddle with, we should have been spared the unwelcome and more arduous task of imposing limits on the truly formidable Russia of 1854. The editor of the Lectures before us, in his Preface, says well, in reference to the well-meaning advocates of non-intervention,

"I trust not to be deemed unmindful of the evils of war, when saying that I conscientiously believe that greater evils may connect themselves with a state of *hollow peace* than with a state of war. The threefold argument of non-interventionists seems to me *not* to be a threefold cord that cannot be broken; for if we, Englishmen, look at peace from the selfish point of view and say,—'This aggression is not our business,' care must be taken lest we fail to see the mutual dependence of men in society *at all!* There was once an old-world wearer of motley, who said something of this kind:

"'A woodman came into a forest to ask the trees to give him a handle for his axe. It seemed so modest a request, that the principal trees at once agreed to it, and it was settled among them that the plain homely ash should furnish what was wanted. No sooner had the woodman fitted the staff to his purpose, than he began laying about on all sides, felling the noblest trees in the wood. The oak now seeing the whole matter too late, whispered to the cedar, The first concession has lost all; if we had not sacrificed our humble neighbour, we might have yet stood for ages ourselves.' Let our Peace friends see to the moral of this fable, in relation to the argument for peace from self-interest."—Pp. xviii, xix.

The arrangements, unfortunate as they have been, of 1648 and 1815, being based on no principle of justice or even of sound expediency, are however facts which we have no present power of altering, and, with all their results, must be dealt with as such. An interesting part of these Lectures is that in which it is shewn that the general policy of the European states is not, as often supposed, dependent on the wishes or personal character of sovereigns or their ministers, but induced by the necessities of their position and circumstances. Thus in the case of Austria, for instance, whose treachery and cruelty against her own subjects has excited so strongly the indignation of Englishmen, it is doubtful whether the empire could be maintained except on a system essentially treacherous and cruel. For look at the composition

f the Austrian empire. Its provinces are inhabited by races he most distinct and hostile among themselves. The Teutonic Austria Proper is the ruling race. The Romanic inhabits ombardy, and the Slavonians occupy Austrian Poland, Croa-a, &c. But besides these three principal races, there are the anch of the Tsechs in Bohemia, and the distinct nationality of e Magyars in Hungary, to say nothing of Slovacs, or Wal-chians.

"The very least reflection on this state of things will at once con-nce you that it is not a question of representative institutions which nstitutes the great difficulty of the Continent. In fact, those para-ns of wisdom who constantly admonish the people and governments the Continent to imitate the example of the English Constitution, ve nothing but their own ignorance on the real difficulties of the ntinental people. Suppose England were closely surrounded by ee or four such provinces as Ireland, each of those four provinces, reover, being inhabited by a different race of people, and each of se four different peoples being backed from without by a powerful ss of kindred tribes; and all this in the midst of Continental Europe defy any of the sternest apostles of constitutional wisdom and mo-ation, if he were called to the throne of such an empire, to govern it r the pattern of the English Constitution. Such, however, is the ct case of Austria. Austria is composed of members of all the ee great races of Europe, and not only of the three great ones, but in lition, of the isolated and energetic race of the Magyars, and all ds of smaller particles of national wrecks are wrought up with that nstrous establishment. Each of these dissevered members of mighty es hates all the others with whom it is chained together as cordially the Celt hates the Anglo-Saxon. Each of them, with the exception he Magyars, is backed by the whole bulk of its brethren in Russia, Turkey, in Italy, in Germany, and in Poland. And not only is each e supported by the fanaticism of race on the part of its brethren, also by the fanaticism of religion, some looking to the Pope as ir spiritual chief, others to the Greek Patriarch, others to the Russian r, and others again to the King of Prussia, as the head of the Con-ntal Protestants. With these elements of mischief already at work, Russian Czar, the King of Prussia, and the Government of France, always on the watch to add, at the proper moment, fuel to the flame! h is Austria. The Hapsburgh family had crammed itself with ry variety of territory and people, never caring what people they re, and now they are sticking in its throat: for example, there n the North-east of the Austrian empire a piece of Poland, forming Austrian province of Galicia; and in the North-west the province Bohemia, where Germans and Tzechs are devouring each other—the chs being a branch of the Sclavic race, like the Poles. Then there he kingdom of Hungaria. If it were merely peopled by the race of gyars, it would be troublesome enough to govern; but the Magyars all surrounded in their own Hungarian kingdom by several branches the Sclavic and Romanic races, at war with each other, but united the most part in their hatred against their ancient conqueror, the ud Magyar. There is again the slice which Austria has cut off

from Italy—the Lombardo-Venetian kingdom. Recent sad events bear testimony, as many a struggle before has done, and many a tragedy yet will tell, by what links this unhappy people are tied to the Austrian empire! And in the centre of all this empire lies a small German domain, as the ruling power, but divided in itself between a party who would keep the dominion over the varied plunder of so many races, and a party who would only be too glad to escape from this palace of mutilated national members, plastered with blood, into the arms of a free German people. Now propose to the Emperor of Austria representative institutions, if you please! If the foaming and rampant populations of the Austrian provinces were each a complete race, or were separated by an ocean, and by entirely new connections from their kin in other countries, the proposition of governing Austria like England would be a little less absurd than it actually is. But, in the case of the Hapsburgh estate, each of the provinces is closely backed by an innumerable host of its brethren of the same race without: there is no geographical gap, nay, rarely anything like a geographical line between the Poles of Austria and the Poles of Russia and Prussia; between the Roumains of Austria and of Moldavlachia; between the Serves and Sclavonians of Austria and the Serves and Sclavonians of Turkey; between the Italians of Austria and the Italians of Piedmont, Rome and Naples; between the Germans of Austria and the Germans of Bavaria, Russia, and other states. What kind of policy could be possibly adopted to keep such a state together? None but that which has been actually adopted by the Austrian rulers, and which offers a choice between three measures. In the first case, artificial lethargy; if that should prove no longer maintainable, an artificial equilibrium of the government between the jealousies of the different races; and if ultimately those jealousies should become unmanageable, and break out into active war, why then the chances of war to re-conquer one province by the assistance of the other. The two former of these systems were combined in the policy of Prince Metternich. The last has been adopted by the present Austrian government. Austria, if she would exist at all, has evidently only the chance between Metternichism and Haynauism."—Pp. 42—44.

In the case of Prussia, with which the lecturer may be presumed to be well acquainted, he considers the vaunted liberalism of the Government little more than a mask assumed for the purpose of maintaining influence as the head of the North German estates. The confessedly high education, too, imparted in the public schools, is not given for the sake of the people, but skilfully turned to the advantage of the bureaucratic system by making Government appointments the prizes of scholastic distinction. But we think he hardly ascribes sufficient importance to public opinion, which is certainly very strong among the middle classes, and cannot be neglected with safety by any Prussian Government. The policy to be pursued towards Austria and the other German states has been curiously exposed by the publication of a secret memorandum, and seems to resemble in perfidy and hypocrisy the now more notorious emanations of the Russian Chancellerie. According to this, Prussia is to

dissemble her desire of influencing the minor states, in order to do so more effectually by indirect means. In Saxony a party is to be maintained to agitate for its annexation to Prussia. The minor states are to be excited to quarrel with each other, that they may be driven to refer their disputes to the two leading states, and thus an opportunity may be given to Prussia to shew off a high rectitude and impartiality, and steal a march of popularity upon Austria. She is always, too, to represent herself as the liberal, enlightened, German and Protestant power, in opposition to Austria as a bigoted, unnational and Catholic one. Hateful and unprincipled as this policy is, it is yet almost unavoidable, if Prussia is to hold her position in Germany or Europe.

It is, however, her external policy to the non-German powers which is at the present moment more important, and her vacillation and feebleness have excited both surprise and disappointment. This feebleness is not to be accounted for altogether by the connection of its royal family with Russia, embarrassing as that undoubtedly is to free action against that power. It is still more owing to the very awkward geographical position of its territories, which places it almost at the mercy of its colossal neighbour.

"The Emperor Alexander of Russia demanded in 1815 the duchy of Warsaw for himself. That duchy had originally formed the Prussian part of the Polish spoil. But as Russia had occupied it immediately upon Napoleon's retreat, her arguments for retaining it appeared conclusive. Prussia then demanded in exchange the kingdom of Saxony; but as she had neither occupied it nor had the power of taking it, her arguments appeared very poor indeed. She was obliged to accept the Rhenish provinces as an equivalent. Now, those provinces are separated from the bulk of her territory by several small German sovereignties; they are bordering on France, and their population is of the Catholic religion, whilst the other Prussians are Protestants. Consider, moreover, that Prussia is by far the smallest and the poorest of the five great European powers. She does not possess half the number of either the Austrian or the French population; the soil of some of her provinces is mere sand; her facilities for commerce are very limited; her military position is really distressing; and in the East, Russia is the immediate neighbour of her open frontier. I shall speak of the plans and national ambitions of the latter power by-and-by. For the present it is sufficient to observe, that any day he chooses, the Czar may march into the Eastern provinces of Prussia, and cut them off. One successful battle, or a skilful march, may give him possession of Berlin, which was the avowed reason for which Lord Castlereagh opposed with all his might the occupation of the Grand-duchy of Warsaw by Russia. But another point, though quite as important, escaped his attention. The only maritime outlet which Prussia possesses is the Baltic. Now, the ports of that sea Russia is at liberty to blockade at a moment's notice, there being no Prussian navy to oppose her. You see, then, that the Eastern division of

Prussia is utterly at the mercy of her great neighbour; and her great neighbour is playing a cruel game with her. He, forsooth, professes the most disinterested friendship; he maintains her integrity against Austria, against France, and against liberal or revolutionary attempts: you easily conceive from what motives. If Prussia were destroyed, the Czar would have to fight with Austria and France for the spoil of the territory. But in her present state, being much too weak to stand alone, she must lean upon somebody, and that somebody can neither be Austria, her arch-enemy; nor France, who covets her Rhenish provinces; nor England, who is too far off, and known to be very cautious in interfering actively in Continental affairs. It can only be Russia, generous Russia, who, although he has the power of overrunning in a few days half the Prussian monarchy, acts as her sincere and constant friend against the three other powers. Prussia is then a tool in the hands of the Czar. Her king is his prefect, and her army forms perhaps the most valuable division of his military power. To keep her in such a position, her friend of course takes care to paralyze her attempts to raise herself to a more independent one."—Pp. 72—74.

Here are, it must be confessed, very comprehensible reasons why Prussia should hesitate to incur the hostility of Russia, and it is probable nothing would drive her to such a step, were it not that she is, in her Rhenish provinces, equally open to the attacks of another formidable power at the opposite extremity of her dominions. Nor, in estimating the embarrassments of Prussia, must we forget her unfortunate complicity with Russia and Austria in the fatal partition of Poland, or that fellow-feeling which, as a despotic power, she entertains in common with them against everything that may lead to revolutionary attempts on the part of her own subjects.

Though our remarks upon this little work may seem to have already run to a rather disproportionate length, we must not altogether pass over the policy of Russia and England; not merely on account of present events, but because to their policy, as against each other, all the rest are more or less subordinated. When these Lectures were written, two years ago, nothing was less expected than that these mighty powers would be at war; yet it is here very clearly shewn that their relations to each other are permanently antagonistic, and involve questions which are always liable to bring on a collision. In fact, most of the questions which, since 1815, have jeopardized the peace of Europe, by whatever name they have been known, as the Sleswig-Holstein question, the Eastern question, the Persian or Centro-Asiatic question, and whatever powers have been immediately engaged in them, have been virtually questions between England and Russia. Nor is this antagonism owing, as some might suppose, mainly to their having opposite forms of government, or to the one being a highly civilized and the other a semi-barbarous nation. These things may strengthen the

eeling of animosity or dislike, but the real rivalry depends ıpon the relative geographical position of their territories. We have seen that, being the outlying states of Europe, they nclose, as it were, all the rest between them, and hence just as he contest for influence in the central states of Germany and taly lies between Austria and Prussia on the one hand, and rance on the other, so the contest for influence over the whole f Europe lies between England and Russia. England's policy to extend constitutional principles; and the constitutional ates, which are principally in the West, look to her as their ad and support. Russia is the stay of the despotic, and, by r known hostility to liberty, wields commanding influence in e East. As a sign of these opposite attractions, we observe in e central and debatable ground of Italy, constitutional Sarnia looks beyond France to England; despotic Naples looks yond Austria to Russia. But, besides the policy and leanings the respective Governments, there is in every country, and pecially in the most despotic, a numerous party among the ople, who, sighing under the intolerable oppression of their n system, look with secret hopes and longings to England the representative of freedom; while in the so-called contutional states there is a party of reaction who turn for supıt to the ascendency of Russia. In Turkey, the two great als meet in closer conflict. She is the only state that parates their clashing powers in that region; for, as we shall esently see, it is not in civilized Europe only that they are rayed against each other.

"England occupies a line of military stations on the whole circumence of the same circle of which the Russian empire forms the ntre. Beginning from this island, there is Heligoland to watch the und; and there are Gibraltar, Malta, and the Ionian Islands to awe e governments of the Mediterranean into amity, and to keep watch the gates of the Dardanelles. There is the isthmus of Suez, which about being colonized as it were by an English railway—a colony to ıich the protection of English arms will never be wanting. Then ere is the fortress of Aden, which commands the outlet of the abian Gulf, and the island of Karak, which was occupied in 1838 ensure the obedience of Persia—all of them forming the links of a ıg chain, which unites the East-Indian empire with the United ngdom; and from which, again, another chain of military and naval ıtions extends to the North of the Celestial Empire. On all those ints England must keep watch, but particularly on the three menned above. For the possession of the Sound would complete the bjection of all the countries around the Baltic, more especially ussia, Denmark, and Sweden, under the sway of Russia. The cupation of the Dardanelles would give her the command over the ıstrian empire, the Mediterranean, Asia Minor, and Egypt. The ssession of the Plateau of Central Asia enables its proprietor to send th the floods of those nomadic tribes, from whom all the conquerors

of Asia arose, either against the Anglo-Indian empire, or against China. Thus the present political history of the old world, as far as its regular course is not interrupted by revolutions, is bound up with the question of Sleswig-Holstein, in which that of the Sound is involved, as well as are the Oriental and Persian questions. In each of those questions, either of the two contending parties is always ready to avail itself of some difficulty arising in the internal affairs of Denmark, the Ottoman empire, or Persia, in order to beat its antagonist out of the country. It is therefore a great mistake to believe that the Sleswig-Holstein question, the Oriental question, or the question of Herat, is really settled. These questions can never be settled, and must always break out again on some new pretext, as long as the struggle between England and Russia is continued in this manner. It is a still greater mistake to believe a single word of the declamations of the press regarding the different political parties in those countries. If they tell you that the vassal of Herat is right in revolting against the emperor of Persia—if they take the part of Abbas Pacha against the Sultan, or if they declare that the government of Denmark is perfectly justified in trampling under foot the constitution of Sleswig-Holstein—they may be or may not be right; but certain it is, that their siding with either the one or the other of the political parties of those countries, has nothing whatever to do with right or wrong, but is altogether the result of a diplomatic inspiration, which, in many cases, makes them unconsciously adopt as a matter of course that view of the question which is favourable to the diplomatic interests of England as opposed to those of Russia."—Pp. 84—86.

To illustrate further the position that the secret war of interests between the two powers is the true key to all these questions, which are unintelligible if regarded in any other point of view, a very instructive sketch is given of the Centro-Asiatic dispute which arose in 1837 about Herat, and led to our ill-fated expedition to Affghanistan.

One more passage we extract, as it relates to the designs of our wily antagonist in countries nearer home, with whose names we have since become only too familiar, and disposes by anticipation of the notions with which it has been attempted to amuse us, that Nicholas in attacking the Sultan is animated by a lively zeal for the orthodox faith, and that we in defending him are supporting the Mahometan against the Christian.

"Russia, we see, governs Germany through Prussia; and Prussia through Denmark. Russia, you are aware, commands Persia and the adjoining countries, from the heights of the Plateau of Central Asia. It remains, then, that she should have in her power the Austrian and Turkish empires, in order to govern nearly the whole of this hemisphere, with the exception of the South-eastern parts of Asia. Austria, however, is already held in the Russian grasp; and Turkey will, like a ripe pear, fall into her lap, on the day when England, through some war with France, or for any other reason, may be forced to relax her

watch at the gates of the Bosphorus. This was as nearly as possible realized in 1848 and 1849.

"There are in the north of Turkey several provinces, known under the name of the Danube provinces,—Servia, Moldavia, and Wallachia, of which Russia has managed to be acknowledged the protector, by the common agreement of the European powers. Those provinces nominally still belong to Turkey; but they rose against the Sultan about the time of the Greek insurrection, and that not without Russia's assistance; the inhabitants being, like the Greeks, for the greater part Christians. Russia knew how to engage the sympathies of Europe on their behalf, and she was appointed the guardian of their liberties. By this means she has at present acquired a right to march into those provinces, and thence to command Austria and Turkey at the same time, just as from the Duchy of Warsaw she commands Austria and Prussia. The moment, therefore, the revolution broke out in 1848, in France, Germany, and Italy, Russia sent her agents to Wallachia, to raise a revolution in that principality, in order to have a pretext for occupying it. You see at one glance to what end: she could from thence seize upon the favourable moment to pounce upon Constantinople, while at the same time she could watch the threatening aspect of affairs in Hungary. It was in vain that the Sultan remonstrated against the disinterested friendship of Russia! That power was generously determined to restore order in that rebellious province, and to repress that miniature revolution by a help of 90,000 men, although the Sultan was on perfectly good terms with his rebellious subjects. At the same time General Grabbe was sent to Constantinople to demand the renewal of the treaty of Hunkiar Skelessi. By that treaty the right of passing through the Dardanelles had been guaranteed to the Russian fleet. Upon this request, it is said, the Porte, feeling that her political existence was aimed at, addressed herself to the English and French ambassadors, asking what England and France were willing to do in case of a rupture between the Porte and St. Petersburgh. Having received an answer encouraging on the whole, Turkey peremptorily refused the renewal of the treaty of Hunkiar Skelessi; and, although she could not hinder the presence of the Russian army in Wallachia, it was stipulated that the Russian and Turkish troops were to be of equal number. In the mean time the Hungarian war broke out, and Russia, feeling herself threatened by the possible consequences of that insurrection, was now no longer able to pursue her plans upon Constantinople; for if the Magyars had been triumphant, not only Poland would have risen in insurrection, but Russia would have lost all chance of domineering over the Danube provinces—that fortress, as it were, from which she keeps both the Turkish and Austrian empires in continual apprehension and dependence."—Pp. 111—113.

Truly may these various questions be said to be between Russia and England, or rather between Russia and Europe; for it is the whole continent whose liberty, civilization and happiness are menaced by the advances of that unscrupulous and grasping power.

From the foregoing extracts and remarks, it will have been

surmised that the author, besides attempting to shew the unsound and perilous basis on which the present European system rests, states also what he believes to be the remedy. Here he will be found at issue with the majority of statesmen and the general opinion of English sympathizers with continental liberty, with whom constitutional government has long been regarded as the only way of escape for the victims of despotism. And if real constitutional government could be established and maintained, we believe it would be so. But unfortunately, the very nature of these states excludes that equality of power between government and people which alone can guarantee the permanence of a constitution. Watched by a sleepless and ubiquitous police, coerced by standing armies and a league of princes, sworn upholders of the common cause of absolutism, what security is there for any liberty that may be found inconvenient to the ruling power; and when the press is fettered, discussion forbidden, and all free expression stifled, what means exist of forming an enlightened public opinion, or reforming even the grossest abuses? For more than thirty years the most persevering and heroic efforts have been made by German and Italian patriots to obtain constitutional governments; but they have in most cases ended in disappointment, and the conviction that even that liberty which has been attained is precarious, and may at any moment fall, struck down by the *coup d'état* of a minister, or shattered in the tempest of a revolution. It has been often asserted that this is owing to the injudicious and visionary character of the attempts made. We believe, however, that the chief error lies in imagining that constitutional liberty, which in this country has been the growth of centuries, and has woven itself into our very life as a nation, can be created in a day among a people untrained to its spirit, by the transplanting of foreign institutions and adopting of political formulæ. It is forgotten that our freedom and independence have not been so much the result of our institutions, as the institutions of our national character and independence. The final battle between absolutism and liberty has been fought in England under conditions very favourable and very different from those which obtain elsewhere. "The absolutism of the Stuarts, however successful in some of its assaults, was in fact a superficial structure on the basis of the feudal and municipal independence of England; whilst on the continent, the representative system, however successfully established for a time, with the helps of great popular insurrections, must always remain a superficial structure on the military and functionary basis of the continential states. In England, absolutism was only a doctrine, chiefly derived from the examples of Rome and Spain, without any real basis in either the internal organization or external relations of the island. In the present continental

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cipation of Europe than constitutional government, with a basis of nationality, we believe that neither of these will be successful if applied violently or empirically to the existing condition of affairs. It has always appeared to us unfortunate for the cause of liberty, that the outbreak of 1848 occurred at all; for there were at that time signs in Germany of the formation of a strong public opinion, and a slow but safe recognition of constitutional principles by the Governments themselves. In Prussia especially, concessions in this direction, long before promised and delayed, were being made by the sovereign, which appeared likely to issue in a constitutionalism as extensive as the military position of the country would allow. But by the events of that year, feelings of distrust and hostility were revived between sovereigns and peoples, which have retarded the progress of freedom, even if they have not rendered its attainment positively impracticable. We are inclined, however, to hope that, in the absence of further exasperation, and in the event of a successful issue of the impending war, a gradual approximation may be made to confidence and good feeling. Governments, if not convinced of the impolicy of coercion, may be exhausted by its costliness, and find the popularity of concession a better protection from disaffected subjects than martial law; while the people, taught by experience, may learn to avoid attempting to establish, by sudden violence, institutions which must be the fruits of a long and patient moral preparation.

In conclusion, while we do not profess to agree with all the opinions, or endorse all the doctrines, set forth in this little work (as indeed on a subject so extensive differences must ever exist among even the best informed), we do unhesitatingly recommend it to those who interest themselves in the great European events which are passing around us. There are few who will not now wish to know something more than ordinary text-books or newspaper articles can furnish, of those hidden yet not less real motives and conditions which determine the policy of the powers now about to take part in a struggle on which the future of Europe will depend; and we venture to say, that few will rise from the perusal of these masterly and suggestive Lectures without feeling that much new light has been thrown upon the subject, and that their own views have gained greatly in comprehensiveness and clearness. B.

CRITICAL NOTICES.

1. *The Unitarian Martyr. A Defence of John Calvin in the Case of Michael Servetus.* By W. D. Killen, D.D. 8vo. Pp. 29. Belfast. 1854.
2. *Letter to the Rev. William D. Killen, D.D., on his Defence of John Calvin in the Case of Michael Servetus.* By J. Scott Porter. London —Whitfield. 1854.

Dr. Killen, towards the close of the very extraordinary pamphlet of which we give the full title above, assures Mr. Porter that "Calvinism, even 'the Calvinism of Calvin,' is *not* dying out." That his statement is to some extent true, so far at least as the town of Belfast is concerned, the publication of his pamphlet affords painful evidence. It is a curiosity of theological literature. A more harsh and revolting plea for persecution even unto death has not issued from the press in any part of Her Majesty's dominions during the last hundred years. It is an attempt to reply to Rev. J. Scott Porter's admirable Lectures on Servetus and Calvin. Dr. Killen's case is little more than abuse of the unhappy victim of Calvin's theological vengeance. One or two sentences will shew the spirit in which Calvin's latest eulogist has approached his task. The italics are chiefly ours.

"The subject of Servetus and Calvin has long been a favourite topic for their (the Unitarians') declamation, and yet we greatly wonder that they do not blush to touch upon it, as it ought to suggest to them many most humiliating recollections. A Unitarian martyr is, however, an uncommon rarity, and therefore, at all hazards, Michael Servetus must be brought upon the stage. *It so happened that Calvin had some share in his conviction*, and as the accuser always performs a task more or less ungracious, Unitarians have seized upon the circumstance and attempted to dishonour the greatest theologian of the 16th century. But the man whom they eulogize, with a view to lower the reputation of the Genevese Reformer, was one of the most contemptible of mortals. *Servetus had not one particle of a martyr in his composition; he had no taste whatever for witness-bearing; and at the time of his trial and condemnation, he alternately acted the bully and the poltroon so disgracefully*, that any evangelical church would have been ashamed to acknowledge such a champion." (Pp. 6, 7.) * * * "Surely never was martyr less entitled to credit for *fortitude* and *heroic constancy* than this same heresiarch. His whole public life was almost one continued scene of the vilest hypocrisy. When arraigned before the Inquisition, he was guilty of the most loathsome perjury. When tried at Geneva, he deported himself like an ill-conditioned maniac; and when his sentence was pronounced, he blubbered like a booby." P. 23.

This style of writing is strangely unbecoming to a minister of religion, and especially to one who claims to take rank amongst ecclesiastical historians. After this, it is with strange feelings, in which natural indignation is mingled with a sense of the ludicrous, that we read Dr. Killen's assertion of his "zeal to promote the holy cause of religious freedom," and his "generous maintenance of an enlightened toleration." Such a claim has about as much significance as the Emperor Nicholas's appeal to the honour of a gentleman, or his protestations to the credulous "Friends" of his ardent desire for peace! In contrast with Dr. Killen's intemperate revilings, let us quote the decisions of

Mr. Hallam, who habitually approaches his subject with stern judicial impartiality. He certainly is free from prepossessions in favour of Servetus, whom he describes as "an imprudent and impetuous man," entirely devoid of the dexterity and management required by a successful controversialist.

"Servetus had in some printed letters charged Calvin with many errors, which seems to have exasperated the great Reformer's temper, so as to make him resolve on what he afterwards executed. The death of Servetus has perhaps as many circumstances of aggravation as any execution for heresy that ever took place. * * * The tenets of Servetus are not easily ascertained in all respects, nor very interesting to the reader. Some of them were considered infidel and even pantheistical; *but there can be little ground for such imputations, when we consider the tenor of his writings and the fate which he might have escaped by a retractation.* It should be said, in justice to Calvin, that he declares himself to have endeavoured to obtain a commutation of the sentence for a milder kind of death. * * * But he has never recovered, in the eyes of posterity, the blow this gave to his moral reputation." (Literature of Europe, II. 109, note.) "The execution of Servetus, with circumstances of so much cruelty, and with no possible pretext but the error of his opinions, brought home to the minds of serious men the importance of considering whether a mere persuasion of the truth of our own doctrines can justify the infliction of capital punishment on those who dissent from them; and how far we can consistently reprobate the persecutions of the Church of Rome, while acting so closely after her example." (Ibid. p. 112.)

Let, too, the declaration of the illustrious Grotius have its due weight: "As to Servetus, I have not ventured to pronounce a decided opinion, because I am not thoroughly acquainted with the merits of his case; nor dare I give credence to Calvin, his mortal enemy, for I know with what injustice and virulence this same Calvin has treated Cassander, Baldwin and Castalio,—much better men than himself."

It would, we conceive, be a sad waste of time in us to track Dr. Killen through all the exaggerations, suppressions and inaccuracies which abound in his pamphlet. That Mr. Porter has gone through this distasteful labour, is well. Dr. Killen, we presume, is the representative and exponent of a certain amount of public opinion in the North of Ireland, which it is not prudent in one occupying Mr. Porter's responsible position to overlook. We thank him for the scholar-like minuteness with which he has gone through the subject, and the admirable temper he has throughout preserved. He has thoroughly vindicated every important statement contained in his Lectures at which Dr. Killen had cavilled, and exhibited the superficial and one-sided character of his opponent's information. With much dignity and true Christian feeling, Mr. Porter rebukes Dr. Killen for the total want displayed in his pamphlet "of humane feeling and Christian sympathy with a fellow-man, whom he cannot but acknowledge to have been wrongfully apprehended, imprisoned and put to a horrid death, for no other crime than that of avowing his conscientious convictions in matters of religious faith" (p. 4). Mr. Porter shews that the principal accusations made by Dr. Killen against the character of Servetus are without foundation; but at the same time argues, that, supposing all these charges to be sustained, Calvin's case is not at all mended.

"The crime and the disgrace of Calvin consist in having *long, perseveringly* and *unscrupulously* sought the blood of Servetus, *not on the ground of his licentious life, his weak or culpable concealment of his opinions, or his timidity*

the awful presence of the heaped pile ready to reduce his body to ashes; nor for any other weak, sinful or unworthy conduct; but avowedly on the ground of his being *a heretic and a blasphemer;* that is to say, *on the ground of differing from Calvin's judgment* on points which the latter held to be fundamental to his system of doctrine. 'It is Calvin who is on his trial now; and it is no palliation of his direful and undeniable guilt to say that in some respects Servetus was not free from blame. It is *a poor defence of Calvin* to urge this plea,—it virtually admits that his conduct is incapable of a just defence; and I shall always regard the persons who put forward this apology, as speaking in my side of the question, and proving my words true, that Calvin's behaviour is without excuse.' (*Lectures*, p. 56.)

"But I go farther. I assert that if Servetus had been a man whose crimes and offences and polluted life warranted the strongest language that you have applied to him, this circumstance, instead of *whitewashing* the character of Calvin, *actually dies it of a deeper black.* For the fact is notorious that Calvin never once expressed the slightest idea of taking away the life of Servetus, or subjecting him to any annoyance, on account of his immoral or dissolute life! In all Calvin's writings about Servetus, it is the *heresy*, not the *immorality*, that is made the plea for putting him to death. Servetus might have been leading the most notoriously dissolute life; he might have been engaged in the gallantries which stained the life of Theodore Beza before he came to Geneva; he might have been perpetrating the unutterable abominations which Beza truly or falsely (I hope and believe *falsely*) ascribes to himself in his poems; he might have been, like him, polluting and corrupting the minds of the youth of Europe by publications 'equally elegant and licentious;' and *had he only been orthodox*, not a finger would Calvin have stirred against him! Nay, had he come to Geneva, bowing and cringing to the 'Great Reformer,' —ready to defend his *ipse dixit*, prepared to take up his controversies when they began to grow stale, to defend all his ferocious persecutions, and to blacken the characters of all who assailed his intolerance or his theology,— he would, beyond all reasonable doubt, have met with the *same friendly reception that was accorded to Beza;* even though, like Beza himself, he had come reeking from the abodes of profligacy, and bringing with him the companion of his sin and shame. He had not so spent his youth; he had issued no licentious publications; he had devoted much time to the elucidation of the scriptures, and efforts for the farther reformation of religion; but he refused to bow to the Dictator of Geneva, and therefore he was execrated in works addressed to all Europe, denounced to the Inquisition, apprehended in the city where he was an inoffensive wayfarer; and after a series of the most iniquitous proceedings that ever disgraced the name of public justice, was burnt to death by a slow fire. Make Servetus, then, as bad as your genius enables you to depict; you only make your Calvin the worse; for he could and would have overlooked his badness, but not his piety, integrity and truth." Pp. 18, 19.

Mr. Porter has added in an Appendix a very curious statement respecting Beza, which proves how tolerant Calvin could be of immorality in the case of one whose creed was "orthodox." The statement, scarcely fit for the public eye, is given in Latin.

Eternal Life, the Gift of God in Jesus Christ: a Sermon preached in the Northgate-end Chapel, Halifax, on Sunday, Jan. 8, 1854, on occasion of the Death of the Rev. W. Turner, Jun., M.A., during Twenty-five Years Minister of the Chapel. By Edward Higginson, of the Westgate Chapel, Wakefield. London—Whitfield.

Mr. Higginson's discourse is eminently *Christian* in its tone and spirit, and yet gives utterance to some of the highest truths of philo-

sophy. The personal portion of the sermon contains a brief but very just and beautifully affectionate tribute to the memory of the wise and good man whose departure so many have united to lament. We select for extract a passage in which Mr. Higginson, after dwelling on the logical and philosophical character of Mr. Turner's mind, endeavours to estimate the value of his deliberate and entire acceptance of Christianity.

"The careful induction of facts was to him the only warranty for any theory on any subject. The accurate estimate of effects led him to the grave consideration of their causes. Now the deliberate acceptance by such a mind, so trained and habituated, of the supernatural history of Christianity, ought to exercise some influence against the lighter doubts of more superficial reasoners. All the admitted facts of the Christian history being duly weighed, he deliberately adopted, with Christ and his Apostles, the miraculous origin of some of those facts as the only sufficient theory to explain the rest. Looking through the general system of causes operating universally in Nature, and the agency of which is attested by all history, he found them insufficient to account for the specialty of certain effects in the Christian history; and therefore, as a philosopher, he admitted a special cause (not as suppressing, but as counterbalancing, or overbearing, or surpassing other causes) to account for special effects; while, rising yet higher, from instrumental to *final* causes, he saw the harmony of the Divine administration again reconciled in the *unity of the great design*, which is equally pursued in the natural and the supernatural works of the All-working One. To him Nature lost none of her sublime uniformity, when superhuman power joined with miraculous goodness in Jesus Christ, recalled the mind from Nature as secondary to God as supreme. Miracles so rare gave but a clearer voice to Creation's perpetual marvels."—Pp. 17, 18.

The Quarterly Journal of the American Unitarian Association. Nos. I. and II. Boston. 1854.

THE Unitarian Association of America, under the Presidentship of Dr. Lothrop, and with Dr. Miles as Secretary, is doing its important work with very commendable energy. This little publication, filled with short miscellaneous papers, is designed to inform the public each quarter of what the Society is doing, and to uphold the religious principles of Unitarian Christianity. Each No. contains, in addition to much miscellaneous matter, a brief report of the proceedings of the Executive Committee. One or two extracts will shew the character of these proceedings.

"The Secretary stated that he had received a visit at his office from Professor John Wheeler, of the Indiana Asbury University, who had explained the condition and wants of that institution. It is under the patronage of the Methodist denomination, comprises a preparatory and collegiate course of study, and contains at present three hundred and twenty-nine students. Its friends are now making efforts to increase its library, and they desired that, in the free inquiry which it was intended to encourage, access might be had to the standard publications of Unitarian writers. The Committee voted to present to the library of the above-named institution a box of books, containing copies of all the important doctrinal works of the writers of our denomination, and the Secretary was directed to select and transmit them."

Unitarians in this country have sometimes thought their Transatlantic brethren cold towards the memory of Dr. Priestley. They cannot be now reproached with this.

"The Committee listened to a letter from Rev. Thomas Weston, of North-

umberland, Pa. There is a small society of Unitarians there, and the town has some peculiar interest to us, as the scene of Dr. Priestley's last labours and the place of his grave. The Committee heard with pleasure of the perseverance and steadfastness of a small band of believers, and as an expression of their sympathy and good wishes, voted to appropriate for their aid the sum of 100 dollars."

A proposition relative to a memorial in honour of Michael Servetus, brought forward at the last autumnal Convention held at Worcester, is now under the consideration of a special committee, consisting of the President, Secretary, and Dr. E. B. Hall.

John Penry, the Pilgrim Martyr, 1559—1593. By John Waddington. Pp. 284. London—Cash. 1854.

JOHN PENRY was one of the most interesting of the English Nonconformist martyrs. This is the first attempt to compose a separate biography of him, and Mr. Waddington is entitled to respectful mention for the industry with which he has collected his materials, and the success of his biography of the Pilgrim Martyr. It has been customary with writers of the Heylin and Clarendon school to speak of Penry as one of the Marprelate writers; but Mr. Waddington has, we think, effectually disproved the accuracy of this practice. We are not disposed to estimate those publications as seriously impugning the characters of their writers. They were indeed often coarse and somewhat gross in their personalities; but it must be remembered that this was the general style of controversial writings in that age. The press was gagged, and men published censures of episcopal tyranny at the hazard of their liberty, and even their lives. Many of the bishops attacked were men whose unworthiness was sufficiently patent. If you deprive a man of his weapon and tie his hands, it is not to be wondered at that he will kick and bite, and it is simple folly to charge such a mode of warfare with the atrocity which, in another state of things, might characterize it.

The narrative of the execution of Penry, and the comments which follow, will shew how Mr. Waddington has executed his task.

"On the 25th of May, sentence of death was formally pronounced. Four days after Archbishop Whitgift attended the council chamber, with Sir John Puckering, the Lord Keeper, and Sir John Popham, the Lord Chief Justice, to sign the warrant. The primate affixed his name first—the instrument was sent immediately to the sheriff, who proceeded on the same day to erect the gallows at St. Thomas-a-Watering. While Penry was at dinner, the officers came to bid him make ready; for he must die that afternoon at four o'clock; an unusual, and, therefore, unexpected hour. He was led, at five, from the prison in the High-street, Borough, to the fatal spot. A small company of persons, attracted by seeing the workmen preparing the gibbet, had collected together. Penry would have spoken, but the sheriff insisted, that neither in protestation of his loyalty, nor in the avowal of his innocence, should he utter a word. His life was taken, and the people were dispersed. The place of his burial is unknown. But—

> Though nameless, trampled and forgot,
> His servant's humble ashes lie;
> Yet God has marked and sealed the spot,
> To call its inmate to the sky.

"It is scarcely needful to detain the reader with any remarks with respect to

the estimate of Penry's character. Why speak of his transparent sincerity—his noble fidelity—his quenchless zeal—his incorruptible integrity—his unflinching courage—his keen and tender sensibility, or of his meekness and gentleness in private intercourse? All this is known to those who have traced his course—so simple, and so luminous, and so direct.

"We have no heart, in the recollection of his sufferings, to point out his defects. These, also, are as apparent as his excellence. They are rendered, indeed, more distinctly visible by the very lustre of that excellence.

"In common with all martyrs and reformers, he had strong convictions, and, in the expression of them, he employed terms that are felt to be too startling and vehement in an age of compromise. Yet, like Wickliffe, Latimer and Luther, he had a reason for this moral severity, and the effect was beneficial. The work of the pioneer differs from that of the peaceful cultivator who follows in his track. Let us not, while we sit beneath the shade of the real tree of liberty, rooted by the storm of persecution, and watered by the blood of the martyrs, blame them that, in planting it, and in effecting a clearance for us, they were wanting in some of the graces of manner on which we pride ourselves. We may become effeminate in our love of refinement and lose the great inheritance entrusted to us."—Pp. 203—205.

Desultory and Systematic Reading: a Lecture. By the Right Hon. Sir James Stephen, K.C.B. London—Nisbet.

THIS is one of a series of lectures recently delivered in Exeter Hall, before the Young Men's Christian Association. It is, like everything that proceeds from its amiable and gifted author, instructive in its matter and kindly in its tone, in both respects presenting a singular contrast to the harangues of some of his coadjutors in the course, who have freely indulged the *genius loci* of Exeter Hall. It is an able protest against the craving for omniscience in literature, and a plea for making all our reading bear on some one deliberately chosen and thoroughly mastered subject. Sir James Stephen practically shews that a man may be anything but exclusive in his taste, and narrow in his track of thought and reading, though he has one master subject to which he devotes his chief study. In illustration of his theory, he selects his own favourite pursuit, History, and shews how literature in all its branches, and especially poetry, may be read with advantage by any one who wishes to comprehend the spirit as well as the letter of history. It is a hopeful sign of the times that the caterers for the "evangelical" public find it necessary to call in *artistes* like Stephen, Binney, A. P. Stanley, and J. C. Vaughan, to mingle their choicer viands with the everlasting "No-Popery" roast of Stowell, M'Neil, Cumming and Close. Light is breaking in upon the thick darkness of Exeter Hall!

Library of Biblical Literature.—No. I. The Story of Ancient Nineveh. No. II. Israel and the Pyramids. London—William Freeman.

THIS is a very cheap and popular work, now being issued in monthly parts, and which deserves the notice and support of the conductors of Bible-classes and Sunday-schools. We have read the No. on Israel and the Pyramids, and can pronounce it, while popular in its form, scholar-like in its substance. To this we can add the further and not unimportant praise, that it is discriminatively conservative in tone.

INTELLIGENCE.

AND DEDICATION OF THE CHURCH DIVINE UNITY IN NEWCASTLE-TYNE.

: last volume (pp. 339—341), a brief record of the proceed- Newcastle-upon-Tyne, on April , on the occasion of laying the on-stone of a new Unitarian

It is now our duty to record eedings—animating, sustained, he highest degree gratifying— ccasion of opening and dedi- is House of Prayer. First, let a remark on the energy and which have in this undertaking all the proceedings of the con- n and their zealous and able . In little more than three l the obstacles resulting from nt opinions of Trustees (al- those discordances rendered it y to seek the sanction of a f Chancery for the removal of pel) have been happily over- he large funds required for the of a place of worship worthy novated town and the position Unitarian body therein were and in less than twelve months laying of the foundation-stone, costly and beautiful church has ened for public worship, and omplicated arrangements of the y—planned early in the year, ending for their completion on ndividuals now residing in dif- arts of the three kingdoms— rried into happy effect, without disappointment or the slightest

For 127 years, the English erians of Newcastle worshiped imple and commodious, but in- chapel in Hanover Square. A and a quarter had made strange ons in the town, and the site had been prized became incon- and scarcely tolerable.

last religious services in the r-Square chapel were celebrat- unday, April 9th, on the even- which day Rev. George Harris d the last of a very interesting of lectures on the history of erian and Unitarian Noncon- in Newcastle. Notwithstand- expectations and hopes, pro- interesting, which had already d around their new temple, ere feelings of solemn and affec- tionate regret when the hour arrived for closing the long-familiar place, within whose walls so much religious instruction and so many pious influences had been communicated. The thoughts of many worshipers turned to the venerable man, still living, who, for more than half the long term of years during which those walls had stood, had been the beloved pastor of a united flock. But whatever momentary feelings of affectionate regret might cling around the old chapel, all the worshipers must have looked with unmingled satisfaction on the beneficial change in both the site and plan and general appearance of their new place of meeting. Emerging from obscurity approaching to darkness, they have come forth into the open light of day, and have found a site not to be surpassed in the whole town for its convenience, airiness, and its suitableness for architectural effect. The old chapel was near the city walls, and rested under the shelter of the tower of the White Friars. The new church occupies a part of the site of the old wall, purchased from the Corporation, and rises proudly above the antique mural tower called the Weavers' Tower. In making the excavations for the church, a cannon-ball was dug up, which had probably lain undisturbed since the year 1643, when Newcastle was besieged by General Lesley and the Scottish army; and it is known, from a rare tract giving "A True Relation of the Proceedings of the Scottish Army," that the attack was made "at the entrance into the Shield-field," a district on this side of the town, and still known by the same name. The old chapel was close to a Scots Secession chapel—the new church is placed side by side with the Trinity Presbyterian Church—both edifices by the same architect, but differing greatly, yet not inappropriately,—the genius of Calvinism marking the one for its own by its sombre character and narrow windows, and the graceful form and heaven-aspiring turrets and large and light-loving windows of the other, making it a fit resort for the cheerful and happy worshipers of God, the Father in heaven.

The Church of the Divine Unity is erected in the style of architecture called decorative Gothic, or that which prevailed in England during the 14th century, the principal features of which

are fully exemplified in its bold yet richly-relieved outline. The site measures on the south side 88 feet, on the north 105 feet, on the west 43 feet, and on the east 77 feet, containing in all 626 square yards. The whole of this space, with the exception of the palisading on the west side, is taken up on the ground floor with the entrance lobby, 15 feet by 9 feet; the body of the church, 42 feet by 42 feet, containing 300 sittings; the boys' school, under the east gallery, 42 feet by 21 feet, containing accommodation for 250 boys; the girls' school, built on the exterior of the north side, 28 feet 6 in. by 21 feet, for 100 girls; and lastly, the offices and entrance to the different schools. These two schools, which have each separate entrances, communicate with each other by folding doors; and the boys' school having sliding shutters, immediately under the front of the east gallery, the whole can be thrown open to the body of the church, which is a most excellent arrangement. The basement story contains a library or committee-room for the use of the congregation, 32 feet 6 in. long, by 10 feet 6 in. wide. There are galleries all round the sides of the building, with sittings for upwards of 300 persons; they are supported upon wooden pillars, with a richly carved panelled front. At the end of the east gallery is an elegant organ, designed in unison with the rest of the building; and in front of the west gallery is placed a rich carved oratory, differing from the common-place pulpit, in having the appearance of a gallery, with a centre projection supported upon corbels, and the whole backed with crimson velvet, which adds much to the relief and richness of the effect. The interior is covered by an open-timbered, high-pitched roof, decorated in party colours, the height of which from the ground floor is 58 feet, the side walls being 29 feet. The south elevation, fronting New Bridge Street, has on the ground floor five square-headed windows, of three lights each. Divided from these by a bold string mould, and immediately above, are five circular-headed windows, of two lights each, filled with ornamental flowing tracery and hood mouldings, terminating with carved heads. Between these windows are laid square projecting buttresses, finishing on a flush weathered base, and terminating at the top with ornamental pinnacles richly crocketed. At the extreme ends are octagonal buttresses, terminating in like manner. This front is completed by a deeply-cut cornice, with a perforated parapet. The entrance to the church at the west end is a richly-moulded, circular-headed doorway. Above is a large window, 28 feet high, by 11 wide, of four lights, filled with tracery, to the right of which is a small window with tracery. On each side are massive buttresses, relieved by ornamental niches, terminating with floriated triangular heads. This elevation is completed by a high-pitched gable, surmounted by an elegant turreted gabellet. Every provision is made for warming and ventilating the building; all the seats are fitted up with cushions of crimson moreen; and every other attention has been paid to obtain a good and general effect as regards comfort and elegance. The west front is enclosed by a very handsome Gothic railing, executed in cast-iron, the gift of Mr. William Shields. The architect is Mr. Dobson, of Newcastle, whose extensive practice in modern architecture is well known; and although this building may be considered one of his minor works, it is nevertheless one of his most successful. Mr. Richard Cail was the builder.

There are one or two features in this church which deserve especial mention. On entering at the great door, the eye falls on a tombstone, of singular interest in connection with the history of the congregation. The ejected minister of All Saints, and the first pastor of the first Nonconformist church in Newcastle, was William Durant. He died seven years before the Revolution secured to Protestant Dissenters at least toleration, and being denied burial in consecrated ground, was interred in his own garden in Pilgrim Street. Some few years ago, a gravestone was dug up in a portion of this street called "the dead man's hole." It proved to be the gravestone of the persecuted William Durant, and having been presented by Mr. George Anderson to the Hanover-Square congregation, has ever since been carefully preserved by them, and is now placed in a conspicuous part of their new church. The stone bears this inscription: "Parentis Venerandi Gulielmi Durant A.M. Ecclesiæ Christi D.V. Hac In Urbe Pastoris Vigilantissimi Officii Pietatis Ergo Funeri Subjacenti Sepulchrale Hocce Marmor Lu. Mæ. Posuit Johannes Durant F. *Joshuæ cap. ult. ver.* 29, 30, 32, 33.

1681."

Another very interesting feature is he large window at the west front. It s 28 feet high, by 11 wide, divided into our compartments of 18 feet each, the rch of the window, 10 feet high, being f floriated tracery, the highest portion n elaborated quatrefoil. Mr. Harris as desirous that the window should e filled with stained glass. Many famiies in the congregation had suffered he earthly loss of dear and beloved riends, and he thought they would join im in a memorial of reverence and ffection, which would blend with their orship of the Father of all the families f earth, hallowed remembrances of the oved and mourned. He had judged orrectly. He was joined promptly and ffectively, and a subscription list, inependently of the Building Fund, was mmediately filled up. The design hich he suggested has been most artisically and beautifully embodied in very dmirable groupings and colourings. he stained glass manufactory of Wiliam Wailes, of Newcastle, has already btained an English reputation, and he perfect execution of this memorial indow will add to its celebrity. The esign is altogether Christian in chaacter and sentiment. The base of the our compartments between the mulions, contains the names of those comemorated, with their respective dates f birth and decease, interspersed with croll-work. Above, stand nearly fullength figures of the four evangelists; nderneath each, a passage from their espective Gospels. "Blessed are they hat mourn, for they shall be comfortd." "Be not affrighted; ye seek Jesus f Nazareth which was crucified; he is isen." "Be ye therefore ready also; or the Son of Man cometh at an hour hen ye think not." "In my Father's ouse are many mansions: I go to preare a place for you, that where I am, here ye may be also." Similar scrollork with that on the base, occupies he ground-work for other figures and ymbolic representations in the higher ortions of those compartments. The irst is filled by a palm tree, with the limbing plants of Palestine, the lily, nd tombs in the perspective; undereath, the passage, "The dead shall ear the voice of the Son of God, and hey that hear shall live. All that are n the graves shall hear his voice, and hall come forth." In the second comartment stands the figure of Christian ?aith, leaning on the cross, and holding n one hand a cup. In the third, that f Christian Hope, leaning on an anchor, and looking on the open Bible at the words, Matthew v. 6—8. Beneath these two figures are the words, "Faith is the substance of things hoped for, the evidence of things not seen." "Looking to Jesus, the author and finisher of our faith." "The hope set before us, which hope we have as an anchor of the soul, sure and steadfast." The fourth compartment is occupied by the date palm tree, rock scenery, out of which bubbles up an ever-flowing spring, the margin of the water adorned by aqueous plants, the Nile lily prominent. Underneath these symbols are the words, "The water that I shall give him shall be in him a well of water springing up into everlasting life." These four compartments are crowned and canopied by shrines of richly-moulded work. Several elongated openings in the supervening tracery are filled with the fig and vine leaf; two larger openings by angel figures, on whose scroll-belts are the words—"Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead." The quatrefoil forms the key-stone of the arch, and contains a representation of the Saviour raising the only son of a widow at the Gate of Nain. Large characters on the outer margin bear the words, "I am the Resurrection and the Life;" whilst underneath the figures may be read, "Weep not. Young man, I say unto thee, Arise!" The whole effect is most soothing and elevating; not only a happy and successful effort of Christian art, but depicting "the faith in Christ" as held by the worshipers within the house of God of which it is an ornament, and blending immortality with life, duty and aspiration.—Above the large window is a lancet light in the turret gabellet, also filled with stained glass, containing the cross, surmounted by a star.—On one side of the large window is a small one, in which the Saviour is represented as the Good Shepherd, bearing a lamb in his arms. Above are the letters I. H. S., and beneath an angel figure, having on outspread scroll—"The righteous shall shine forth as the sun in the kingdom of their Father."—At the opposite end of the church, high above the organ and the two windows of the east gable, is a trefoil window of richest hues, the centre containing large monogram, I. H. S. The two last-named windows are gifts of individual members of the

church, and add greatly to its solemnity and beauty.

Before we pass from the description of the building, we must mention the great beauty of the sculptured heads and faces on the pinnacles and hood mouldings. The plaster work, executed by Mr. Montgomery, of Newcastle, appears also deserving of praise.

The opening day, Thursday, April 13, was a day of extreme beauty, and long before the time fixed for the commencement of the dedication service, friends from various parts began to arrive. The following cities, towns and districts, had their representatives at this gathering of Christian fellowship: Amble, Alnwick, Edinburgh, Greenock, Blaydon, North Shields, South Shields, Tynemouth, St. Peter's Quay, Chirton, Walker, Howden, Eighton Banks, Sunderland, Durham, Darlington, Middlesborough, Stockton-on-Tees, Malton, York, Birmingham, Bristol, London, Manchester, Park Lane, Lancashire, East Retford, Hartlepool. The ministers present were Rev. George Harris, Rev. Dr. Montgomery, Rev. Edward Tagart, Rev. John Gordon. Rev. Hugh Hutton, Rev. John Naylor, Rev. H. V. Palmer, Rev. T. J. Read, Rev. J. Stephens, Rev. R. Spears, and Rev. R. B. Aspland. The opening anthem,

> "Holy, Holy, Holy.
> Lord God Almighty,"

was very finely sung, the music having been specially composed for the occasion by Mr. Harrison; and Dr. Ions, the organist of St. Nicholas church, presided at the organ. The devotional services were conducted with impressive fervour by Rev. George Harris. Notwithstanding the great height of the interior, the sound both of the minister's voice and of the music of the choir came to every ear distinct and sweet, without the slightest echo; and every one who occupied the pulpit praised the capabilities of the place for the human voice. The sermon was preached by Rev. Dr. Montgomery, and was a very eloquent review of the various systems and sects that compose the religious and the unbelieving world. With extraordinary power, Dr. Montgomery described the characteristics of the different Protestant sects in and out of the Church, including Evangelical and High-church, Calvinist and Arminian, Methodist and Congregationalist, Anti-sectarian and Mystic, and the several shades of infidelity, Anti-supernaturalism to absolute Atheism. If the follies and absurdities of orthodox systems, and the mental obscurity and want of moral courage of others not orthodox, were not spared, neither were the shortcomings, the worldliness and the want of a righteous zeal, in Unitarian churches. It was an earnest and faithful discourse, and when we add that it occupied in the delivery two hours and a quarter, and that it was to the last sentence listened to with deep attention by a very large audience, our readers will feel assured that it possessed all the eloquence habitual to the preacher. The closing portion of the discourse contained an impressive dedication of the place to pure Christian worship, to religious truth, and to charity. The morning closed with the Hallelujah Chorus.

In the evening, the congregation and their friends, to the number of 700 and upwards, met in the Assembly-rooms, Westgate Street, to celebrate by a social gathering the auspicious event of the day. It was, we believe, the first occasion in the town of Newcastle on which this fine room had been obtained for a similar purpose. The appearance of the room was striking and beautiful. The proceedings were listened to with profound attention, and except those compelled to leave to save departing trains, all remained, notwithstanding the crowded state of the room, till the close of the proceedings. One venerable lady was present who had been a member of the congregation when Rev. William Turner entered on his pastoral labours at Hanover-Square chapel in 1782. She had also been present at the dedication service of the new church. The gallery was occupied by a band of musicians, whose music formed a pleasant interlude between the speeches. The chair was occupied by Rev. Geo. Harris, in his own efficient and striking manner, of which a report cannot give an adequate idea, but which those who have witnessed it can scarcely forget. A short prayer preceded the social meal, and a thanksgiving hymn, in which all the company seemed to join, followed.

The CHAIRMAN opened the proceedings of the evening by the following address:—The long looked-for day, the hard struggled-for day—the day of many hopes and prayers, has at length dawned upon us, and we have been permitted and privileged through the mercy of our God to go up to the house of prayer in company, to offer up our thanksgivings for common mercies, and to rejoice together in our spiritual li-

berty and in the gladdening, holy and consolatory truths with which our minds and our hearts have been blessed. I heartily congratulate you, my friends, that this day has come; I always told you it would come (applause); for I ever held the truth of that axiom of the Frenchman, that for a nation to be free it is sufficient that she wills it; and a congregation determined to be successful, working with heart and soul, will be successful (applause). I rejoice that I am supported upon this occasion by some of those whose lives have been devoted to the promotion of Christian truth, freedom and righteousness, who have done battle valiantly in their respective districts for God and his truth, for the education of humanity, for the defence of human rights, for the liberty of the soul, for its emancipation from the slavehood of human creeds and the tyranny of domineering and anathematising churches. I am glad especially on this occasion that we have their presence, because I know that it will gratify every individual among you to listen again to the voices which have aforetime gladdened your hearts and imparted instruction to your minds, and because also it is a practical proof of the deep-felt sympathy which exists in various portions of the United Kingdom in behalf of the noble struggle you have made for the maintenance of the rights of Protestant Dissenters, and of that liberty wherewith Christ our Master hath made us free. I am glad also on another account, because I shall have little to do save the great pleasure and satisfaction of introducing friends to your notice during the evening, and to enjoy with you that flow of soul, those gladdening and glorious statements of truths which are dear to our hearts, and on whose dissemination, we believe, are dependent the freedom, the happiness, and the salvation of mankind (applause). We have met, my friends, to rejoice together that our church has been opened; we shall all heartily and sincerely pray for our Jerusalem, that peace may be in its midst, and that prosperity and happiness may be in the dwellings of the worshipers in the House of our God. I am glad to say (and it is in every respect most gratifying) that during the erection of this House of Prayer not an accident occurred to a single workman (applause); more than that—that not one word of strife was heard among any of those engaged in its erection, from the day when the earth was broken to the day on which we have entered on worship within its walls. I think that is a presage of our future harmony, peace, prosperity and enjoyment; I give you then, with all my heart, as the first sentiment—"The Church of the Divine Unity, founded upon the Rock of Ages; may its stability be as lasting as the truth which it enshrines!"

The CHAIRMAN then said that the work which they had so happily brought to a consummation that day had been aided by the generosity and the hearty good wishes of many kind friends in various parts of the United Kingdom and the world. Most liberal had been their contributions to the Building fund. Some of these distant friends were now present, enjoying the beautiful scene before him, and partaking of the pleasures of their various Dedication services. Others, whom they would joyfully have welcomed on this happy occasion, were from various causes necessarily absent. Foremost amongst these he must name one dear to the heart of every member of the Hanover-Square chapel, their venerated friend, the Rev. WILLIAM TURNER. His great age (93) alone prevented him from accepting their invitation to assist in the Dedication of the Church of the Divine Unity. Though absent in body, he was present in spirit, and had expressed his sympathy with them in a letter (written in a firm and beautiful manuscript) which he had received from him within a few hours.

131, Loyd Street, Green Heys,
Manchester, April 12, 1854.

My dearly-respected Friends,—Having been engaged as your Minister during the long period of sixty years, during which I experienced many proofs of respectful attention, I trust that it will not be doubted that, at the age of nearly ninety-three years, I dare not *pledge* myself *personally* to undertake to conclude the service on the opening of your new place of worship. Yet let me assure you that I shall most cordially join with you in fervent prayer to Almighty God, the Father of our Lord Jesus, and our Father who is in Heaven, for his blessing on every one of you individually, and for the success of your excellent Minister in his faithful services to promote your usefulness in this world, and your happiness both in this world and in the world to come for ever and ever, through Jesus Christ our Lord. Amen.

WILLIAM TURNER.

The CHAIRMAN then proceeded to state that among the contributors was

their revered friend, Dr. Montgomery, who was the bearer of a donation from the Rev. Dr. Hincks, of Belfast, the grandfather of the young minister who would address them on Sunday week. Friends in Ireland and Scotland had contributed liberally; some of their number who had emigrated to Australia, having placed their names on the subscription list before they went, had like honest men fulfilled their pledge; from Carthagena they had received a contribution; and in America their friends had not forgotten them; he might especially instance the Rev. Dr. Gannett, of Boston, the successor of Channing. He concluded by giving as a sentiment, "The Rev. W. Turner, the Rev. Dr. Hincks, of Belfast, the Rev. Dr. Gannett, of Boston, and the numerous other Contributors to our Building Fund, in Ireland, America, West Indies, Australia, Scotland and England,—heartfelt thanks for their Christian sympathy and generous aid in our efforts to maintain the Right and spread the True."

The CHAIRMAN next said, in that powerful and stirring Christian discourse to which they had that morning listened from the eloquent lips of the friend beside him, happy reference had been made to their Nonconformist fathers, whose priceless services to and sacrifices for truth and freedom could never be forgotten. Newcastle had had many righteous confessors. In 1663, a certain Bishop of Durham wrote a letter to the Mayor of Newcastle, telling him to look sharply after "those *caterpillars*" who were eating into the vitals of churchism and drawing away souls to eternal perdition. The Bishop especially named four "ringleaders," William Durant, Henry Leaver, Richard Gilpin, and John Pringle, all preachers to the congregation of which they were descendants and successors (applause). They could never feel sufficiently grateful to those Nonconformists who, according to the testimony of the Tory historian Hume, kept alive the spark of liberty when otherwise it would have been trodden out. He gave them, "Our noble and sainted Fathers, the old Nonconformists to error, superstition and priestcraft; may their sons emulate their firmness of principle, and be characterized by equal fidelity to Christian truth, Scriptural simplicity and freedom! The Memory of William Durant, Henry Leaver, Richard Gilpin, and John Pringle; the cause to which they sacrificed worldly emolument and sacerdotal power, Civil and Religious Liberty all the world over." In giving this sentiment, Mr. Harris expressed grateful recollections of the services rendered by the late Rev. Robert Aspland to this holy cause, and coupled the name of his son with the sentiment, welcoming him as an hereditary freeman, as well as one by conviction and practice.

Rev. R. B. ASPLAND said he was grateful for the opportunity which their invitation had afforded him of visiting Newcastle, and joining in the very interesting services of the dedication of their church. It was his first visit to their town, but he had long had some little acquaintance with their local history and their Nonconformist worthies, whose memory was entitled to every honour. He had heard with satisfaction that their pastor had devoted the last evening discourses in the place of worship which they had just quitted, to the lives and characters of their Nonconformist forefathers. Few places were richer in such memories than their town. They doubtless had heard from their pastor of the labours of John Knox, who, after his rescue from a prison by the interposition of Edward VI., for three years filled the pulpit of St. Nicholas, and whose fervid denunciations of Popery excited the angry remembrance of the then chief magistrate of the town. Another name connected with the religious history of the town, was Udall the Martyr, whose last year of pastoral duty was exercised in Newcastle, whence he was carried by ecclesiastical officers to London, and indicted for treason, because in a book he had argued against the enormous power of the Bishops (and that was a time when Bishops sometimes had dungeons for refractory Nonconformists as an appendage to their palaces). Upon this false and scandalous charge he was convicted, and died in prison. It was his distinction to be lamented by a monarch, James I., who, on ascending the throne, inquired for him, and hearing of his recent death, pronounced him "the learnedest man in all Europe." Another name connected with Newcastle was John Oxenbridge, a ripe scholar and a man of catholic charity rare in that age. He was connected by marriage with some of the founders of Protestant Nonconformity in Newcastle. He was the intimate associate of Andrew Marvel, a literary friend of Milton, and the tutor at Magdalen Hall of John Biddle, the Father of English

nitarianism. He was one of the 2000 artholomew Confessors, being ejected om Eton College. The sentiment made ention of their honoured founder, 'illiam Durant, whose tombstone, so onderfully recovered from oblivion, rmed so striking an object at the enance of their church. William Duint, like many other Christian worhies, learnt some of his virtues in the hool of persecution. There is in ristence amongst the State papers of e Protectorate, a letter addressed by m and the other clergy of Newcastle Oliver Cromwell in 1651. In it comaint is made of one Captain Everard, ho, by beat of drum and by insidious rsuasion, induced the garrison and e townspeople to listen to the insious delusions of Arminianism and cinianism, "that cursed doctrine (as e letter states) that so much pulls wn God and sets up man, and then me in upon them as a flood." Of omwell's reply to this letter, nothing known; but it was interesting to id another letter, of several years' er date, from some of the same Newstle clergy, and William Durant ongst them, in which Cromwell is anked for his letter to the Mayor, d for his "inculcated exhortations to re the whole flock of Christ, though t walking in the same order of the spel;" and the writers profess their termination to keep the unity of the irit in the bond of peace. In this me letter there is a touching allusion the Pilgrim Fathers of America, who had fled into a roaring wilderss to enjoy the tabernacle of God." esides this Captain Everard, there was nother heretical Captain, who was for time Governor of Newcastle, and of hom Edwards, in his Gangræna, reords with much wrath, that he taught e abominable doctrine that Christ me not to reconcile God to man, but reconcile man to God. After dwellg on other matters illustrative of the owth of freedom and pure Christiany, Mr. Aspland alluded to the writings id character of Benjamin Bennett, the noured man for whom their forefaers erected the chapel in Hanover quare. It was a melancholy provinnce which deprived the flock of this le and zealous pastor, just about the ne, in 1726, when the new chapel was out to be opened. Cordially did he ngratulate the members of the Church the Divine Unity on the happy const which their circumstances prented. Nothing could be more joyous and hopeful than all the incidents of their opening day; and it was his earnest prayer to God that the physical and intellectual vigour of which their honoured pastor gave so many proofs, might be continued to him for many, many years to come, to the advantage of his people, and the promotion of Christian truth and religious liberty.

The CHAIRMAN next proposed the following sentiment: "Our honoured and steadfast friend, the advocate of the soul's freedom, the vindicator of Christian liberty, the maintainer of religious independence, the intrepid asserter of despised and unpopular truth, the champion of education, the friend of man, the noble, eloquent and Christian preacher of this memorable day; our most cordial thanks for his services; our high appreciation of his labours on behalf of our church; our earnest prayers that the choicest blessings of the God of Love may increasingly be shed on him and his, now and for ever, the Rev. Dr. Montgomery."

DR. MONTGOMERY replied in a short address, in which (amidst many expressions of non-acquiescence) he declared that this visit to England must close his public services on this side of the Irish channel. He declared that the pleasure of seeing their noble church, and attending such a meeting as that now assembled before him, amply repaid him for the fatigues of his voyage and journey from Belfast. He had never seen so numerous a gathering of the kind, and it was most gratifying to him to find the Unitarians of Newcastle occupying so proud a position, and supported by the respect and countenance of so many friends gathered from far and near.

After a short interval, during which fruit and other refreshments were handed round, the Vice-Chairman, Mr. Greenhow, attended by two other members of the congregation, advanced towards the chair, bearing a silver salver and a purse of gold, which, on behalf of the members of the congregation, he presented to Mr. Harris in an address abounding with expressions of affectionate regard and gratitude. To his zeal and energy, which no difficulties could stop, they owed it that their church had been erected, and opened that day under such peculiarly happy circumstances. The salver contained the following inscription:

"On this Salver was presented a Purse containing One Hundred Guineas, a grateful Congregational Offering to the Rev.

George Harris, last Minister of Hanover-Square Chapel, at the opening of the Church of the Divine Unity, of which he was one of the principal Promoters and Founders; Newcastle-upon-Tyne, 13th April, 1854."

Mr. Harris was deeply affected by this unexpected token of the love of his flock, and told them in broken accents that deeds, not words, must be his acknowledgment of their kindness. When the excitement occasioned by this pleasing incident had subsided, and after the performance of some music, the Chairman proposed as a sentiment, "Our earnest and true-hearted friend, the friend of Christian truth, freedom and righteousness, the indefatigable Honorary Secretary of the British and Foreign Unitarian Association—Welcome to the Rev. Edward Tagart, of London: Unitarian Christianity the spring of enlightened piety, of practical benevolence, of moral and spiritual excellence."

Rev. Edward Tagart acknowledged the sentiment in a brief address, singularly happy and appropriate.

A tribute was next paid to the merits of Mr. Dobson, the architect, and Mr. Cail, the builder, which was suitably acknowledged.

The Chairman proposed as the next sentiment, "The progress of Christian truth, of real religious freedom, of honest, manly avowal of inward conviction, the religion of love, of moral power, of a sound mind; free course to the glorious Gospel of the Grace of God throughout Scotland; may the Divine blessing inaugurate the ministry and accompany the labours of our highly valued friend and brother, the Rev. John Gordon, of Edinburgh."

In replying, Rev. John Gordon spoke in nearly the following words:

I cannot but refer, as others before me have referred, to the very gratifying circumstances under which we are now assembled; and congratulate you, Sir, and the members of your congregation, upon all that has happened this day. It has been an extraordinary day. We met this morning in an extraordinary building, the most beautiful, I think, of the modern adaptations of Gothic architecture to purposes of Protestant worship. We heard an extraordinary sermon—extraordinary for its goodness and extraordinary for its length; and we are now conducting an extraordinary meeting, certainly the most numerous and enthusiastic meeting that any of us has had experience of on a similar occasion.

What we now see and feel should surely be taken as an indication of good: and we can afford to look with hope even upon the disadvantageous circumstances in which our common Unitarianism is placed. We are indeed exposed to many disadvantages, and have peculiar difficulties, both from within and without, to contend with.

From *without* we have to withstand the unreasoning bigotry of the orthodox world; bigotry which, in some of its forms, scarcely condescends to treat us as men; so that, as Dr. Montgomery told us this morning, it is necessary that we should cultivate acquaintance with our opponents, in order that they may see we have the same human lineaments as themselves. I am sometimes reminded, in this connection, of a story I have read, to the effect that when one of the Reformers was engaged in a public disputation with a Catholic priest, a poor man was observed to press through the crowd, expressing at the same time a great anxiety to *see* the disputants. When he got close to them, he said, looking upon the Protestant champion, "Now I know that what they told me are lies." "What did they tell you?" said some one. "Why," he replied, "they said he had a cloven foot"

I rejoice to believe, Sir, that this bigotry is dying away. I have had proof, lately, in Coventry, that its character is softened and still softening towards persons of my faith; and you, in the union of different parties, have proof of the same thing here.

An excellent observation was made, the other day, in a meeting of my late Coventry congregation, at which an Independent minister was present and spoke. He said he thought that difference of opinion, under certain circumstances, contributed to strengthen the union between man and man, because as such union should depend mainly upon accordance of affectionate and respectful feeling, the exercise of that feeling was likely to be the purer where it had a difference of opinion to overcome. Let it be our endeavour to work toward that blessed consummation, which will take place when the sympathies of the human heart, rather than the agreements of the intellect, shall unite Christians together.

The great difficulty from *within* with which we have to contend, arises from that deficiency of the religious as distinguished from the moral element, by which our societies have been characterized. This it is which has prevented that intimate and constant union among

ves which is necessary to the in-
e we are capable of exerting. I
e to believe that this evil, too, is in
ourse of remedy; and I am per-
d that in the proceedings of this
ation we have evidence of that
y. I do not believe, as has been
ted, that since the passing of the
iters' Chapels Bill, our churches
unk into a sleep deeper than before.
ve the contrary. I think this very
aint of our evils, in which we so
fully indulge, is a sign not only of
things to come, but of better things
sting now.

longer I live, and the more I re-
pon the matter, the more I am
ced that as Christianity must be
eat instrumentality for the regene-
and blessing of mankind, so our
ar views of Christianity can alone
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opinion, my general sympathy for
forms of religious opinion, and my
in the truth of this particular form,
oth gradually increased. I desire
ater assurance of being in what is
the right way, than that which this
e growth affords. It was not for-
so. The theology of my earlier
as, at once, narrower in its appli-
to others, and weaker in its appli-
to myself. I love my own views
and I love the views of others
than I did then. My religious in-
ations under orthodox influences
a series of attempts at reconcile-
Since those influences have been
rawn, these investigations have
to the purer character of a simple
ation of what needs no reconcile-

I cannot speak in too ardent
of the thankfulness I feel that I
ver brought to see the gospel in
epresentation of sublime simplicity
ich it now vindicates its divinity
mind. I open the Book in which
story of the faith is contained, and
that, without any foreign hypothe-
d without any scholastic interpre-
, it naturally, and of itself, un-
, and with that kind of ease with
fact answers to true science, ex-
s what, as a Unitarian, I believe.
around me upon nature and life,
find that this Unitarian belief,
is so plainly contained in the New
ment, is but the religious side of
ruth which God, in his creation
ovidence, has opened to the world.
sents no conflict nor inconsistency
any human principle or interest
hich humanity is legitimately con-

cerned, but unites the two departments of secular employment and spiritual aspiration, so that they not only give to each other mutual countenance, but together form one circle of thought and effort with which every kind of knowledge equally harmonizes.

To this faith of ours we must add activity and zeal, in order to make it effective to the ends to which it properly relates; and manifest the sincerity and power in which we hold it, by the fidelity with which we act up to its demands.

Mr. Gordon then referred to the special advantages Unitarians possess in any contest to which they may be called with the scepticism of the age; contending that the conduct of sceptics proved that they felt themselves unable successfully to oppose Christianity, except in its orthodox form; and that there was a moral accordance between the conclusions of Unitarianism and the philosophy cultivated under sceptical influences, which we might profitably avail ourselves of. He concluded by alluding to the motives and principles which had induced him to remove from Coventry to Edinburgh, and declared that he believed he should be supported by a sense of their purity, though he might fail in the accomplishment of the purposes he had in view.

The Rev. Hugh Hutton followed in a short speech, in obedience to a call from the Chair.

The following resolution was also on the Chairman's paper, and well deserves this record:—"That the Building and Chapel Committee feel it their bounden duty gratefully to acknowledge their high appreciation of the admirable manner in which Messrs. Sharpe, Field and Jackson have conducted to a successful issue the Petition entrusted to their care; the result, so essential to the welfare and prosperity of the congregation, being mainly attributable to the knowledge, judgment and earnestness displayed by them throughout the proceedings. They express their warmest thanks that the expenses necessarily attendant on this assertion of Dissenting right, have, through their generous devotedness to the interests of their clients, been confined to so comparatively small an amount,—a generosity enhanced and crowned by the very handsome donation the firm have, in addition to the restricted charges, contributed in aid of the efforts of the congregation."

This resolution, warmly and unanimously adopted by the Committee, April 5, is but an echo of the feeling of the congregation. All had hoped the pre-

sence of E. W. Field, Esq., at the opening; and had engagements permitted, their wishes had been gratified. He would then have seen and felt the appreciation in which his untiring labours and those of his partners are held by the people they have so largely benefited.

After a vote of thanks to the Chairman, and a hymn and prayer, the meeting separated, with many expressions of satisfaction and gratitude.

On the following morning, being Good Friday, a large congregation again assembled in the Church of the Divine Unity. The devotional services were conducted by the Rev. R. B. Aspland, and a very interesting and impressive sermon was preached by the Rev. Edward Tagart, of London.

The preacher took for his text John viii. 40, "But now ye seek to kill me, a man that hath told you the truth, which I have heard of God;" and said that the words contained a description by the Saviour himself of the grounds of the hostility manifested against him by the Jews, and which led to the sufferings and death this day commemorated. It points to the nature and object of the mission of Christ—*the truth*, which he died to seal; and the source of that truth—*God*, of whom he heard it.—Considering the Saviour in the light in which he has here represented himself, as a man about to die for the truth which he had heard of God, we feel that we lose none of the most sacred influences of the Christian faith; that, on the contrary, we secure them in their fullest perfection and power. He proposed to enlarge on the unspeakable moral value of receiving Christ in the light in which he has represented himself; to shew that his example and character are more intelligible, influential and affecting, as a guide to our own duties, of our filial relation to God, and fraternal relation to man, when we regard him as the man Christ Jesus, than as a compound being at once God and man, or a superhuman spirit, according to the Trinitatian and Arian suppositions. Every speculation and thought which tends to remove the Saviour far away from ourselves in nature, office and work, renders his example less applicable, less instructive to ourselves, than it otherwise would be. Every idea which surrounds his nature and office with cloud and mystery, casts a proportionate shade of difficulty and doubt over the meaning of his words, the significancy of his acts. An example is set before us for the purpose of imitation, of which man is sometimes said to be the creature. But we can only imitate that which is imitable. The situation and powers of individuals must agree to make the principles, the affections, the habits and actions of the one a guide for the other. Each act of life has its own rules, and pursues its end by specific means. Accordingly, we can only imitate Christ in those respects in which he exhibited the dispositions, felt the motives, and pursued the ends which we also may exhibit, feel and pursue. Agreeable to this, is the constant representation of Scripture, particularly of the writer to the Hebrews. "For both he that sanctifieth and they that are sanctified are *all of one;* for which cause he is not ashamed to call them brethren." "It behoved him in all things to be like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people." It is remarkable that the Scriptures in every affecting incident of Christ's life, in his deepest humiliation on earth, in his highest functions in heaven, perpetually bring his humanity into view, and dwell upon it as a main element of his office and character, as if to make provision against the tendency of man to deify the agents of God, and forget the Creator in the creature. Yet it is evident we see in Christ no mere or ordinary man, as the Unitarian is sometimes mistakenly supposed to assert,—a man not distinguished from common mortals by peculiar endowments, by divine selection. On the contrary, he bore, we contend, a special mission, for which he enjoyed special qualifications and credentials. He was proved to be emphatically "the Son of God with power by his resurrection from the dead." The work of his Messiahship, involving the exercise of extraordinary powers, issued in results of unique and unparalleled character.—Still, as subjects of his kingdom, members of his church, it is into the spirit and design of his mission that we are called upon to enter. And there is one respect in which our divine Lord, in the exercise of his highest powers, is pre-eminently our example. He considered them in the nature of a divine trust. He used them with diffidence, modesty and submission. When working works which, however mighty to the frail child of earth, could have been nothing to the fabrication of the universe, he never failed to give his

Heavenly Father all the glory; he diffidently says, "Of mine ownself I can do nothing; the Father that is in me, he doeth the works." The history of Christ is a constant testimony to the sole and sovereign Deity of God the Father. For where is, what is the Being, to whom God himself shall look for aid?—It is on the principle of Christ's humanity that we are able to throw ourselves into his situation and feelings, and drink in the essence of his spirit. We can sympathize in his anxiety to be worthy of his great trust; in his strong affection for his brethren and disciples around him; in his indignation at the spirit of hypocrisy, selfishness, worldliness, wherever he perceived it; in his awe, and agony, and self-distrust at the approach of his great trial, as if strong faith alone bore him on through the shame and burning sorrows of the cross; in his joy when he perceived gleams of intelligence in his disciples, and the prospect of evil flying before the gospel of truth. "I thank thee, O Father, Lord of heaven and earth, that thus it hath seemed good in thy sight." We feel, exultingly feel, that such piety, purity, meekness, fortitude, compassion and benevolence, exalt and redeem our nature. We understand the virtues manifested in a human form and emanating from a human bosom; and this simple gospel picture of Christ preserves to us in all its force the obligation to put on Christ, and to aim at similar purity and perfection of temper, spirit and life. Is the power of Christ's character thus recognized by those who are fond of dwelling upon him as more than man, as even God? Do they not rather find an excuse for human sins and infirmities in the belief of Christ's deity? His sacrifice being infinite, do they not represent the expiation as complete? No addition of sin increases the evil or lessens the good. It sweeps into the same category, the same foul abyss, a Howard and the prisoners whom he would release, a Washington and Franklin with the oppressors and tyrants, a Priestley and the people who burnt his house and drove him from his home, the disciple whom Jesus loved and the Judas who betrayed him with a kiss.—But there is one topic in connection with which the doctrine of the humanity of Christ is most specially valuable,—it is that which arises out of his resurrection, the hope of human immortality beyond the grave. "As by a man came death, by a man came also the resurrection of the dead." "As in Adam all die, so in Christ shall all be made alive." "Christ the first fruits; afterwards they that are Christ's at his coming." Beware how, by the admixture of foreign speculations, you destroy a parallel, you weaken an analogy, which is the foundation of the apostle's argument and doctrine; you shake the corner-stone of Christian faith and hope; you darken the life and immortality brought to light in the gospel.—But Christianity is not to be tossed and torn with controversies and fictions. The image of the Saviour rising from the sacred page, rebukes the unworthy struggles and passions of his disciples. "Then," he tells us, "are ye my disciples, if ye have love one towards another."

A remarkably interesting service followed. Mr. Harris administered the Lord's Supper to about 200 communicants. The simple beauty and devotional earnestness of both the address and the prayers made an impression on all that were present. On this occasion a new Silver Communion Service was brought for the first time into use. It is very elaborate, and was greatly admired. It consists of a flagon richly chased and embossed with grape leaves and clusters, with vine handles. It bears the inscription round its form, "I am the Vine, ye are the branches." Underneath, in the front, I. H. S., surrounded by rays of light. One cup is chased with an anchor, on which is suspended a broken fetter, surrounded by a wreath of palm; on the rim, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The other cup is chased with a cross surmounted by a star, with wreath of amaranth encircling. The words inscribed on its margin, "Father, into thy hands I commend my spirit." The two plates are chased round the rim with wreaths of wheat. On one, "I am the Bread of Life; he that cometh to me shall never hunger." On the other, "I am the Bread of Life; he that eateth of this bread shall live for ever." On the base of the various pieces, "The Church of the Divine Unity, Newcastle-upon-Tyne. George Harris, Pastor. April 14, 1854."

The communion service, communion cloths, pulpit cushion, pulpit chair, are all gifts to the church and minister by various friends. The ladies of the congregation have fitted up the entire pews with cushions of crimson moreen, and also provided carpeting for the commu-

nion platform, pulpit stairs, pulpit and vestry, by separate subscription among themselves, including in their arrangements a pulpit gown for the minister.

In the evening of Good Friday, another large congregation assembled in the church. The devotional services having been conducted by Rev. Hugh Hutton, a sermon was preached by Rev. John Gordon on the relations between Science and Theology. It has seldom been our lot to listen to a more just and well-reasoned and in every word instructive discourse. It is about to be published, at the request of a Society in Birmingham before whom it was recently delivered, or we should endeavour to present an outline of its argument, and to describe the mode in which it shewed how certain is the downfall of those doctrines of the popular faith which are in palpable opposition and contradiction to the known truths of Science. The spirit of the whole discourse was to suggest reasons for contentment and satisfaction with the simple and scriptural faith of Unitarianism, the leading principles of which are in perfect harmony with the deductions of Science.

On Sunday morning, April 16, the Dedication services were renewed, and for the first time the portion of the church which is situated under the organ gallery was filled by the children of the Sunday-school, and the entire church presented a very animating appearance. The devotional services were conducted by Rev. Dr. Montgomery, and Rev. R. Brook Aspland preached a sermon appropriate to the day (Easter Sunday), making, however, his principal topic the moral and spiritual influence of Jesus Christ.

In the afternoon, a very good congregation assembled: the devotional service was conducted by Rev. R. B. Aspland, and Rev. Edward Tagart preached a sermon, containing many observations which were both original and just, on Sin.

In the evening of Easter Sunday, the church in its every portion was crowded, the schools, and some sitting on the steps in the aisles. Mr. Tagart introduced the worship, and Dr. Montgomery preached from Ps. xcvii. 1, and Heb. xii. 6. The Sovereignty of God, as wise as merciful, was truly and beautifully portrayed. No antagonist power could there be in the universe, battling Omnipotence, overreaching Omniscience, and defeating Divine Love. Sin was an evil; but even its iniquity would be overruled for good. The sinner would arise from his degradation *and go* to his Father's house. Christ will triumph over every enemy to the well-being of man. Pardon will follow penitence; contrition lead to goodness; goodness to salvation. All shall finally be the children of God in purity and bliss, and the Father everlasting be Himself all in all.

The opening services were continued on Sunday, April 23. The audiences were large, more especially in the evening. In the morning, the devotional services were offered by the Rev. Thomas Hincks, of Sheffield, and the sermon preached by the Rev. Samuel Bache, of Birmingham, from Mark ix. 5, on the objects and purposes, the spirit and benefits of public Christian worship, with the hindrances to the enjoyment of its blessings. In the afternoon, Mr. Bache introduced the worship, and Mr. Hincks preached from 1 Peter ii. 4, 5, and 1 Corinth. xii. 12, on the culture of the affections as well as the judgment in religion; the union of reasoning and love; the building up of Christian character by devotedness to some work of usefulness in connection with church-membership. In the evening, the whole service was taken by Mr. Bache. Preaching from 1 Corinth. viii. 6, the moral and spiritual importance of the views entertained by Unitarian Christians of God and Christ were developed, and their superior practical utility clearly shewn.

The entire harmony of the whole opening services was most striking and beautiful. Without previous concert, each preacher had selected such portion of the majestic theme of religious truth as brought out perfectly its power and loveliness, whilst all blended in congenial radiance to illuminate, cheer, soothe, warm, elevate and sanctify mind and heart, purpose and effort. The impression occasioned by the services was evidently great; they cannot but be productive of manifold good fruits. The collection at the various services was announced by Mr. Harris, at the close of the last evening, to amount to £302. 4s.

Thus ended the services on this remarkable occasion. They have, we are informed, made a very deep impression, not only on the members of the congregation, but on many strangers from other religious societies. Unitarian doctrine has been faithfully unfolded; in various ways, its vast superiority over the popular orthodoxy has been manifested; and the moral and spiritual influences of pure Christianity have been set forth with great power, and with a winning persuasiveness. May the gospel of our Lord Jesus Christ be taught with equal faith-

fulness and power to many successive generations of worshipers in the Church of the Divine Unity!

MANCHESTER DISTRICT SUNDAY-SCHOOL ASSOCIATION.

The meetings of this society have been singularly favoured, as far as the weather is concerned,—no unimportant matter when persons are to be gathered together from various distant localities. Since its establishment, it has had the benefit of very fine days for its anniversaries, in every instance but one, and that was a showery, not an uninterruptedly wet day. Good Friday this year, when the ninth meeting of the Association was held at Stockport, formed no exception, the bright sun and clear sky shedding their cheering influence on those who left their homes to meet their fellow-labourers at this annual gathering.

The proceedings commenced with a religious service in the commodious and elegant chapel, conducted by Dr. Beard; and though the congregation was at first somewhat scanty, it was swelled by successive arrivals, until, before the commencement of the sermon, the chapel was very well filled. It was pleasant to see the looks of friendly recognition and silent welcome with which those greeted each other, who perhaps only meet on these occasions, but who by such meetings, repeated year after year, have learnt to regard each other as no longer strangers. The sermon was from John xxi. 15—"Feed my lambs." Dr. Beard commenced with a sketch of the circumstances narrated in the context, and after alluding to the opinion entertained by some that this chapter formed no part of the Gospel as originally written by John, and declaring his own feeling, that its genuineness was proved by its characteristic beauty, and its close connection with what goes before it, proceeded to apply it to the present occasion. He deduced from it the doctrine that it is the duty of the church of Christ to educate the young, either immediately through the minister, or mediately through the parents or the schoolmaster; and that the conditions requisite for performing this duty are—not knowledge only or principally, not position or rank or authority—but love. "If thou lovest me, feed my lambs." Addressing those present in their especial character of Sunday-school teachers, he shewed that Education consists in *leading out* all the powers of the child, the physical, intellectual, moral and religious, each in its own due proportion. In doing this, they must be, 1st, *Systematic*—not content with scattering crumbs from the tables of the well-informed. This was exemplified by shewing the different aspect of an incident or a parable, when presented to a child in the words of scripture without explanation, and when adorned with illustrations of geography, manners and customs, time, place and character. 2nd, *Speaking to the emotions*, especially in regard to the younger scholars, who require gentle, kind, constant discipline, like the dews of heaven, or like a mother's teaching. To those who regard our nature as pure and godlike, this is no task of difficulty such as will overwhelm them. 3rd, *Aiming at conversion*. In many cases, especially as to the elder scholars, there will be found bad habits and depraved dispositions, which must be totally changed before they can be made religious. There can be no Christian Sunday-school which is destitute of the instrumentality for producing this change in the cases needing it. 4th, *Imparting instruction*, aiming at communicating definite, accurate knowledge, especially in regard to religion; and this instruction must be positively Christian, including the peculiar advantages of revealed religion. 5th, *Making it distinctive with regard to doctrine*. Without the enunciation of clear and definite belief, many will lose religion altogether; they will have to mingle in the debated grounds of Secularism and Catholicism, and what can you expect if they go forth without any definite convictions? A man with positive convictions cannot avoid teaching them. The preacher concluded this part of the subject with an eloquent declaration of his love for Unitarianism, and with shewing the practical excellences and beauties contained in it. The conditions of the service of teaching were then briefly touched on. The first is *love*, because this is the only instrument which can avail, because it is what all may have. Add to this all the knowledge possible, but this is the great prerequisite. After dwelling on the force of the words "feed" and "my" in the text, Dr. Beard concluded his long and earnest address, which had been listened to throughout with the most fixed attention.

With many a hearty shake of the hand and many a social greeting, the

assembly adjourned to the school-room, where 200 friends partook of dinner, the excellent arrangements for which were due to the kindness of Mr. and Mrs. Bayley and the other friends at Stockport. There were present nearly 40 from Dukinfield, about as many from Macclesfield, and nearly as many from Manchester and Bury. There were also good parties from Bolton, Oldham and Stand, and teachers from Chowbent, Padiham, Mossley, Mottram, Dob Lane, Monton, &c. A deputation from the Midland district, where a somewhat similar society is being instituted, attended to observe the working of the Association. The ministers present during the day were Revds. J. R. Beard, D.D., Manchester; J. H. Hutton, ditto; J. Bayley, Stockport; T. Bowring, Nantwich; J. Taylor, Dob Lane; T. E. Poynting, Monton; J. Colston, Styal; M. C. Frankland, Chowbent; C. Robberds, Oldham; B. Herford, Todmorden; W. H. Herford, Lancaster; W. Whitelegge, Platt; J. Wright, Bury; Mr. Robinson, Mossley; Mr. Dixon, Mottram.

The business meeting of the Association was held in the chapel in the afternoon, E. Bowman, Esq., in the

Mr. Bowman for his services as President during the last three years, and to Rev. J. Wright for his services as Secretary.

In the evening a tea-party was held, S. Robinson, Esq., in the chair. After a very interesting and useful speech from the Chairman, an essay was read by Mr. C. J. Herford, intended to shew that amusement is necessary for the young; that a great portion of the youth of the poorer class, in seeking to gratify this want, are led into sinful habits; and that it is in the power of the teachers of Sunday-schools, by providing innocent amusement, and affording the salutary influence of their own presence during its enjoyment, to preserve their scholars from this besetting danger.

Addresses were delivered on this subject by Mr. Freeston, Dr. Beard, Mr. Harrop, Rev. J. Bayley, and Mr. Curtis. Most of the speakers expressed their agreement with the essay, and many of them spoke of the efforts they had made to carry out the object. Some of them suggested cautions, lest the young should be encouraged to think too much of amusement, and objected to particular kinds as stimulating tastes which will afterwards be gratified in

, Esq., the Members of Parlia-
for Coventry; of T. B. Trough-
Esq., Town Clerk of Coventry
ubsequently presided at the din-
of W. H. Cotton, Esq., and Ed-
Cotton, Esq., formerly residents
ilworth; of Mark Philips, Esq.,
terfield; of Samuel Carter, Esq.,
idon; and of several magistrates
ntlemen of Birmingham who had
nown and highly appreciated the
s and character of our reverend

presentation took place on Mon-
March 27th, in the ancient and
St. Mary's Hall: and numerous
portant as have been the assem-
held within that spacious and
e chamber (which is statedly oc-
l by meetings of the Corporation
r holding the assizes), we are
hat a more important and inte-
g assemblage was never seen
it than that which we witnessed
s occasion. Among the nume-
ompany, consisting of about an
number of ladies and gentlemen,
y mention, as an evidence of the
g union of parties in this endea-
o pay honour to our esteemed
, that there were present, the
W. Drake, *Second Master of the*
ry Free School and Lecturer of
n's; the Rev. J. Sibree, the Rev.
Delf, the Rev. John Button and
ev. Mr. Williams, *Independent*
ers; the Rev. W. T. Rosevear,
t Minister; and Rev. J. Lewitt,
er of a Congregation of General
ts, all of the city of Coventry;
ev. D. D. Jeremy, of Warwick;
e Revds. Messrs. Bache, Clarke
aughan, of Birmingham.

chair was taken by STEPHEN
LAN, Esq., who, in opening the
dings, said—I should feel pecu-
leasure in accepting the office of
hairman, on the present occasion,
ability properly to discharge its
at all corresponded with the
interest I take in the subject be-
. Perhaps there is no expres-
ertainly none at my command,
would adequately represent the
and regard that I entertain for
an whom it is the object of this
g to honour,—or of my earnest
xious wishes (in which I am sure
join) for his prosperity and hap-
in the new scene on which he is
to enter; and it is the hope of
nd what I consider the fair pros-
f it, that tends to console my
my unavoidable regret, at his departure; and here again I think and believe that I am expressing the sentiments of a numerous body as well as my own. Of his many amiable, excellent, noble qualities I forbear to speak; they deserve a much higher eulogium than I am able to offer; but what are my individual sensations or emotions, even if I were able to give distinct utterance to them? Behold the present assembly!—this is the true eulogy—composed as it is of many who probably differ widely in their opinions on many important subjects, and yet, without any compromise of these, cordially unite in offering this tribute of applause to the man who they think has ably, faithfully, consistently acted his part amongst us. I hail this auspicious time which witnesses the progress of just and liberal sentiments; yes, and sees them diffused through the land; for who is there who does not wish success to the Turks, because their cause is just; and who is there who does not view with approbation and satisfaction Christians assisting Moslems in repelling oppression and wrong? We cannot doubt that the cause of truth and justice, whatever ordeal it may have to undergo, will finally prevail. We ought to do all we can to aid its progress, and we are well assured that our excellent friend will never be wanting in his efforts to promote it. But I am detaining you too long from the real object of the meeting, which is to present a testimonial to the Rev. John Gordon; and as it conveys the sentiments of respect and esteem from a very numerous body of his friends and well-wishers, I doubt not it will prove as gratifying as it is honourable to him.—(Loud cheers.)

J. BILL, Esq., then rose to present the testimonial to Mr. Gordon, and in doing so, spoke as follows:

Mr. Gordon,—I have been honoured by the request of the Committee to present the testimonial which is before me to you. I undertake this duty, Sir, with diffidence, and with very mixed and conflicting feelings. I am unaffectedly pleased to be the medium of doing honour to you; but I am very desirous to do this without exaggeration. It would be absurd to suppose this testimonial has been voted to you without a sufficient cause, and it is my duty to state, in few words, as far as I apprehend them, what are the motives by which the subscribers to it have been governed. While, therefore, I desire to be a faithful exponent of their

feelings towards you, I should be equally sorry to wound your feelings of self-respect by saying one word that has the appearance of adulation or flattery, and which I did not think to be strictly and literally true. It has been remarked by Mr. Freeman, and it will not, I hope, Sir, be displeasing to you to notice, indeed it is the characteristic of this demonstration, that we do not constitute any section or party representing any peculiar principles of religion or politics. It is apart from religious and political considerations. It is upon separate and different grounds, whereon all parties could unite, that we have united to offer to you this testimony of our regard. If, then, I ask what the reasons are which have united persons of widely different principles in this one common object of offering a testimony of esteem to you, I apprehend them to be generally these. Respect for the intellectual position which you hold among us. Respect for the high intelligence, the extensive and varied knowledge, the clear perception, the strong judgment, and the oratorical and argumentative powers which you possess. These are powers which mankind desire to honour among each other. You appear to us to possess them in an eminent degree, and we desire, therefore, to honour them in you. But, Sir, these are endowments and acquirements of nature and cultivation which would have been of very little service to your fellow-creatures, if you had been of a selfish or incommunicable disposition; but, Sir, exactly the reverse of this has been the case, and herein arises the chief claim I consider you have to our esteem. You have been uniformly ready and willing to promote the general progress of the Coventry people in their social, moral and educational condition. It would make a long retrospective review, were I to look back to the many public acts in which you have taken part—the literary and scientific meetings that you have promoted, and in which you have been an active leader or participator. I say it advisedly, that your desire and aim have been to promote the welfare, improvement, and happiness of the people of Coventry; and I say they do no more than an act of justice when they offer to you this testimony of their appreciation of that fact. Another ground of our regard is the honest conscientiousness with which you hold fast the principles which you think to be true and right. Whatever may have been the differences of opinion which have existed between you and your opponents, no one has doubted the sincerity of your convictions, or the integrity of your motives and objects; nor can we less honour the straightforward consistency and manly energy with which your principles have been maintained. There are other moral qualities connected with your public life which have greatly enhanced your influence among us. Allow me to say they consist in the kindliness of disposition, the friendliness of feeling and benevolence of heart which attend your intercourse with those around you. These have been so clearly seen and generally felt, that if I were asked whether you stood highest in the attachment or respect of your friends, I really could not say. These, Sir, are the principal causes which I conceive have operated on the minds and feelings of the subscribers, to induce them to present to you, as a public man, this testimonial; but there are many among us who are affected by feelings to which your conduct as a public man has no relation. Many of us have had the pleasure of enjoying your private and personal friendship, and I cannot but think we are all desirous to convey to you the assurance of the deep value we have attached to the personal association that has existed so long between us. Your absence, Sir, will cause a void in many a social circle which will be unaffectedly and deeply regretted. And now, ladies and gentlemen, I have to apologise to you for the imperfect manner in which I have conveyed to Mr. Gordon the expression of your feelings and sentiments towards him; but we have been unanimous in offering him this testimony of our esteem, and I think we shall be unanimous when I ask you whether I may not, as your representative, say to him, on your behalf as on my own, that with the warmest feelings of our hearts we desire his future happiness and welfare. I have now, Sir, to offer for your acceptance a purse containing 206 sovereigns, which I cannot place in your hands without first requesting your attention to the beauty of the purse itself. I understand it is the work of Miss Cash; she will I hope forgive my mentioning her name, but I cannot forbear noticing the great skill and taste she has displayed. I also present you, Sir, with this book, containing the names of the subscribers to this testimonial, for which we are indebted to our friend Mr. Clack; and

. I have to request you to accept
r inkstand, upon which there is
llowing inscription:

resented to the Rev. JOHN GORDON,
leaving this City, by a numerous
of his Friends, who, without respect
gious and political differences, desire
to express their admiration of his
s and their esteem for his charac-
Coventry, March 27, 1854." (Loud
.)

e Rev. J. GORDON then rose, and
evident feelings of emotion, spoke
lows:

. Chairman, Ladies and Gentle-
—You must know quite as well
an tell you, that it is altogether
sible for me to express what I
n the present occasion. If it were
that I had to do with the feeling
t is uppermost in my heart, the
g of gratitude, I could not give
ssion to its depth; but what can
when besides this, so many and
conflicting feelings strive for ex-
on? Do not think, then, that I
ot fully sensible of your great,
kindness, because I cannot utter
which is unutterable; and if I
in from saying what I could say,
at is ordinarily said under cir-
tances similar to these, believe
hat I do so because the common
seem strangely inappropriate to
ality with which I have to deal,
ecause my ability does not answer
will.

ad thought that it would be plea-
entirely pleasant, to receive this
ır at your hands, but I find it
ul as well as pleasant—painful
se I am unable, satisfactorily, to
in the burden of your good-will;
ul still more, because the supera-
ance of your favour is shewn under
mstances which involve my sepa-
t from your friendship and gene-
r. I feared that this extravagance
ommendation might make me
; but I feel humbled, and not ex-
. I am so conscious that my de-
s far exceeded by what you have
and are doing toward me, that it
th real, unaffected shame that I
stand up to address you.

hat have I done to gain this mark
blic esteem? I cannot answer that
ion, and none of you can. My
is not identified with any of the
ings or institutions of your city.
e been too poor to be a benefactor
y of your charities. I have occu-
no civil office among you. The office I have sustained, that of a Dissenting minister to a small congregation, could not of itself have recommended me to you. I was not even born among you, but came here, fourteen years ago, a total stranger to the place. I have lived very much in a limited circle of chosen friends; I hold opinions not the most popular; I have quite as often come into collision with the parties around me as I have agreed with them. What, then, does this mean? It means—not opinion, not power, not wealth, not station. It means—I say it not boastfully, but with a thankful satisfaction—it means character—over-estimated, forbearingly excused, much indulged—in one word, magnanimously judged,—but still character.

If I rightly interpret the case, you do yourselves honour by this more than you do me; and you present this day—putting the real unfitness of the subject of your honour out of the case, and looking only at your thought and intention in the matter—as noble a spectacle as can be looked upon. Here you are, disregarding not only the differences between me and you, but the differences among yourselves—Churchmen and Dissenters, Tories, Whigs, and Radicals, Clergy and laity, Trinitarians and Unitarians, public men and private men, rich men and poor men, those who have fought with each other on most of the stirring questions of the day, both side by side and face to face—met to acknowledge and give practical effect to the truths, that where men are honest and true, there is more and better to unite than all that can divide; that the heart is stronger than the head; and that fairness and justice and good resolve stand foremost among the things worthy of sympathy and respect. You have given a sanction and pre-eminence to the principle involved in those truths which it had not before; for there is greater variety among the persons thus uniting, and less of extraneous claims on the part of him for whose advantage the union is made; there is more of prejudice sacrificed, and more of liberality displayed; there is a larger amount both of the charity which covereth all things, and the munificence which only regards the gratification it can confer, than I remember ever to have heard of in any case with which this case can be compared. You have, then, vindicated your character, rather than done justice to mine; and have proved that here at least, in this ancient city, where so much of old En-

glish feeling and habit remains, a sense of integrity is highly valued and tenaciously held, and the people can agree that the last barriers of both political and theological separation shall be thrown down in its favour.

I thank you, then, for what you have done to me, not only in my own name, but in the name of our common humanity.

Some individuals among you I must especially remember in my thanks. To you, Sir, I return my acknowledgments for occupying that Chair, knowing, as I do, how contrary to your usual habits such a proceeding is. This, however, is on your part but the crowning act of a long series of kindnesses which I have uniformly received from you since the first day I came to Coventry. To Mr. Sargeant, Mr. Cooper, and Mr. Dresser, my particular gratitude is due, not only for the favour they have shewn me, but for the labour they have undergone in bringing about this consummation. Mr. Bill I heartily thank for the cordial and considerate manner in which he has presented to me the testimonial of your regard. Nor can I forget to mention the obligations under which I lie to the virtues of those to whom my greatest obligations are due, has been one principle of my life. I am persuaded that there is no work of humanity more pious to God, and more beneficial to man, than that of transmitting from generation to generation an unsullied name.

I came to Coventry more than fourteen years ago, and though as I look back the time seems but as a long day, the incidents crowded into it seem like a separate life. As I cast my eye from what I was to what I am, I could almost fancy that I see two distinct men. During this time I have become much moulded to the place; and whereas I began a Worcestershire man, I am certainly now a Warwickshire man. It is impossible to live in an old city like this, without partaking largely of the spirit of its associations, and I view with the same pride your churches, your hall, and your hospitals, as though I had inherited a right to connect them with myself. I have lived here happily. How could it be otherwise, when every year has added to the number of my friends? And as to my success—the only point connected with my ministerial work on which it is proper for me to touch, is certainly one to

political and social views I hold, I entertain as necessary developments of Christian principles, and where Providence has opened to me paths of exertion and influence, there I am taught that the practical exemplification of my religion lies. I should be unfaithful to my sense of religious responsibility if I did not tread in those paths, and I consider myself as doing honour to my faith, and communicating a higher than temporal character to the business I touch, when I fulfil the obligations to which I refer. I thus vindicate for the subject of my ministry, that practical utility which it is above all things necessary it should be understood to possess; for it is life in all its departments, private and public, which Christianity is intended to regulate now, a preparation for the blessedness of the eternal life to come.

I thank you for your great kindness to me, when I connect its expression with the past. It is to me a reward—an all-sufficient reward—for whatever I have done or attempted to do. I am favoured above others in that here I enter into the enjoyment of such fruit of my labours as is not usually reaped till the course of labour is ended. I thank you too most heartily, when I connect your kindness with the future. I am about to commence a line of exertion, very different from that I have hitherto pursued; I anticipate many and new difficulties in following it, and I feel great uncertainty as to its result. I shall betake myself to the performance of its duties with a confidence in myself, which, if it were not for your approval of me, I should not have had. I shall, remembering the honourable position in which you have placed me, feel that I have something more to preserve than my own self-respect. I have your good opinion to justify. If tempted to depart from purity or steadfastness, I shall add to all the other motives to fidelity, the strong consideration that to bring discredit upon myself will also be to bring discredit upon you. I shall comfort myself with the pleasurable thought, that here, far away from the scene of my duty, there are generous hearts which sympathize with both my griefs and my joys. I shall feel that every triumph I may gain is some slight return for the faith you have placed in me. I shall, with a deeper sense of its reality and value, cultivate towards those from whom I may differ, the charity which you have taught to me in so substantial a form. I shall do my work with greater alacrity and diligence —I shall bear my trials with greater patience and hope—I shall receive whatever prosperity may fall to my lot with deeper thankfulness, inasmuch as my sense of responsibility will be incalculably increased, by the knowledge that I have to live so as to prove the correctness of your judgment, and to manifest my gratitude for your esteem.—[The Rev. gentleman sat down amid the warm plaudits of the assembly.]

The Rev. W. DRAKE proposed a vote of thanks to the Chairman; which being seconded by Alderman SARGEANT, was briefly acknowledged by Mr. FREEMAN, and the assembly separated.

THE DINNER.

A dinner of the friends and admirers of Mr. Gordon took place on the afternoon of the same day, at the King's Head Inn, when about 35 gentlemen sat down to a sumptuous repast, provided in the best style. T. B. TROUGHTON, Esq., presided. After the cloth was drawn, the usual loyal toasts were proposed and duly honoured. The principal toast of the evening, that of "The health of the Rev. John Gordon," was proposed by the Chairman in a suitable speech, in which the merits of the Rev. gentleman were fully acknowledged. Mr. Gordon replied in a speech characterized by warmth of feeling and liberality of sentiment.

The Rev. Mr. BARBER, of Birmingham, replied, in a very impressive speech, to the toast of "The Clergy of all Denominations." He declared it to be his opinion that differences of religious belief necessarily existed among men, and that therefore it was matter of great thankfulness that the highest and purest sympathies which we indulged toward one another, depended upon moral, not upon intellectual considerations. He dwelt with great force upon the value of Christianity as primarily designed to cultivate the moral affections of our nature; and he drew from the peculiar circumstances of the meeting, embracing as it did persons of so many different views, a testimony to the supreme importance of those cardinal principles of our common humanity to which religious faith, in proportion to its truth and purity, gave confirmation, support and impulse.

Other toasts and sentiments followed, and the festivities of the evening terminated at nine o'clock; the whole proceedings of the day having been of the most pleasurable character, and such as will long be remembered by all who took part in them.

We may mention that Mr. Gordon

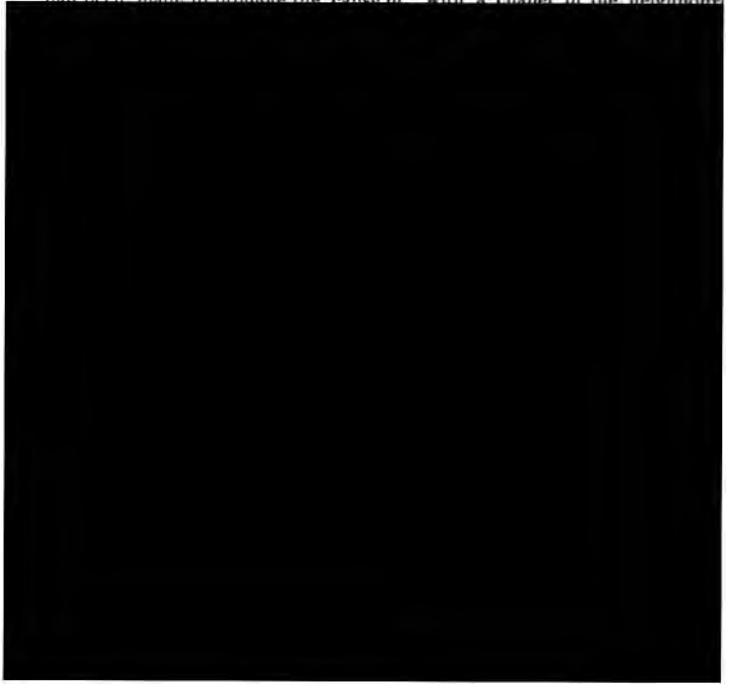
Unitarian Fund Society took place at the Unitarian chapel, Baffin's Lane, Chichester, on Good Friday, April 14th. The Rev. H. Hawkes introduced the service, and the Rev. H. Solly preached, from Matt. xiii. 30, an awakening and stimulating sermon on the cramping internal influences under which the Unitarian church groans, and which loudly called for the fidelity of true Christian zeal to enable it to rise above its difficulties, and be true to its high responsibilities, its glorious trust.—In the evening, the Rev. E. Kell conducted the devotional service, and the Rev. H. Solly preached from Col. i. 13, on the Kingdom of Christ, in which, with much earnestness, he enforced the importance of cherishing a near and intimate union with Christ as the Head of his church.

After the morning service, the business meeting of the Society was held, H. Lacy, Esq., of the Warren, in the chair, when the Rev. E. Kell read the report of the Society, which included reports from the congregations at Southampton, Portsmouth (High Street and Thomas Street), Newport, Chichester (Baffin's Lane), Poole, Wareham, Newbury and Lewes, and detailed the efforts which had been made to promote the cause of

heart of love to work its pure b
Another year shall bring its rec
high deeds, shall come with hea
promise, if even we, few as we ar
form the unwavering, firm resol
we will bear indeed the spirit
Lord, that he shall find in us all
requires from his pledged disciple

After the report had been receiv
adopted, and the ordinary busines
Society transacted, the Rev. J. F
moved, and Mr. Blessley seconded
this meeting strongly feels that th
fits of the State Universities sh
equally open to all classes of Her
ty's subjects, and resolves that a I
be forwarded to the legislature
subject."—The Rev. H. Hawkes
and Mr. Molesworth seconded,
this meeting is of opinion that t
no solid ground for excluding our
subjects of the Jewish persuasio
the legislature, and cordially ad
following Petition (which was the
for their benefit."

The Rev. J. Fullagar move
Sawyer seconded, and the Rev. H
supported—"That this meeting
with great pleasure the efforts no
made for providing the Rev. W.
with a chapel in the neighbour



ur kindness has imposed upon
ı might easily have made the
of a more able Chairman; but
nture to say there is none more
for the success of the cause
tes us together, or more willing
you in any way. It is not very
: I had the pleasure of meeting
ıcial manner the members and
f the St. Mark's congregation.
say farewell and God-speed to
ed and esteemed friend Mr.
There is always something sad
g from those we love and hon-
I frankly confess that on that
notwithstanding the encourage-
received from Mr. Woods him-
the ardent endeavour to infuse
ınd hopefulness into our spirits
ıend Mr. Ferguson in particular,
, and I believe all those present
:ven excepting Mr. Ferguson, a
despondency sufficiently pain-
s meeting is a very different
s to celebrate the forming of a
ıection, not the dissolving of an
If you look back and recall
of your minds six months ago, I
none of you could then have
ed that we would be so fortu-
) secure for our future pastor a
much tried character and talents
ordon. You have all heard for
s, and I am certain have appre-
iis able, earnest, eloquent and
ıngelical services in the pulpit.
Gordon is much more than a
alented minister; he is a man
out his Christian principles in
-day intercourse with the world.
ust be few, if any, here unaware
)nour that the people of Coven-
done him, and I may say the
hey have done themselves, by
rrespective of political and reli-
eds, to present him, on his leav-
and coming here, with a hand-
d valuable testimonial of their
ınd esteem for his character as
nd a citizen. This is no slight
y to his worth, considering he
the leader of a small sect gene-
ked on with suspicion,—I may
y where spoken against. Not-
ding the high position which
shews Mr. Gordon had there
for himself, and the strong
ps which his genial mind must
ated during his long residence
ntry, yet, at some pecuniary
certainly with no immediate
of gain, he accepted our unani-
ıitation, and now sits here as our
ıinister. This change, involving,
as I have just said, the painful disruption of many interesting ties, was, I am sure, not made without earnest and mature deliberation. When Mr. Gordon first came to see us, besides preaching here, I believe almost all the congregation were introduced to him, and Mr. Gordon would make up his mind by collecting into one focus the sentiments of the whole congregation. Doubtless all would endeavour to state the plain truth. Still our individual wishes might to a certain extent bias our judgments. I trust we have not over-coloured our prospects of success. For myself, I look forward with confidence to the future. I admit I am anxious that others should derive consolation and support in the struggles of this life from our holy and benevolent faith. That, however, is not, in my opinion, the only or even the first object of Mr. Gordon's ministry. If it is attained at all, it must be attained incidentally. What we must concern ourselves with primarily is, to increase our own faith, discharge more conscientiously all our duty, and worship God with greater purity of soul; and by shewing others our sincerity, our diligence and our perseverance, then men may take knowledge of us that we have learned of Christ. It is true, we have secured a guide who will do all that is in the power of man to do to deserve success. But that is not enough: you and I, the members of the congregation, must do our parts also, and quit ourselves like men. That he may be able to thank God and take courage, we must cheer his heart and strengthen his hands, by regular attendance on his ministrations, and by aiding him in those works of practical benevolence and Christian duty, which should characterize every church of the disciples of Christ. I would conclude by proposing as a resolution,—"That this meeting unanimously and cordially rejoice at the settlement of the Rev. John Gordon as the minister of St. Mark's, and pledge themselves zealously to co-operate with him in the discharge of the many important duties incumbent on every professing member of a Christian church."

Subsequently, addresses of a very interesting character were delivered by the Revds. John Gordon, Edward Tagart, Samuel Bache and H. W. Crosskey, interspersed with anthems by the choir, and the whole commencing and concluding with hymn and prayer.

SOUTHERN UNITARIAN FUND SOCIETY.

The annual meeting of the Southern

tion of the respected pastor, *whom he personally offended*, he succeeded in carrying the election of a Trinitarian successor. This led to a result highly honourable to the liberality and zeal of the Unitarian minority. Only eleven individuals could be counted on when the resolution was taken to secede from their old, their time-hallowed place of worship. Of this small nucleus, who formed themselves into a separate church, and speedily erected for themselves a commodious chapel, were Mr. Brown and his daughters. Those who took an interest in these proceedings, knew well the honest indignation with which Mr. Brown spoke of the conduct of those who had so needlessly occasioned this secession. It is worthy of remark that the attempt thus made to form a second Independent congregation, by gaining possession of the old chapel, in which the Unitarians had worshiped, has signally failed, the original Independent chapel having been since closed from the inability of the town to support two interests of that communion.

Mr. Brown's political integrity was illustrated in his conscientious and unflinching support of Mr. Drax as member of Parliament for Wareham, in opposition to Mr. Calcraft, whom he had always previously supported, and with whose family he had been connected by long personal attachment,—Mr. Calcraft having most unexpectedly adopted Conservative politics. It is honourable to Mr. Brown's memory to mention, that with this conscientious integrity he always united—that perhaps most difficult of Christian virtues—a full and entire forgiveness of injuries.

The Christian knows that all that his Father wills is ordained in wisdom and in love; but there had been in the decay of Mr. Brown's mental faculties, within the last two or three years, that which reconciled those to whom he was nearest and dearest to his departure to a brighter world, where bodily infirmity shall no longer clog the immortal spirit. The attendance at his interment indicated the respect in which he was held by his friends and fellow-townsmen. An appropriate funeral discourse was delivered, on March 12th, by the Rev. D. Griffith, minister of the chapel.

The writer offers this brief sketch from long and pleasing acquaintance with the departed, whom he had the privilege of calling his "own friend and his father's friend;" and he would send up the fervent prayer, that as one after another of the pious whom we have loved and honoured here are taken from us, there may still be found among their descendants those who shall rise up to fill their places in the church of Christ, that so there ever may be "a seed to serve Him," who is "the one only living and true God, the God and Father of our Lord Jesus Christ."

E. Kell.

March 8, John Wright Hodgetts, Esq., formerly of Bristol and late of London, aged 59.

MARRIAGES.

Feb. 9, at Bank-Street chapel, Bolton, by Rev. F. Baker, M. A., Mr. Thomas Eccles to Miss Alice Nield, both of Bolton.

Feb. 24, at the Church of the Saviour, Birmingham, by George Dawson, M. A., Clarkson Osler, Esq., of Edgbaston, to Caroline, third daughter of the late Richard Phillips, Esq., F.R.S., London.

March 20, at the Westgate chapel, Wakefield, by the Rev. P. Cannon, (uncle of the bride) supported by the Rev. E. Higginson, H. Curber Briggs, Esq., elder son of Henry Briggs, Esq., of Outwood Hall, to Catherine, second daughter of Edward Shepherd, Esq., of Wakefield.

March 22, at the Unitarian chapel, Upper Brook Street, Manchester, by Rev. J. H. Hutton, Mr. Wm. Tuer Shawcross, of Town Head, Rochdale, to Elizabeth, daughter of Peter Eckersley, Esq., Park Hill, Singleton Brook.

March 23, by Rev. J. M'Dowell, Mr. Edward Holman to Miss Mary Anne Larcombe, both of Crewkerne.

THE

CHRISTIAN REFORMER.

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JOHN WYCLIFFE.*

The life, character and labours of John Wycliffe well deserve the most careful study of his countrymen, and the better they are understood, the stronger will his claims appear to their gratitude and admiration. It may not be strictly true, perhaps, that Christendom owes *more* to this remarkable man than to any name in the list of the Reformers;† but he was unquestionably one by whom Divine Providence was pleased very greatly to help forward the cause of religious progress and of human improvement. He generously toiled for the good of future ages; but he was also especially adapted to the times in which he lived, and able to speak and act in a manner suitable to the urgent wants of his own generation. Nearly a century and a half before the voice of Luther was heard denouncing the errors and superstitions of the Romish Church, the Papal antipathies of Wycliffe had been manifested, and his quickening thoughts and stirring words fell with wonderful power on the minds and hearts of men, and gave a new impulse to the religious life of England, whose influence is felt to the present hour. It is impossible to reflect with candour and seriousness on what he was and on what he did, without feeling that he was marvellously in advance of the period in which his lot was cast, a fearless investigator of sacred truth, and one who was anxious to unfold, for the benefit of others, those treasures of divine knowledge and wisdom the value of which he had himself discovered. There was about him a noble independence of spirit, and an uncompromising fidelity to duty. He left deep traces of good, and is one of those whose purposes and achievements on behalf of his race deserve to be recorded for public remembrance.

The story of Wycliffe's‡ eventful career is related in the volume

* John de Wycliffe, D.D. A Monograph, with some Account of the Wycliffe MSS. in Oxford, Cambridge, the British Museum, Lambeth Palace, and Trinity College, Dublin. By Robert Vaughan, D.D. Seeleys, Fleet Street and Hanover Street, London. 1853.

† The Rev. W. Gilpin, in his Lives of Reformers, observes that the cause of pure religion is under greater obligation to Wycliffe than to any of the Reformers.

‡ The name of the Reformer has been spelt in many different ways. We have followed the form adopted by Dr. Vaughan, regarding him as the highest authority in this point.

before us in a manner which can hardly fail to interest the reader in the man and in his work. Very refreshing is it to peruse a volume prepared with such evident marks of care, and exhibiting on every page a thorough acquaintance with the history and teachings of the great English Reformer. This is not the first time that Dr. Vaughan has appeared as the biographer of the venerable rector of Lutterworth. Twenty-five years ago, he published a work on the Life and Opinions of Wycliffe, which was received in this country with much favour, and which has been highly approved by some of the first continental scholars. Nothing so complete and satisfactory, indeed, had been previously written on the subject, and the value of his labours has been frequently acknowledged by those who have since directed their thoughts to the rise and progress of the Reformation in this country. The memory of Wycliffe is evidently regarded by Dr. Vaughan with a warm affection, as well as profound veneration. With increased experience, and the advantage of further research, he has re-cast his materials and re-written his book, hoping, as he tells us, to afford a more perfect illustration of the character and doctrines of one that must ever occupy a prominent place amongst the wise and good who, whether in eloquent speech or in glorious action, have advanced the cause of truth and freedom;—one to whom, under God, Britain is indebted for the honour of being foremost in the contest with Rome,* and of proclaiming and defending those important principles involved in the supremacy and sufficiency of scripture and the right of private judgment, which are destined to accomplish still greater victories for pure religion and the highest interests of humanity, than the world has ever yet witnessed. We think that Dr. Vaughan has been most successful in his object. His theological views and sympathies are in many respects different from those which we cherish; but this does not prevent us from acknowledging our obligations to his industry, learning and ability in the Monograph † on Wycliffe, nor from heartily sympathizing in his desire to make the worth and excellence of the Reformer better known and more truly appreciated. Never before has so accurate a portrait of him been drawn, nor so full and faithful a description given of the circumstances in which he was placed, and the difficulties with which he had to contend. We have seen nothing from the pen of Dr. Vaughan that in point of literary merit can be compared with this production. Its style is clear, dignified and attractive; and there are passages in it which, in our judgment, furnish evidence of power of a higher kind than its author has displayed in any other of his numerous

* D'Aubigné's Reformation in the 16th Century, Vol. IV. p. 107.

† The form of literary production with which, under the name of Monograph, we are now becoming familiar, would seem to be something between the old biographical memoir and the historical essay.

publications. We have read the work ourselves with peculiar pleasure, and we wish now to introduce it to the notice of our readers, in order to bring before them some of the facts, scenes and statements which are found in this beautiful narrative of the life and times of John Wycliffe.

There is no certain information to be obtained either as to the place where the Reformer drew his first breath, or the family from which he descended. It has been ascertained that he must have been born about the year 1324, and Dr. Vaughan has satisfied himself that he was one of the Wycliffes of Wycliffe, near Richmond, in Yorkshire,* who were then, and for centuries afterwards, the chief proprietors of land in the parish. In order to account for the absence of all accurate knowledge respecting the pedigree and early history of Wycliffe, it has been supposed,—and certain expressions which frequently occur in his manuscripts are said to justify the inference,—that, in consequence of what they deemed his heretical course, he was disowned by his relatives, who, holding steadily to Romanism, could have had no desire to preserve the memory of one whom they would look upon as bringing dishonour upon his kindred by deserting and denouncing the faith of his fathers.† To whatever cause it may be attributed, the fact is unquestionable, that there is really nothing definite to be learned concerning the youthful habits or training of Wycliffe. His name is, however, found, in 1340, amongst those who entered Queen's College, Oxford, and it is probable that he was then in the sixteenth year of his age. After a short interval he removed to Merton College, which had attained considerable celebrity, and of which he became a fellow. Dr. Vaughan justly observes, that no better evidence can be afforded of Wycliffe's industry and sound learning, according to the estimate of learning in those times, than his position at Oxford. He could never have obtained the reward of scholarship which he enjoyed, unless he had applied himself with all the energy and enthusiasm of his nature to those pursuits which were then considered most worthy of a scholar's regard. It is said, indeed,

* "Less than forty years since, there was an old man living in the parish of Wycliffe, who, though in humble condition, claimed to be a descendant of the Wycliffe family. He was tall, of good presence, and those who knew him often spoke of the strong resemblance between his features and those given in the portrait of the great Reformer."—P. 7.

† "The reaction in everything social and religious, which came on immediately after the death of Wycliffe, and which continued for more than a century, placed a sea of troubles between the age of our Reformer and the age of Luther. Much that would otherwise have been preserved, was thus lost. Had the great Reformation succeeded at once, in place of being delayed to some hundred and fifty years later, the tendency would have been to hoard up whatever men knew about Wycliffe, and not to allow such knowledge to drop, vestige after vestige, into forgetfulness. His own family....were in this reaction. In feudal times, men of such position deprecated few things so much as to see the stain of treason on their escutcheon; and so, with many, if there might be a deeper stain than that, it would be the stain of heresy." P. 9.

that the logic of Aristotle had such charms for him, that he got by heart the most abstruse parts of the works of that philosopher. There can be no doubt that he was equally distinguished by his proficiency in all the questions and controversies connected with the divinity then most in favour with doctors designated angelic, profound and seraphic, whose disputes, however they might exercise the intellect, issued in no good practical result, and could neither enrich the mind nor move the heart. But not to such themes alone were the thoughts of Wycliffe directed. There would seem to be a season in the experience of all earnest souls, when the consciousness of a God to be obeyed, of duty to be done, of heaven to be sought, occasions great anxiety about spiritual things, and an intense desire to be found faithful. When he was twenty-four years old, Wycliffe appears to have been awakened to that deep conviction of the solemnity and importance of religious concerns, by which he was ever afterwards characterized, in consequence of a fearful pestilence which, after having caused a terrible destruction of human life in other parts of the world, penetrated into England, bringing with it suffering, trial, death and mourning. Amid the disease and desolation that were around him, he saw the necessity of being placed in a true position towards God and his own destiny. The idea of eternity made him feel that something more than the knowledge of scholastic subtleties must be sought to give him peace. And we are told that he "passed days and nights in his cell groaning and sighing, and calling upon God to shew him the path he ought to follow."* It was at this period, it is believed, that he commenced that personal and careful examination of Scripture which led to such marked and decided results in relation to his own mind and character, and produced fruits of which the Protestant world is at this hour reaping the advantage.

Wycliffe's course, until he was forty years old, was not one that was calculated to draw upon him, in any great degree, the public eye. He was in possession of the living of Fylingham, in the diocese of Lincoln, and it may be reasonably inferred that he was earnest and faithful in the discharge of all those quiet but important duties which devolved upon him as a parish priest. He had also been made master of Balliol College, and afterwards, under circumstances which subsequently brought him into contact with the Court of Rome, was transferred to the wardenship of Canterbury Hall,—posts in which he was enabled to employ his eminent attainments and his eloquence so as to do good service in the cause of religion at Oxford. Canterbury Hall had been founded by the primate, Simon Islep, and the first warden was a monk of the name of Wodehall,—a man who proved himself wholly incompetent to fill the situation, either with credit to

* D'Aubigné's History of the Reformation, Vol. IV. p. 87.

himself or with usefulness to others. The Archbishop therefore removed him from his office, and, in 1365, appointed Wycliffe in his place. Islep, however, died in the following year, and his successor, Langham, ejected Wycliffe and restored Wodehall. Against this proceeding Wycliffe appealed to the Pope. But he was known in the university to hold opinions adverse to Papal authority. In his discourses from the pulpit, and in his exercises in the schools, he had not concealed his persuasion that much of the spirit and many of the doctrines of the Church of Rome were contrary to the spirit and teaching of Christ and his apostles; and in consequence of his frequent reference to the New Testament, which he regarded as the perfect rule of Christian faith, he was designated the "Gospel Doctor."

Now all this was well known at the Papal Court, whose sympathies were not likely, therefore, to be on the side of Wycliffe. For five years his cause was pending; and when at length judgment was given, the decision was against him. But in the mean time, the Reformer was led to take a more determined part in opposition to the Papacy and its claims, satisfied as he was that they were adverse to the true interests of his country. Under the pontificate of Pope Innocent III., and when the weak and contemptible King John was on the throne of England, a disgraceful compact was entered into, by which, on the one side, was promised spiritual protection, and, on the other, the monarch consented to hold his crown as a fief of the see of Rome, and to acknowledge his dependence by the payment of an annual tribute. This agreement was hateful to the English barons at the time when it was made, and they nobly contended that, except in ecclesiastical matters, the Pope had no right to interfere with the concerns of their country. The odious tribute, however, was not altogether discontinued until the reign of Edward III. Thirty-five years after he had refused to be esteemed a vassal of the Pope, Urban V. renewed his claim, demanding that the arrears for that period should be paid, and threatening Edward that, in case of default, he would be summoned to Rome to answer for his disobedience. But Urban had not to deal with a man like John. The King had no disposition to yield to Papal assumptions in regard to temporal power, and the conqueror of Cressy and Poictiers was not to be frightened into submission to a Pontiff exiled from Rome and under French influence. The country supported him in his determination. Parliament was unanimously in his favour. The nobility and popular representatives declared themselves ready to place the resources of the nation at the disposal of their sovereign for the defence of his crown and dignity.*

It may be well supposed that a circumstance of this kind could not occur without causing great excitement through the land,

* Monograph, p. 105.

[illegible] would be particularly felt in a city such as Oxford. [illegible] in reference to his pretensions in a monk, who [illegible] which produced a considerable impression, and [illegible] meet him in the controversy. This shews [illegible] must have been looked upon as a leader amongst [illegible] and that his acute and penetrating [illegible] upon the subject of the Romish system [illegible] the business in relation to Canterbury [illegible].* Nor did he shrink from the discussion. [illegible] arguments the independence [illegible] power. He contended that priestly [illegible] over princes or people in the [illegible] and inculcated resistance to sacerdotal arrogance [illegible]. And the enlightened thought and judicious [illegible] in this instance were not unrewarded. He [illegible] the King appointed Professor of Divinity, [illegible] living of Lutterworth, in Leicestershire.

[illegible] to the claims of the Papacy, there is no [illegible] that Wycliffe had any idea of a separation [illegible] Church of Rome. He still proclaimed himself, indeed [illegible] and obedient son. What he desired was the [illegible] and the removal of corruptions which had [illegible] and which were incompatible, in his view, [illegible] Christianity. Two years after [illegible] was placed in the Divinity chair, he was associated with [illegible] to meet the Pope's ambassadors at Bruges, [illegible] questions affecting the [illegible] and particularly relating to the presentation [illegible] England. The negotiation was a protracted [illegible] he had many opportunities of [illegible] the real policy and purposes of the Papal Court, and became evidently more strongly persuaded of its hostility to liberty and pure religion. It is probable that he returned with a fixed resolution vigorously to expose and denounce its designs.

The necessity of reform was originally impressed upon the mind of Wycliffe by the condition of the religious orders in England. The monastic system, it has been sometimes said, was a necessary phase of Christianity; but this is a subject upon which we may not now enter. That fervent piety, self-denial, lofty virtue and the purest charity, were often found in convents, we do not doubt. No one who understands the middle age will deny that the monks did much to promote learning and literature, art and science,—and that of agriculture and architecture they

* It has been urged by Roman Catholic writers that the zeal of the Reformer against Romanism was caused by his being deprived of the wardenship of Canterbury Hall; but Dr. Vaughan clearly shews that the charge is utterly destitute of foundation.

ere especially the friends.* But our admiration of the good ɔcomplished by many of their number, must not lead us to lose ght of the evil influences that were at work within their insti-ıtions, and the reproach which they often brought upon sacred ings by their ignorance and licentiousness, their indolence and clusion, their cupidity and hypocrisy. The corrupt state of ıe monasteries called into action the several orders of friars,—en who at first bore a sincere protest against the monks, and ere truly devoted to the religious instruction of the people. hey taught from house to house, preached in the open air, and ıve themselves to doing good. The cause in which they were ıgaged made them popular, and they increased with marvellous ıpidity. They were under a vow of celibacy, but their habits ere itinerant. Collectively, as well as individually, they re-ɔunced all possessions; and, trusting to charity for their daily read, they received the name of mendicants. They were of ifferent fraternities,† but pursued a common object. Popes nctioned their ministry. They obtained permission to teach, ıd to discharge all the other functions of the priestly office, herever they went, and were released from the ordinary epis-ɔpal authority and ecclesiastical discipline.

Now it may be easily conceived that such bodies of men, com-rising, as Southey observes, in the course of time, some of the ıbtlest and profoundest intellects that the world had ever seen, ould soon become very powerful, and that they must be ex-ɛedingly dangerous and mischievous unless guided by the highest isdom and influenced by pure and righteous motives. But hatever they might have been at the commencement of their ork, and for a season, these mendicants, in the time of Wycliffe,

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* Dr. Vaughan's observations on monastic establishments are made in a thoroughly ndid and philosophical spirit. He acknowledges the value of the labours and ser-ɔes of the monks on all points wherein their works demand a generous recogni-ɔn. Of their abodes, he justly says, that they "served everywhere as centres of ɛpitality to the wayfarer and the needy. The sound of the convent-bell often came the ear of the fainting traveller, through the openings of the forest or across the solate moor, as the promise of shelter, refreshment and rest. Hospitality was the ast of those religious brotherhoods. Nothing was more dreaded by them than the proach of being wanting in that virtue. Many a valuable bequest came to them in e faith that it would be applied, at least, in good part, to such uses. It is beyond ubt, however, that in times of dearth, sacrifices of a magnanimous description were ɛquently made by these fraternities, to meet the wants of the starving outcasts who cked to the gates, and looked up to them for bread and shelter. They have been ɔwn in such times to sell their plate, to part with some of their most valued trea-res, and even to mortgage their lands, that the poor might not be sent away unfed. hile in times of invasion and of civil disturbance, the church and the abbey pre-nted almost the only sanctuary, and the priest or the monk were the only parties ɔt to mediate between the strong and the weak."—Pp. 73, 74.

† There were four distinct orders of friars,—the Franciscans, whose founder, St. ancis, was the son of a rich merchant at Assissi; the Dominicans, established by Dominic, who also instituted the Inquisition; the Carmelites, and the Augustines. ıe two former orders were the most influential, and the Franciscans were the most ɔminent in England.

were notoriously corrupt, and "the opprobrium and scandal" of the Church of Rome. Their laws regarding poverty had been violated, and they were conspicuous for their wealth, and for the shameful means to which they resorted in order to enrich their communities. The superstition of the people was fostered by their frauds and fables, and the cause of morality injured by their disgraceful conduct. Their confessionals were crowded, for they were "easy" men "to give penance," and dispensed pardon to the most abandoned for money. Chaucer, who was contemporary with Wycliffe, was well acquainted with the manners and practices of the friars, and those who have read his works will remember the description he has given of them, and the frequent allusions he has made to their avarice, cunning and sensuality.* When the voice and pen of Wycliffe† were first

* What a picture of these men, as a class, is presented to our minds by the poet's representation of one of them in the Canterbury Tales, who, having excited the people in church, by his preaching, to masses and donations, goes forth with his staff uplifted to pry into houses and to beg on his way!

"His felaw had a staf typped with horn,
A payr of tablis al of yvory,
And a poyntel y-polischt fetisly,
And wroot the names alway as he stood,
Of all folk that gaf him eny good,
Ascaunce that he wolde for hem preye.
"Gif us a busshel whet, or malt, or reye,
A Goddes kichil, or a trip of cheese,
Or elles what yow list, we may not chese;
A Goddes halpeny, or a masse peny;
Or gif us of youre braune, if ye have eny,
A dagoun of your blanket, leeve dame,
Our suster deer!—lo! her I write your name—
Bacoun or beef, or such thing as we fynde."
A stourdy harlot ay went hem byhynde,
That was her hostis man, and bar a sak,
And what men gaf hem, layd it on his bak.
And whan that he was out atte dore, anoon,
He planed out the names everych oon,
That he iforn had writen in his tablis:
He served hem with nyfles and with fablis."

And again, in "The Pardoneres Tale:"

"I have relikes and pardonn in my male,
As fair as eny man in Engelond,
Which were me geve by the Popes hond.
If eny of yow wol of devocioun
Offren, and have myn absolucioun,
Cometh forth anon, and knelith her adoun,
And ye schul have here my pardoun.
Or elles takith pardoun, as ye wende,
Al newe and freissch at every townes ende,
So that ye offren alway new and newe,
Nobles and pens, which that ben good and trewe."

CHAUCER—Edition of Percy Society, Vol. II.

† Wycliffe and Chaucer are said to have been attached friends. We know nothing beyond the report of the historians of the intimacy of these distinguished men, but we feel that there must have been a real sympathy between them. The divine would not be insensible, we are sure, to the rich fancy, the comic humour and the inventive power of the poet; and Chaucer was not one who could be indifferent, though he does

employed against them, cannot be precisely stated; but as a young man, he must have been aware of the disorders which they occasioned at Oxford, and he then probably imbibed the aversion towards them which was generally entertained at the university on account of their offensive behaviour. They claimed exemption from its duties and its jurisdiction, and yet perpetually interfered with its rights. In their zeal for proselytism, they constantly sought to increase their disciples from the most promising of the youth who came to the schools of learning; and so afraid at last were parents of their teaching and example, that they would not trust their sons at Oxford, and the number of students was consequently reduced from thirty to six thousand.* It is certain that Wycliffe was one of the ablest and most uncompromising opponents of the friars. For more than twenty years did he expose the dangerous tendency of their sentiments, and point out the necessity of abolishing their orders. Dr. Vaughan has clearly shewn that his reasoning against them "embodies the great Protestant principle," and that, "carried out, it must be fatal to everything ecclesiastical that has no better foundation than tradition." He did not at once perceive the legitimate consequences of his own arguments; and it was not until he occupied the Professor's chair, and delivered his lectures on theology, that his true position in relation to the errors of Romanism became manifest. As his views gradually expanded and light beamed upon his mind, the results of his meditations and inquiries were given with all solemnity to his pupils and hearers, who must have felt that the startling doctrines to which they listened would, if generally embraced, "give a new complexion and a new soul to the religion of Christendom." The infallibility of the Pope, penance, pardons, indulgences, the worship of the Virgin and of Saints, prayers for the dead, the pride and luxury of the hierarchy, the celibacy of the clergy, were all declared to be without sanction from the word of God. He boldly exhorted men to examine and judge for themselves, and assured them that neither priestly censures nor papal excommunications could harm them if they sincerely believed in Christ, and were conformed to

not appear to have joined his party, to the fine mental and moral qualities of the Reformer. We can well believe, indeed, that the character of Wycliffe is depicted in Chaucer's "good man of religion," who "was a pore persoun of a toun."

"But riche he was of holy thought and werk.
He was also a lerned man, a clerk,
That Cristes Gospel truly wolde preche.
His parischens devoutly wold he teche.
* * *
A bettre preest I trowe ther nowher non is.
He waytud after no pompe ne reverence,
Ne maked him a spiced conscience,
But Cristes lore, and his Apostles twelve,
He taught, and ferst he folwed it himselve."

* Monograph, p. 83. Southey's Book of the Church, p. 188.

the Divine will and law. Dr. Vaughan truly says that this was bold and wholesome thinking to find ventilation in Oxford in the year 1372, and for some years subsequent.

"Young men who listened to such teaching, left the lecture-room, as we may suppose, in grave musing, or in high talk together, upon what they had heard. Many a night, as we imagine, did the students of Wycliffe's class see verging into morning, as they examined and discussed the questions which day by day were suggested to them. Nor did the talk end there. It was the dinner-talk, the supper-talk, the highway-talk—the talk, somehow, to which every man felt himself to be a party. We have loop-holes enough through which to look into those times, to be quite sure that it was so. Conservative men,—men fixed in old habits of thought, who saw, or thought they saw danger in the distance, were compelled to be observant of what was passing, and gave out their protests and their cautions: while men of another order felt as if a morning freshness had come upon them. These last were delighted beyond measure with the prospect of seeing the conventional and the worn-out, so long familiar to them, give place to something better; and abundant was the material for speech-making in them which struggled to get utterance. Truly, John de Wycliffe, thou art a committed man, and had better not have gone so far, if thou art not prepared to go further. Thou hast said, a man has 'only to declare with constancy the law of Christ, before Cæsarian prelates, and straightway the flower of martyrdom will be at hand:'—and as thou hast

until, amidst much disorder and hubbub, a way is opened through the crowd immediately in front of the assembled clergy—and the man John de Wycliffe, of whom enough had been heard, but whom few there present had seen, stands in their midst, and with a presence of his own which bids fair to be a match for any presence. There you can imagine him—a man rising somewhere above the middle stature. His right hand is raised in the clutch of his tall white staff. His clothing consists of a dark simple robe, belted about the waist, and dropping in folds from the shoulders to the waist, and from the waist to the feet: while above that grey and flowing beard, you see a set of features which speak throughout of nobleness, and which a man might do well to travel far even to look upon. Behind him you see his servant, bearing books and papers, especially *the* book above all books,—ammunition for the battle, if there is to be a field-day. On his one hand is John of Gaunt, eldest son of the king; on the other, lord Percy, earl marshal of England. These were bold men all. But Courtney, the presiding bishop, was also a bold man. He rose in high displeasure, and was the first to speak, when, according to our authority, the following altercation ensued.

"*Bishop Courtney.* Lord Percy, if I had known what masteries you would have kept in the church, I would have stopped you out from coming hither.

"*Duke of Lancaster.* He shall keep such masteries, though you say nay.

"*Lord Percy.* Wycliffe, sit down, for you have many things to answer to, and you need to repose yourself on a soft seat.

"*Bishop Courtney.* It is unreasonable that one cited before his ordinary, should sit down during his answer. He must and shall stand.

"*Duke of Lancaster.* Lord Percy's motion for Wycliffe is but reasonable. And as for you, my lord bishop, who are grown so proud and arrogant, I will bring down the pride, not of you alone, but of all the prelacy in England.

"*Bishop Courtney.* Do your worst, sir.

"*Duke of Lancaster.* Thou bearest thyself so brag upon thy parents, which shall not be able to keep thee: they shall have enough to do to help themselves.

"*Bishop Courtney.* My confidence is not in my parents, nor in any man else, but only in God, in whom I trust, by whose assistance I will be bold to speak the truth.

"*Duke of Lancaster.* Rather than I will take these words at his hands, I will pluck the bishop by the hair out of the church.

"This last expression, as the words indicate, was not addressed to the bishop. It was said in an undertone to lord Percy, but sufficiently loud to be heard by the people near, who, for the most part, took side with the bishop, and such was the scene of excitement and confusion that followed, that the meeting dissolved, and Wycliffe, who had been a silent witness to this 'pretty quarrel,' retired under the protection of his powerful friends."—Pp. 186—189.

Very painful to the Reformer must have been these proceedings, and the tumult and violence that ensued. John of Gaunt's sympathy with him was rather of a political than a religious character, and his presence and interference, powerful as he was,

from his unpopularity at the time, were injurious to Wy
But the end was not yet. A few months after the closing
Convocation, Edward III. died, and in the beginning
reign of his young successor, the discussion of the questic
specting Papal encroachments was again opened, and wit
accustomed zeal Wycliffe engaged in it, and made hims
possible, still more obnoxious to his adversaries. It was
determined that strong measures should be resorted to a
his heretical teaching and for the suppression of his doc
To the King, to the Archbishop of Canterbury, to the B
of London, and to the University of Oxford, the Pope ha
dressed himself, complaining that the Reformer should
been so long allowed to spread his opinions, and demanding
hostile measures should be taken towards him. We find ac
ingly that he was summoned to appear before a synod at
beth, in April 1378. A paper containing the heresies
which he was charged was sent to him, and on the day appo
he appeared with a written reply.* Crowds of people fille
surrounded the place of meeting, who declared that no vio
should be done to him. But while the Bishops were delil
ing, an authoritative message was brought them from the Q
mother, by which they were forbidden to pass sentence
Wycliffe. He was again delivered out of the hands of his

heir expiring enemy. With these most religious persons, the same number of civil officers, called senators of the city and aldermen of the wards, were associated. When these persons entered the apartment of he sick man, his head was reclining on his pillow. Some expressions of sympathy were dropped, and something was said about hope that he might recover. But it was presently intimated that, at such a season, it was presumed that he could not but be alive to the many wrongs which the whole mendicant brotherhood had experienced at his hands; and as it was now probable that death was about to put an end to his course, it was only charitable to conclude that he would be willing to confess himself penitent, and that, with a due Christian humility, he would be prepared to revoke whatever he had said to the injury of fraternities so eminent in learning, sanctity, and usefulness. Wycliffe remained motionless and silent until this address was concluded. He then beckoned to his servant to raise him in his bed. This done, he fixed his eyes on the said doctors and aldermen, and with all his remaining strength exclaimed, '*I shall not die, but live, and again declare the evil deeds of the Friars.*' The divines and the civilians, having looked strangely at each other, retreated, as we can imagine, in no little disappointment and dismay. Such, in substance, is the story which tradition has handed down to us. The picture it presents is eminently characteristic of the parties composing it, and of the times with which it is connected. The words which sufficed to confound and repel so much learning, and so much civic dignity, were not words to be soon forgotten in the talk and memories of Oxford."—Pp. 223—225.

Wycliffe had been directed by the Lambeth synod to abstain from teaching his doctrines. The prohibition was, however, disregarded. He was more active than ever in diffusing his sentiments, and took advantage of the schism* which occurred at this juncture to weaken the Papal power, to promote his objects as a religious Reformer. His own wondrous activity in the halls of the university and in the pulpit, did not satisfy his ardour. He felt the weight of his responsibility. Increasing infirmity, and the dangers which beset his path, reminded him that but a short season of active exertion might remain for him. A vast itinerant organization was established for the support of what he believed to be falsehood and delusion. Why should not something on a more systematic and extended plan be attempted for the diffusion of purer conceptions of the Christian life and of the gospel of Christ? There were many amongst his disciples who were ready to respond to his suggestion, and to make the necessary sacrifices to carry it out,—men of deep piety, vigorous principle, considerable mental power, and a ready utterance

* On the death of Gregory XI. in 1378, he was succeeded by Urban VI., a haughty and arbitrary pontiff, who gave so much offence by his behaviour, that the Cardinals, pretending that they had found some flaw in his election, declared it void, and chose Clement VII. in his stead. This proceeding was of course attended with serious consequences. The two Popes claimed an equal right to the chair of St. Peter. Both had their adherents who violently espoused their cause, and Popery was shaken to its foundations.

which fitted them for addressing themselves with acceptance to the popular mind. And these coadjutors of Wycliffe passed from parish to parish, from village to village, from town to town, disseminating his views. They preached in the market-places, in the highway, in barns, in private houses, wherever an opening was found for instructing and exhorting, and whenever they could obtain a hearing for their discourses. The most extraordinary effects were produced by their zeal and energy. Those who came to mock were awed by their evident sincerity, and numbers went away humbled and converted. The clothing of these "poor priests," as they were called, was of the coarsest kind. They travelled barefoot, and were satisfied with the plainest food. The common people heard them gladly. But they were capable of addressing themselves to the most refined and cultivated, and were as skilful in argumentation as they were successful in persuasion. The Reformer himself took part with the "poor priests" in their arduous labours, whilst he continued to publish tracts and treatises, as they were required, on the various points in dispute with the Romanists. And, that his opinions might be tried by the test of Scripture, he resolved to translate both the Old and New Testament into the English tongue. There was for him during the last years of his life no season of repose from toil. We are filled with astonishment when we trace the record of what he accomplished. And it is pleasant to know that his own eyes were gladdened by evidences that could not be mistaken of the beneficial results of the great movement at the head of which he stood. By his adversaries it is admitted that the greater number of the people of London, and more than half of the population of England, were Lollards.* The number was probably exaggerated; but it must have been considerable, or such a statement could not have been made.

The tenor of Wycliffe's past course will prepare us for now finding him an impugner of the doctrine of Transubstantiation. He devoted his lectures as Professor of Divinity, in 1381, to the refutation of the Romish view of the Sacrament of the altar, and to the exposition of what he understood to be the real design of the Lord's Supper.† His fame and influence as a teacher had hitherto enabled him to keep his position in the University; but the authorities became so alarmed at the extremes to which he had gone, that they now meet, condemn his conclusions, and decree that every person so offending shall be subjected to suspension

* "The name of Lollards had been given in the Low Countries to the persecuted Franciscans and other enthusiasts, from their practice of singing hymns,....loller, or luller, in one of the old German dialects, signifying to sing, as a mother when she lulls her babe." It was used generally with reference to those who made a stricter profession of religion than was common, and in this sense, no doubt, was primarily applied to the disciples of Wycliffe.

† His views on this subject appear to be those which were afterwards adopted by the Church of England.

from scholastic exercises, to imprisonment, and to the greater excommunication. This order was delivered to him in the midst of his class. He appealed to the King in Parliament, but in vain. The great ones of the land who had formerly extended to him their aid, had no desire to embroil themselves by meddling with the bitter disputes incident to this theological question, and advised him to submit to his ecclesiastical superiors. But he replied, that he should "be worse than an infidel if he did not defend unto the death the law of Christ."

The year in which all this happened is memorable on account of the insurrection of Wat Tyler. No proof is there that the ministry of Wycliffe was at all connected with this outbreak. But it suited the purposes of those who sought to destroy him, that it *should* be attributed to his opinions; and a fearful storm of persecution burst upon his followers. The Reformer himself, prevented from appearing in his chair at the University, retired to his duties and studies at Lutterworth. But he was soon summoned before a Convention at Oxford to answer for what he had taught. He could not have failed to see that this Convention might be attended with very serious consequences, but he resolutely vindicated his doctrine, and exposed the misrepresentations with which he had been assailed. It has been said that he betrayed symptoms of pusillanimity, and by his explanations and recantations moved his judges to clemency. We see nothing in his language to warrant such a representation. To us he appears to have borne the ordeal bravely. Neither at this Convention, nor at any other time, have we been able to discover any sufficient ground to justify Mr. Hume and others* in accusing him of a want of firmness and fortitude. And that he did not fall a sacrifice to the malice of his foes, is to be ascribed to the influential support which he had received, and the general respect and confidence which his character inspired. On withdrawing again to Lutterworth, an old man, with a body worn and exhausted by his many labours, he might have consistently sought, among his books and flock, the rest which he must have

* Godwin, in his Life of Chaucer, falls in with Hume's view that Wycliffe had not the martyr spirit, argues that it is not wrong for a man to temporize to a certain degree with persons such as those with whom the Reformer had to deal, in order to save himself from death, and thinks that it may be regarded as an additional proof of the genius of Wycliffe, to extricate himself in such a way from the power of his enemies. We are sure that Godwin misunderstood Wycliffe. It was the Reformer's doctrine—a nobler one than Godwin acknowledged—that the law of Christian openness and sincerity must always be obeyed, without regard to consequences. The man who could exhort those of his own day to fidelity, could hardly have been defective in moral courage. "It is cowardice," said Wycliffe, "in Christ's disciples, if they spare for bodily pain and death, to tell openly the truth of God's law. Christ willeth that men dread nothing principally but God, and offence to him. For if men dread bodily pains and death, and therefore cease to tell openly the truth, they are, with this, unable to regain the bliss of heaven; and if they say openly and stedfastly the truth of God, nothing may harm them, so that they keep patience and charity."—Monograph, pp. 413, 414.

so much needed. But whilst power remained, he did not cease to exert it. The Bible was not yet in the hands of the people The two Popes were troubling Europe with their contentions And when Urban sought to draw money and men from England to support him against his rival, a voice of warning issued from the abode of the Reformer, condemning war for any such object, and proclaiming the Pontiff to be antichrist.

Wycliffe's great work was that of placing the Bible in the hands of his countrymen in their own language. Detached portions of the Scriptures had been previously translated, but very few were privileged to possess them, and "they were generally guarded by a commentary." With Wycliffe originated the idea of rendering the whole of the sacred writings into English, and circulating them far and wide over the land. The translation was made from the Latin Vulgate. The Reformer had no knowledge of Hebrew and Greek. He was assisted by the counsel and co-operation of learned men, but to what extent has not been ascertained. This was amongst the last of the works which he accomplished, and it appropriately closes his astonishing career. It was indeed a great achievement. The Church of Rome consistently withholds the Bible from the laity, except under the direction of the clergy, and declares that its meaning is only to be determined by priestly infallibility and authority. Wycliffe asserted, on the contrary, that the judgment of private persons ought to be exercised on the records of divine revelation, and his desire before he died was to enable the people to read in their own tongue the wonderful works of God.* The interest called forth by the circulation of the Scriptures was great and general. They were eagerly read and listened to, but the expense of procuring even a few favourite chapters was considerable. The art of printing was the glorious invention of succeeding times, and long after the Reformer had gone to his reward. By that discovery the Book of Life is within the reach of the poorest person amongst us. And a copy of the Bible, fairly written, which a few years after Wycliffe's death would have cost thirty pounds of our money, can now be sold by the Bible Society for a shilling.

Wycliffe continued in the discharge of his public duties until the hour that the Master called him to the nobler employments of heaven.

"He had then reached the sixtieth year of his age. But if life is to be measured by its labours and its deeds, the Reformer had lived a

* Sir Thomas More declared that he had seen "Bybles fayre and old wryten in Englyshe," done before Wycliffe's days, which, by the Bishop's permission, were "left in ley mennys handys, and womens, to suche as he knew for good and catholyke folke, that used it with devocyon and sobernesse." And Southey considers Sir Thomas More's authority as decisive upon this subject. Dr. Vaughan thinks that they must have been copies of Wycliffe's translations that More saw, "some of which, it is well known, were in possession of the prelates and others in the sixteenth century."

much longer life at that time than that number of years would indicate. Two years earlier, his health was so infirm, from an attack of paralysis, that he could honestly plead his weakness alone, as a sufficient reason for his not attempting a journey to Rome, in obedience to a citation from the Pontiff. His labours since that time had been, as we have seen, most earnest and incessant. His enemies were observant of the fact that his power to do mischief would not probably be of long continuance, and appear to have been more reconciled on this account, than they would otherwise have been, to the adoption of a timid policy in relation to him.

"On the twenty-eighth, or, as some say, on the twenty-ninth of December, while engaged in the service of the church at Lutterworth, he was seized with palsy, and on the thirty-first of that month he expired. It is within that old chancel, which is still standing, that this last sickness comes upon him. Through that low arched door-way, which still looks towards the spot on which the rectory-house then stood, we see him borne; and, after an interval of two or three days and nights, during which he does not speak, nor even seem to be conscious, all that was mortal of John Wycliffe is left to receive the last offices from the hands of surviving friendship and affection. Some days later, his body is borne back to the interior of the old church, and, the usual ceremonies performed, it is dropped into the vault prepared for it within that narrow chancel, on the floor of which he had so often stood, the living teacher of a humble flock; and at the same time, as a man who had so moved the mind of his age, as to fill great churchmen with dismay, not excepting popes and conclaves." — Pp. 467, 468.

We have already exceeded the limits within which we intended to confine this article. It is but little, therefore, that we can add to what we have written. Highly as we have always esteemed the character and genius of the Reformer, he appears to us, we confess, more truly great and excellent in Dr. Vaughan's pages than we had previously imagined. How justly does Southey say, that the fame of Wycliffe suffers no abatement upon comparison with the most illustrious of those who have followed in the path which he opened up! To appreciate him and his work aright, we should view him, as far as possible, in the light of his own age. Some of his speculations, if we properly understand them, would be very dangerous under the sway of ignorance and fanaticism. His theology, in most respects, resembles that of Luther and Calvin. He was a most voluminous author, and, from what remains to us of his writings, we see that he clothed his thoughts in clear and impressive language. As a preacher, he was eminently popular, speaking with distinctness and directness, and so as to be interesting to his unlettered hearers at Lutterworth, and the learned who gathered round him at Oxford. He was a good pastor, a friend of the poor, and a man of practical religion. We would not conceal his faults. But those who condemn his harshness as a controversialist, and his dogmatism in setting forth his own sentiments, would do well to remember the

words of Fuller respecting him: "He was a man, and so subject to error; living in a dark age, more obnoxious to stumble; vexed with opposition, which makes men reel into violence; and therefore it is unreasonable that the constitution and temper of his positive opinions should be guessed by his polemical heat when he was chafed in disputation."

The enmity of the Church of Rome towards Wycliffe was not buried in the tomb with him. Forty-three years after his body had been in the grave, it was decreed that he had died an obstinate heretic. His remains were disinterred, and, having been burnt to ashes, were cast into the river that runs by the town of Lutterworth. We have stood on the spot where it is said this deed of a persecuting age was done, and as we thought of the happier times in which our own lot is cast, and rejoiced that bigotry and intolerance are no longer able to perpetuate such indignities in the sacred name of Christ, we were forcibly reminded of our obligations to the great Reformer. Dr. Vaughan's Monograph on Wycliffe is peculiarly appropriate now, when so much is said and written on the Church of Rome. It will be useful to Protestants to ponder this volume, that they may understand the true nature of Popery, and seek by Scripture, reason and love, to expose its errors, and the evils to which it leads. But they will not profit by it as they ought, unless they also learn from it to rise above a sectarian spirit, to hail and venerate Christian integrity and piety wherever they are found, and to leave men in religion fairly and freely to judge that which is right.

SONNET,

ON ENTERING THE CHURCH OF THE DIVINE UNITY, APRIL, 1854.

WHEN this fair monument to faith divine
In the one only God, whom Jesus knew,
Shall on its airy front shew many a line,
And pinnacle and turret bear the hue
Of ashen age, and teach its near decline,
Oh then, still then, may here the refuge be
Of love, and faith, and hope, and liberty!
And as the circling years glide softly by,
May all their mingled forces sweetly blend
Here in one ample round of harmony,
Whose every echo upwards still shall tend;
While holiest, meditative, silent prayer,
Freeing the attent soul of earthly care,
Shall wing its way aloft in voiceless ecstacy!

?

CHANNING'S OPINIONS ON WAR.

ALTHOUGH there prevails a unanimity almost unexampled in
s country on the subject of the contest on which we are en-
ng, there are still a few truly excellent men unable to recon-
participation in anything so dreadful as war with their views
Christian duty. Fully acknowledging that the right is on
side, and that our adversary has put himself so completely in
wrong, that he has cut himself off from the sympathy of all
ourable men, and that his success might be perilous to our-
es, they yet shrink from disobeying, as they suppose, the
mands to love our enemies and to resist not evil. These
cepts, no less than the whole spirit of Christianity, they con-
ve to be opposed to any use of violence, and especially of
lence involving the infliction of physical misery and moral evil
n the innocent as well as the guilty.

It is not our object now to enter upon any discussion on this
ject. Without renouncing a claim to take part, on fitting
asions, in political controversy, we feel that the strongest
uments might seem to partake too much of the excitement
the time, to be entitled to be heard in apparent opposition to
livine command. We will therefore content ourselves with
erring briefly to the recorded conclusions of others, on which
suspicion of this kind can rest, and which, from the calm wis-
n, no less than the eminently Christian piety of the writer who
left them to us, derive an authority as high as any merely
man counsels can have.

The published works of Channing contain two sermons, deli-
ed in 1816 and 1835, and a lecture, delivered in 1838, all on
subject of War, which he has treated with more fulness than
most any topic not properly theological, except perhaps Slavery.
e have also, in some editions, extracts from sermons preached
1812 and 1814, previous to and during the war with England.
ere are also interspersed in other discourses remarks on the
ne subject, especially in a discourse on the death of Noah
orcester in 1837.

It does not appear to us that there are any grounds for sup-
sing that the convictions expressed in the earlier of these writ-
gs were ever changed. The opinion as to the justifiableness
war in some cases, expressed in 1816, is repeated in 1835;
d though in his tribute to the venerable founder of the Peace
cieties, as Worcester may be called, he sympathizes with his
horrence of war and love and desire of peace, he never retracts
dissent from what he regards as an extreme and untenable
sition. No man has spoken more strongly against the terrible
ils of war, or uttered more fervent aspirations for the advent
the spirit of Christian brotherhood among nations, which alone
n put an end to it. But as to the question whether Christianity

forbids war absolutely and in all cases, Channing, in his discourse of 1816, says,

"I feel myself bound to suggest an important caution. Let not the cause of peace be injured by the assertion of extreme and indefensible principles. I particularly refer to the principle, that war is absolutely, and in all possible cases, unlawful, and prohibited by Christianity. This doctrine is considered, by a great majority of the judicious and enlightened, as endangering the best interests of society; and it ought not therefore to be connected with our efforts for the diffusion of peace, unless it appear to us a clear and indubitable truth. War, as it is commonly waged, is indeed a tremendous evil; but national subjugation is a greater evil than a war of defence; and a community seems to me to possess an indisputable right to resort to such a war, when all other means have failed, for the security of its existence or freedom. It is universally admitted, that a community may employ force to repress the rapacity and violence of its own citizens, to disarm and restrain its internal foes; and on what ground can we deny to it the right of repelling the inroads and aggressions of a foreign power? If a government may not lawfully resist a foreign army, invading its territory to desolate and subdue, on what principles can we justify a resistance of a combination of its own citizens for the same injurious purpose? Government is instituted for the very purpose of protecting the community from all violence, no matter by what hands it may be offered; and rulers would be unfaithful to their trust, were they to abandon the rights, interests and improvements of society to unprincipled rapacity, whether of domestic or foreign foes.

"We are indeed told that the language of Scripture is, 'Resist not evil.' But the Scriptures are given to us as reasonable beings. We must remember, that to the renunciation of reason in the interpretation of Scripture, we owe those absurdities, which have sunk Christianity almost to the level of Heathenism. If the precept to 'Resist not evil' admit no exception, then civil government is prostrated; then the ma-

be met and repressed by force. I know that many sincere Christians oppose to this doctrine the precept of Christ, 'Resist not evil.' But Christianity is wronged, and its truth exposed to strong objections, when these and the like precepts are literally construed. The whole legislation of Christ is intended to teach us the spirit from which we should act, not to lay down rules for outward conduct. The precept, 'Resist not evil,' if practised to the letter, would annihilate all government in the family and the state; for it is the great work of government to resist evil passions and evil deeds. It is indeed our duty, as Christians, to love our worst enemy, and to desire his true good; but we are to love not only our enemy, but our families, friends and country, and to take a wise care of our own rights and happiness; and when we abandon to the violence of a wrong-doer these fellow-beings and these rights, commended by God to our love and care, we are plainly wanting in that expanded benevolence which Christianity demands. A nation, then, may owe it to its welfare and dignity to engage in war, and its honour demands that it should meet the trial with invincible resolution. It ought, at such a moment, to dismiss all fear, except the fear of its own passions—the fear of the crimes to which the exasperations and sore temptations of public hostilities expose a state."

Having admitted that it may sometimes be the duty of a nation to take up arms, he lays down three conditions of an honourable war, viz., that it should be engaged in wisely, with a full consciousness of rectitude, and with unfeigned sorrow. Were it our object here to advocate the war, we think it might easily be shewn that these conditions have been fully observed by the English Government and people now. We leave this, however, to be judged of by our readers, and will close by adducing one passage only from the remarks upon the first condition, that a war should be engaged in for a wise end, observing only, that the circumstances supposed as those under which a nation should not engage in war, are so directly the opposites of those under which we are resisting Russia, that they might almost have been chosen in anticipation and justification of our present hostilities.

"To secure compensation for the past, is very seldom a sufficient object for war. The true end is, security for the future. An injury inflicted by one nation on another, may manifest a lawless, hostile spirit, from which, if unresisted, future and increasing outrages are to be feared, which would embolden other communities in wrong-doing, and against which neither property, nor life, nor liberty, would be secure. To protect a state from this spirit of violence and unprincipled aggression, is the duty of rulers, and protection may be found only in war. Here is the legitimate occasion and the true end of an appeal to arms. Let me ask you to apply this rule of wisdom to a case, the bearings of which will be easily seen. Suppose, then, an injury to have been inflicted on us by a foreign nation a quarter of a century ago. Suppose it to have been inflicted by a government which has fallen through its lawlessness, and which can never be restored. Suppose this injury to have been followed, during this long period, by not one hostile act, and not one sign of a hostile spirit. Suppose a disposition to repair it to be

expressed by the head of the new government of the injurious nation; and suppose further, that our long endurance has not exposed us to a single insult from any other power since the general pacification of Europe. Under these circumstances, can it be pretended, with any show of reason, that threatened wrong, or that future security, requires us to bring upon ourselves and the other nation the horrors and miseries of war? Does not wisdom join with humanity in reprobating such a conflict?"

M. DE SAULCY'S DISCOVERIES IN THE HOLY LAND.

THE opinion expressed in this journal of the real character of these much-vaunted discoveries, has been speedily confirmed by unquestionable authority. In a paper read before the Palestine Association by the Chevalier van de Velde, of Utrecht, and of which an abstract appears in the Literary Gazette of April 22, this gentleman, who has been himself a traveller in Palestine, has shewn that the supposed ruins of Sodom are nothing more than stones which have been brought down by torrents and deposited in a row along their margin. The same explanation applies to other collections of stones, in which M. de Saulcy saw the remains of ancient cities, supposed by him to have been passed over by preceding travellers. "His fancy," says the Chevalier, "is so lively and so little conscientious, that to inquire into its productions is hardly worth the trouble." He is about to publish his own travels, in which he hopes to shew where the destroyed cities were really situated. We wish he may be as successful in this as he has been in demolishing the credit of M. de Saulcy. A writer in the last number of the Christian Examiner, evidently an oriental traveller, is not disposed to rate his discoveries much higher than we have done.

Having mentioned the Palestine Association, we cannot avoid expressing our regret that its objects should have been announced in a manner calculated to throw upon it a visionary character. The absence of inscribed monuments, of native origin, in the ancient land of the Jews, is very remarkable, when we consider the copiousness of their literature; and it is a rational undertaking to excavate the sites of ruined towns in search of such antiquities. But to hope to recover and identify the "stones of Gilgal," is little less extravagant than to seek for the remains of the Ark on Mount Ararat, or the fragments of the Tables of the Law on Horeb.

A SKETCH OF THE LIFE AND CHARACTER OF THE LATE REV. JOHN GOOCH ROBBERDS.

THERE is something inexpressibly solemn, almost startling, in being called on for the first time to contemplate deliberately as a subject of history, associated now with the honoured band of the virtuous and the wise who have vanished irrevocably from earth,—the friends whose influence had entered largely into our whole consciousness of existence, and with whom, through all our most active years of life, we had been in habits of constant and kindly intercourse. It is only on such occasions that we are sensible of the depth and grandeur of sentiment which penetrates those simple words of Scripture, "One generation passeth away, and another generation cometh." We can well understand the feeling which has led men in all ages to look with a sort of religious veneration on the virtuous dead. Death seems to invest with a mysterious consecration those who have passed through it, and taken with them the affection and reverence of survivors into the realm of awful and unbroken silence which lies beyond it. Their human errors and frailties are forgotten, as things that have been and are no more; while the memory of all the good which they have designed and accomplished—of good which in its own nature is imperishable—seems to disengage itself from every darkening adhesion of infirmity, and to shine out from the quiet sphere where they now dwell, with a pure and unearthly lustre, for the guidance and encouragement of those who have yet a remnant of their pilgrimage to achieve. We are irresistibly impelled to compare those who are gone, with those who remain; what we have lost, with what we still preserve; what they did, with what we have now to do. If such a retrospect should in some respects be painful and depressing, it may, on the other hand, have the effect of awakening us to a deeper sense of our present responsibilities, and furnish us with a stronger incentive to emulate in Christian earnestness and fidelity the able and accomplished men who have gone before us. It is under these feelings that we offer to our readers the following brief sketch of the life and character of the excellent man and faithful minister of whom we have been recently deprived.

The late Rev. JOHN GOOCH ROBBERDS was born in the city of Norwich on the 18th of May, 1789. His family by his father's side had been connected with the Presbyterian congregation in Norwich for several generations. His great-grandfather came to Norwich immediately from London, but was of a Yorkshire family, being, it is believed, as well as his wife whose name was Whitaker, originally from Leeds. The late Mr. Robberds's father was engaged in trade at Norwich, where some members of the family attained the highest civic honours. Mr. J. W. Robberds, well known to the literary world as the biographer of the

ate ingenious but eccentric William Taylor, the early friend of Southey,—as well as by some translations from the German, and a few other works,—was second cousin to the subject of this memoir.

It is always interesting to trace a connection between those who in different countries have suffered for the cause of religious truth and freedom, and to point to instances where Nonconformist worthies of the present generation have sprung from the intermingling of Puritan with Huguenot blood. Our late friend could claim this honourable distinction. His mother, whose maiden name was Harrell, descended from a French Protestant family who escaped to England at the Revocation of the Edict of Nantes. They settled in Norwich at the same time, it is supposed, as the Martineaus and several other families under similar circumstances,—where these refugees for conscience' sake introduced an important branch of foreign trade, and where a small place of worship, still known as the French church, was set apart and endowed for their use. The name is supposed to have been originally Harèle, but was corrupted in time into the more English form of Harrell. The name of Harrell is now extinct. The tradition was not very clear among the descendants, whether the family arrived immediately from Flanders or from Normandy; but a story was current, that their common ancestor came over in the same vessel with a little girl of whom he took much notice during the voyage, and whom he afterwards married. What her name was, is not known. Such are the dim and fading reminiscences in a later generation, of events which seemed at the time to those immediately affected by them, the all-absorbing realities of our human world, and which connect the obscure and unrecorded vicissitudes of private life, colouring the thoughts and

one of the municipal body. And I well remember him, a fair boy, with almost white hair, stepping on the platform, and beginning his address, 'Prætor dignissime, Prætor designate (i.e. the Mayor elect, who was on his way from the Cathedral to the Guildhall, to be sworn into office) et Senatores omnes utriusque ordinis,' &c. &c.

"Perhaps, having but recently myself left school, I was a better judge of his composition than I should be now; but the elegance of it struck me at the time. About twenty-five years before, the present Bishop of Durham occupied the same position in the school, under Dr. Parr; both he and the Mayor to whom he addressed himself being regular attendants at the Octagon chapel, where the Bishop's father is buried." Mr. Taylor adds, in reference to his late friend: "Though long separated, we always met as old friends, and distance and time never abated (I believe I may say) our mutual regard."

At this time Mr. Robberds was about sixteen, and soon after commenced his studies for the Christian ministry in Manchester New College, then recently removed to York, under the charge of the Rev. Charles Wellbeloved, for whose character and instructions he ever retained an affectionate regard and deep respect, and who still survives to deplore the loss of a favourite pupil. He had been originally intended for business; but the late Rev. Pendlebury Houghton, who was then pastor of the Octagon chapel, and discerned the promise of his youth, induced his father to educate him for the ministry. Next to his mother, of whom he was the especial delight and pride, Mr. Houghton had perhaps the largest share in the early formation of his character and the direction of his tastes. Two evenings in the week he regularly spent with his venerable friend, besides constant intercourse at other times. Among the very few products of Mr. Robberds's pen beyond the circle of professional duty, is an elegant and characteristic Memoir of Mr. Houghton, accompanying his volume of posthumous Sermons. To Mr. Houghton's peculiar cast of mind, at once playful and contemplative, that of Mr. Robberds, with more of vigour and brilliancy, bore a considerable resemblance. The members of his family who still survive, recur with grateful and pensive pleasure to this period of his life. A very near and dear relative thus writes respecting him: "The younger children were early taught by their mother to look up to him with a love and reverence which they have retained through life; for instead of their devotion spoiling him, it only made him more brotherly and affectionate;" nor does the same writer "ever remember, even from her earliest days, one unkind word or even look, though she has a distinct recollection of so many acts and words of love during various periods of her whole life."

On the completion of his academic course, Mr. Robberds, whose superior pulpit talents had already attracted notice, re-

ceived invitations to undertake the pastoral office from two of the most important congregations in the denomination to which he belonged,—the Octagon at Norwich, and the Old chapel at Manchester. He made his election in favour of the latter; and early in the year 1811, became a co-pastor of the Cross-Street congregation with the late Rev. John Grundy. Shortly after his settlement at Manchester, he married Mary, the eldest daughter of the Rev. William Turner, then of Newcastle-upon-Tyne,—a venerable patriarch still living, who has survived all his children but one. By this alliance he was doubly bound to the duties of his sacred vocation. He was now connected with a family, rich in traditions of religious worth, each successive generation of which, almost from the commencement of Protestant Nonconformity, had furnished the church with able and faithful ministers; while in the calm religious principle and self-forgetting benevolence of his excellent partner, he secured a blessing to his home and an invaluable aid to his pastoral influence. From this period till the day of his decease, his tranquil and virtuous life offers few incidents to record. It was serenely passed in the quiet of his home, in the enjoyment of social intercourse, and in the prosecution of his ministerial studies and duties. For some years he was an instructor of youth; but not finding this occupation congenial to his taste, he at length abandoned it, and devoted his whole time and thoughts to the work of the ministry. He now commenced a career of eminent usefulness, and during the full vigour of his powers, was one of the most popular and successful preachers in the Presbyterian and Unitarian churches. On the restoration of the College from York to Manchester in the autumn of 1840, he was appointed Professor of Pastoral Theology and of the Hebrew and Syriac Languages. Failing health compelled him after some years to relinquish these additional duties. His pupils speak with lively gratitude of the uniform kindness and cordiality of his instructions, and of the admirable judgment and good taste which dictated his criticisms on their compositions. He experienced a striking and unexpected proof of the estimation in which he was held, on the death of one of his oldest hearers, the late Dr. Holme. That learned and distinguished physician, who bequeathed his valuable library and the bulk of his property to University College, London, left Mr. Robberds an estate in Westmoreland, the acquisition of which relieved his mind from pecuniary solicitude about the closing years of life, and the support of his family after his death. Mr. Robberds's habits were so simple and healthful, his temper so placid, and his spirits so uniform and lively, that his friends anticipated for him a protracted and vigorous age. Some years, however, before his decease, he began to be oppressed with a difficulty of breathing, and his outward appearance indicated a gradual decline. He foresaw the result; yet in the constant

: of death, he maintained unaltered to the last his habitual
and cheerfulness. On the morning of April the [illegible]
: was summoned from his family and the [illegible] having
ed in connection with one congregation [illegible] of
of forty-three years. How deeply he was esteemed and
d and loved, the large attendance of all ranks and parties
ave, and the crowded, sympathizing audience which as-
) the funeral sermon of his attached friend and fellow-
Mr. Gaskell, abundantly attested.*

is the short and simple biography of a kind and good and
ristian man. It is a tale soon told: it is summed up in
f recital of the duties of the home and the church—in
eful memorial of high responsibilities faithfully sustained.
affections religiously cherished, of superior abilities duly
ultivated and honourably employed. Except in respects

Robberds was averse from publication and indeed composition except
iate connection with the duties of his office. We are not aware that
ontributed an article to any periodical. Early in life we believe he
papers before the Literary and Philosophical Society of Manchester, of
remember to have heard good judges, the late Dr. Henry and the late
t, speak with much approval. But they were not printed, and we are
w to recover their exact title. His first celebrity as a preacher arose,
ever, frequently to appear before the public as an author. Extempore
ses delivered on domestic occasions, and printed only for private use,
we believe the titles and dates of the more important of his publications
med in the following list:

On Christian Conversion;" Unitarian Fund, June 11, 1824.
An Answer to the Lord Chancellor's Question, 'What is a Unitarian?'
825. [This Discourse came to a second edition.]
Christ One with God:" Western Unitarian Society, July 18, 1827.
The Duty of Christians to seek the Improvement of their Fellow-men
e Unitarian Tract Society, August 31, 1828.
Christians the best Name for Disciples of Christ." Sunderland, Aug.

The Need of more and better Provision for Popular Education."
The One and Vital Faith of Christians;" Western Unitarian Society,
6, 1837.
The Duty of a Christian Church in relation to the World:" Opening
Brook-Street Chapel, Manchester, September 1, 1839.
The Voice of the Dead;" Death of Dr. Channing, Cross Street, Nov.

'The Value of Energy in Union with Benevolence;" Death of Sir
Potter, Cross Street, 1845.
'The Importance of Conscientiousness in the Use of Influence;" Death
E. Taylor, Cross Street, January 14, 1844.
'A Word for Charity amidst many Words for Creeds."
'The Fishers of Men;" Unitarian Association, Essex Street, London,
846.
'Popery in all Churches, the proper Object of Protestant Antagonism;"
eet, Nov. 17, 1850.
'On the Prevailing Charges against Unitarians;" Norwich, Eastern
n Society, June 28, 1826.
Memoir of Mr. Houghton has been already alluded to. Besides these,
two Sermons on "Vain Thoughts," and two on "Temper," published
Heard's volumes of Discourses; a Sermon "On the Two Natures in
of which the date cannot be found; and another "On the Love of Know-
inducive to Happiness and Virtue," preached for the Cambridge-Street
schools, Birmingham, July 29, 1838.

of the necessary discharge of professional or public duty, it never wanders from the quiet and sequestered path of private life, and presents nothing to enrich the page of the historian or fill a place in the annals of literature. Of a man so richly gifted as Mr. Robberds, we may regret that so little should remain to tell coming generations who and what he was. But this consideration has its redeeming and compensatory aspect. The best and happiest lives—those which steal with silent blessing through the world, and to the distant eye give no sign of their existence but in the brighter verdure which marks their hidden course—are often those of which there is the least to record. Mr. Robberds, above most men of equal ability whom we have ever known—too much, perhaps, for his just reputation in the field of letters and authorship—had a calm and dignified contempt for the vulgar ambition and restless craving after notoriety, which impels so many inferior minds to rush into print and display themselves continually in the public eye. With true religious wisdom, he accepted life as a precious boon, a sacred deposit, from the great and good Father of the universe—not to be feverishly consumed amidst endless bustle and excitement, but to be steadily enriched and adorned with Christian duty, and tranquilly enjoyed with Christian thankfulness and trust. With an eye reverently fixed on its inevitable termination, he spent it gladly and gratefully, as a season of discipline and preparation for the future life, which to his clear, untroubled vision of faith, was a reality as distinct and assured as the present. Few minds were more habitually under the influence of that silent beauty and indwelling poetry which quiet and loving natures detect under the commonest aspects of things; and this quintessence of life—these precious drops from the inmost fountain of being—he had exquisite skill in drawing forth from all scenes and out of every passing event, and distilling day by day into the ordinary cup of human experience. This habitual self-surrender to the gentle and pleasant influences of existence, left at times on the beholder an impression of indolence, and almost of indifference to the pressing concerns of the world. And it must be admitted, he had a constitutional aversion to all constrained and artificial effort—to all over-excitement of the faculties. Yet he would have been unfairly and inadequately described as an indolent man. The principle of duty was powerful and steady in his character. Professional calls he regarded as his first obligation, and never neglected. When these were efficiently discharged, his view of life made it a religious duty to keep his mind free from turmoil and agitation, and to nurse it with the quiet and holy thoughts which come, whenever they are sought, day by day from the Parent Spirit to the devout and expectant mind. In the distribution of his time and the prosecution of his daily duties, he was orderly and systematic. A portion of every day was passed in his library, in

tudies which bore more or less directly on his sacred vocation. Though he never affected the character of a severe student, the teady uniformity of his application enabled him to execute a reat deal in the course of a long ministerial life, and to familiarse himself with those branches of learning which furnish the ccomplished minister of Christ. He had closely studied the criptures in the original Hebrew and Greek, and was well cquainted with the Syriac version. At one time of his life, he ıd also studied with much care the doctrinal questions at issue etween different Christian Churches. Of this, many of his pubshed sermons are a convincing proof. But his natural tastes—e may add, his distinguishing gifts—did not attract him to the olemics of divinity. Whatever he has done in this way (and hat he did, he did excellently well), was altogether dictated by sense of professional duty; and perhaps few men, not by nature ntroversially disposed, have preached in the course of their inistry more earnestly and more effectively on important conoversial points. But he had too refined and catholic a spirit, ıd too deep a sense of what was beautiful in the common faith ıd life of all genuine Christianity, to insist with any eagerness, cept when compelled in self-defence or self-vindication, on the ieculative dogmas which separate good and religious men. It as on the permanent and the universal in Christian truth that e loved to dwell—that deep, eternal substratum of heavenly ust and hope, which underlies the torn and tumbled surface of ctarian strife, and will endure, grand, solid, unchanged, when l this has been broken up and swept away. It was significant the spirit which swayed his whole religious life, and which ıthered new strength as he advanced in years, that he took for ıe motto of one of his later printed discourses, Vincentius's ell-known definition of catholic Christianity—*quod semper, tod ubique, quod ab omnibus.* Nor had he failed to make himlf acquainted with the more important results of German theogy, and would sometimes, when young men were astonishing eir unlearned hearers with novel theories, remind them, with ood-humoured and characteristic pleasantry, that he knew where ey had got those stolen goods. The metaphysical subtleties, e vague abstractions, the elaborate minuteness, the vast but nderous erudition of the Germans, were little, it must be conssed, in harmony with his peculiar constitution of mind. He ıd nothing of the mere antiquary or of the dry metaphysician his composition. All things, to have value and beauty in his e, must be in contact with human realities, and tinged with the lour of human affections. To this intellectual temperament ust be ascribed his extreme fondness for the literature of fiction, pecially when it was pure, kindly and graceful, and that happy chemy of mind by which he could extract from its gayest and ost humorous pages, some elements of a diviner wisdom to give

sweetness and geniality to the earnest words of the preacher. His was peculiarly an English mind. He had its calm good sense, its playful humour, its pure and healthy tastes, its quiet, home-born relish of innocent enjoyment. Though a sound and ripe scholar, well read in general learning and versed in the proper studies of his profession, yet it was English literature which he specially loved, and with which he was most intimately familiar; it was English learning, that of our great divines and moralists, which he had most deeply studied; and it was amidst our English scenery that he delighted to wander. With a passionate fondness for the picturesque, he never once quitted our own shores in search of it. Our rich and cultured vales, chequered with meadow and corn land, with pleasant homesteads and village spires nestling among the trees, our sheltered glens, our brooks dashing over their rocky beds, our sweet and placid lakes shut in by grassy slopes and mountain heads,—these were the sources from which his mind fed itself with beauty, and he asked for nothing more; these sufficed for his utmost contentment, and filled his pure mind with a sense of ineffable joy. It was delightful to witness his thorough enjoyment of such scenes—how he seemed to imbibe the loveliness that was around him at every pore—his even, measured step and tranquil bearing, which seemed fearful of dispersing it by one harsh or restless or anxious thought—and that beaming look which reflected the peace within, and said expressively, "I want no higher bliss than this converse with God in the silent beauty of his works."

Nowhere did he appear to greater advantage than at his own fireside, or in the society of a few familiar friends, where he could thoroughly unbend and give the rein to his inexhaustible pleasantry. On such occasions he was a charming companion. His wit gushed forth sportive and free at every turn, splashing right and left with indiscriminate hilarity, but withal so kindly and genial, that the memory of those happy hours when it played and sparkled in the sunshine of friendship and refreshed the hearts on which it fell, is one of unmingled delightfulness, and for all who ever shared them, will remain among the brightest spots in their retrospect of the past. Though too much indisposed to all studied effort, to aim at the higher achievements of conversational talent, and too averse to the very semblance of strife, ever to signalize himself in argument, yet his society was sought and valued by some distinguished men; for he had a happy readiness of expression, and his manners were courteous and dignified. The late Dr. Parr always noticed him with marked friendliness during his visits to Manchester, and sometimes heard him preach. On one of these occasions, a stiff Churchman, somewhat scandalized that the Doctor should sanction a conventicle with his presence, asked sarcastically, "Well, Doctor, where will you go next?" "To heaven, Sir, I hope," was the reply, "if I follow

hat young man's precepts." Parr was accustomed to cite Mr. obberds, with some others, as a proof that the Unitarian minis-y was not illiterate.

By habits of admirable order and wise economy, Mr. Rob-erds was enabled with a limited income to exercise through a ng life a liberal hospitality, and wherever the assistance of his llow-creatures was concerned, to practise a generous and un-udging charity. As a preacher, he possessed some striking xcellences. His style was clear, simple and purely English, terspersed at times with passages of great beauty and vivid icturesque effect. In his early years it had more of that fin-hed elegance which belongs to the essay; but latterly he had rposely rendered it colloquial and even homely, more resem-ing that of a speaker than of a writer. We heard him once mark, that he was well aware his style had suffered from this use; but, with true conscientiousness, he had sacrificed all erary considerations to the one desire of pastoral usefulness. is voice was deep and sonorous, and his manner in the pulpit markably easy, dignified and self-possessed. He was singularly ppy in seizing upon the passing events of the day, and giving em an ingenious and instructive application. Few men excelled m in enforcing the devotional and practical aspects of religion. hen deeply moved by his subject, he became solemnly im-essive. The late Dr. Henry Ware, of Boston, U.S., consi-red him, we have been told, to be the best preacher whom he d heard in England.

His religious views represented what is called the older phase Unitarianism. In his estimate of the external evidences of hristianity and of the authority of Scripture, he agreed, we lieve, essentially with the able and learned men who formed d guided the public opinion of our churches in the early part this century,—especially with the late Dr. Carpenter. But thought for himself, and was no follower of a school. His ligion had its source in the conscience and the heart, nursed ere by a devout and habitual study of the Bible. With him ligion was a principle of faith and life, resting on the broad d overt facts of human consciousness and experience. Philo-phical systems and metaphysical theories he little cared to amine, for he thought that one only prepared the way for other. Indeed, abstract speculation was neither in accordance ith his tastes nor particularly suited to his class of mental en-owments. Yet there was a breadth and catholicity in his spirit, hich at once fitted and disposed him to recognize the presence sincere and availing religion under the most opposite forms of inion. His was one of those kindly and genial natures, ever clined to pass a favourable judgment and to look on the bright le of things, which are of inestimable service in periods of pid transition, when antagonism is strong, and divergences run

wide, for mediating between extreme parties, and bringing them to see the many precious truths which they still hold in common. Such a mind we have now lost. Such minds we can ill afford to lose. They have been taken from us with a fearful rapidity of late. How shall we replace their calm, experienced wisdom, their ripe and scholarly judgment on questions of theology and the church, their social influence and courtesy, their gentle but earnest piety, their devout and tolerant charity? The memory which such minds leave behind them, is the richest tribute to their virtues. It is not shut up in a book, or attached to a world-wide name, but is a living power of strong and present action on the narrow circle of attached and sympathizing hearts that have known them and loved them; not raised aloft into the wide firmament of literary renown, like some distant, insulated star, worshiped from below with cold and joyless eye, but lingering still among survivors with a moral warmth and lustre which touches everything it rests upon with a hue of love—till the light that remains, and the lives that cherish it, grow dim and pale together, and all who have rejoiced and mourned with each other—all who have had common hopes and remembrances—on earth, are wrapped at length in the shade of a common oblivion—destined, as we trust, to awake again to mutual recognition on the morning of that brighter day whose sun shall go down no more. T.

LINES

SUGGESTED BY THE WORDS IN TAYLER'S "CHRISTIAN ASPECTS OF FAITH AND DUTY" (Note, p. 344):

"Κάμνουσα ψυχὴ ἐγγύς ἐστι θεοῦ,
A labouring soul is near to God.
Words traditionally ascribed to the Apostle Peter on the authority of Gregory Nazianzen."

NEAR to its God the suffering soul
The higher soars from deeper grief;
On rushing, darkening sorrows roll,
And prayer alone can seek relief.

Thus doth it pierce the thickened gloom,
Rise through the dark and swelling sea,
Fearless, though death-cries round it boom,—
Its haven where God's chosen flee.

The darkness opens for its wings,
They dash the pangs and fears aside;
Regenerate in strength, it flings
A crested light on rock and tide.

Now aiming at day's golden sphere,
It leaves below each mortal thrall;
The vision, searching, full and clear,
Beholds its God—the all in all.

March 13, 1854. H. G.

THE PLURALITY OF WORLDS.*

E plead guilty to the charge of having hitherto believed in rality of worlds. Ever since we passed out of our early faith, the stars were pretty little lamps hung out in the sky for ıse of people travelling in the dark,—ever since we learned those glittering points were globes of matter as large as our e earth, and some of them much larger, we have had a very led impression that they might also contain seas, rivers, ıtains, plants, animals, men—of course under new conditions ıdaptations. As our world, seen from Mars or Venus, would ar to be no more than a small wandering star, the inference rally arises that those apparently small wandering stars may out to be worlds like this. Such, at any rate, is the way hich ordinary mortals reason. That those mighty orbs of ion, which spread around us on every side, should be nothing r than vast uninhabitable deserts, molten masses of fire, or y wastes of water, seems, to say the least, exceedingly im- able. Placed so far apart as the heavenly bodies are, and cising so slight an influence upon each other, it certainly s as if each were a self-contained world, created for its own , endowed with a special physical constitution, and fitted for wn peculiar systems of life. Most men feel, too, that this ght receives a religious confirmation. They are unwilling lmit that the wisdom and beneficence of God are bounded ıe limits of this earth: they think it most consistent with nfinite Spirit of Beauty and Good, that He should fill every ince of creation with witnesses of His power, clothe every re with its own harmonies and utilities, make every mansion e heavens a meet home for beauty, affection, glowing thought loving worship.

is possible, however, that in all this we may be mistaken. book before us is an attempt to shew that we are so—that e are no sufficient grounds for this belief. The notion that r stellar worlds may be the abodes of animal and intellectual is a mere popular delusion, without any real foundation to upon. What slight scientific presumptions we have, are all ıe other side.

he argument of this "Essay" is very skilfully conducted, ing the author to be a man of no ordinary ability and re- h, one evidently familiar with the facts and theories both of ical and metaphysical science. We cannot say, however, we are satisfied with the conclusions in which he lands us, in spite of his ingenious speculations, we are still disposed ing to the rejected creed. But it may be as well to reserve observations until we have given as full an account as pos- of the view contained in this remarkable book.

he ground traversed may be very well understood from the

* *Of the Plurality of Worlds; an Essay.* London—Parker and Son. 1853.

LETTERS AND PAPERS OF REV. JOHN SEDDON. No. II.*

THE letter that follows is without address, and is a copy; but the original was without doubt intended for Rev. Ralph Astley, the Presbyterian minister of Whitehaven (grandfather of Rev. Richard Astley, of Shrewsbury), who died March 30th, 1756. He went to Whitehaven, December 23, 1726, and received a call from the people in the following February. He was, it is believed by his descendants, an Arian.

Rev. John Seddon to Rev. Ralph Astley.

Warrington, April 22nd, 1754.

Rev. and dear Sir,—It was my great misfortune the last time you paid a visit to your friends in Lancashire, to enjoy extreamly little of your agreeable company and conversation. It was in Manchester, I think, I met you accidentally, when you were just going to leave the town, and I was solliciting subscriptions in favour of an academy, an affair then entirely in its infancy. The same design still employs the thoughts of many of our principal gentlemen in this country, and is indeed the occasion of the troubles I am now giving you. The erecting a publick academy upon an open, generus plan, and herein providing for the genteel and liberal education of youth upon the most easy and reasonable terms, was a design which all our good friends amongst the Dissenters, and many gentlemen of freedom and candour in the Establishment, heartily approv'd and wished to see carried into execution. It was look'd upon to have a very friendly influence upon the general interests of learning, by rendering its most valueable and important branches easy to be obtain'd by the generality of young persons, even by such as were rather below the middle ranks of life, and with much superior advantages than cou'd be had under the single direction of a private tutor. It seem'd to promise also a favourable effect in the further progress of true religion and religious liberty; as the purest and most rational notions of the one, and the extensive and catholick ideas of the other, wou'd undoubtedly be encouraged in every proper method by the gentlemen that wou'd be employ'd in the conducting of it; and in this light it was thought a design well calculated not only for those that were to appear in the ministerial character, but for such as might afterwards direct their views to the other learned professions, that might engage in a commercial life, or for some young gentlemen of fortune who might be called to the service of their country in the more publick scenes of life. It was the lamented loss of several of our worthy and eminent tutors, and the visible necessity of some provision of this sort, especially in the North of England, that gave the first rise to this design; it was not only the few, but everybody was struck with a sense of the same necessity; and to this it was undoubtedly owing that the first proposal of this plan was receiv'd in so favourable a manner. The gentlemen at Manchester began the subscription, and distinguished themselves by their usual generosity and public spirit. It was then carried to Liverpool, and afterwards to Birmingham; and

* Continued from p. 240.

ount at present is considerably above £200 per annum, besides considerable benefactions that are promised towards establishmd: applications are at this time making in all the considerable althy towns in Yorkshire, under the influence of the principal ien there, which 'tis hoped will obtain very considerable addiour subscriptions. The plan proposed is indeed pretty large, l not be executed without considerable expense; but as it is a and not a private and not a local concern, as it is calculated for port of those common interests of Liberty and Virtue and Chrisin which all good men are deeply concern'd, 'tis hoped the n to it will be general, and the encouragement bear some pro- to the importance of the object, and to the generosity which is justly celebrated for in other instances.—I have enclosed a our Proposals, which you'll please to peruse, and communicate gentlemen of your acquaintance as you think proper. I doubt 'll think favourably of the design itself; but if there are any nts that occur to you relative to the further conduct and iment of it, we shall receive them with the greatest pleasure; and lly if you'll be so kind as to give it your sanction and influence, assured of the good effect it will have, and shall be highly to you for it. My good friend Mr. Hart, who is the bearer of a sensible man, has the success of this scheme much at heart, l chearfully give you what further account of it he can.—I beg ipliments to Mr. Wilkinson, who I think is the only one I'm lly acquainted with in Whitehaven. I heartily wish the long ance of your health and usefulness; and, with the highest esteem, r Sir, your affectionate and obedient,

J. Seddon.

I should be glad to be favoured with a line in return to this at isure hour.

e is a paper of the date of July 11, 1754, what appears copy of a circular letter designed for circulation amongst of influence. It is signed by Daniel Bayley, John Lees ards Sir Caryll Worsley), and seven others. The subns then promised are thus stated:

Manchester	£94	10	0
Liverpool	46	4	0
Birmingham	44	12	6
Warrington	31	15	6
	£217	2	0

1 one paragraph in the statement, it appears that the rs of the academy contemplated also the possible formaa fund for the relief of necessitous and deserving min—a scheme never fulfilled at Warrington, but subsequently, n the benevolence of the late Mr. Samuel Jones, to some fulfilled in connection with Manchester New College. tement of the founders is—"That we at present make it of our view, if a surplus should remain after the design of demy is fully compleated, that it be employed, under the

direction of the Trustees, for the relief of such ministers whose circumstances and characters may render them the worthy objects of regard." This part of the plan attracted the notice of several friends of the academy in different parts of the country, and a recommendation of the entire plan was signed at Warrington, May 1754, by Mr. Mottershead, of Manchester; Mr. Thomas Braddock, of Bury; Mr. Brekell, of Liverpool; and Mr. John Bent, of Chorley; at Chester, Aug. 19, by John Gardner; at Shrewsbury, Aug. 21, by Mr. Orton and Mr. Fownes; and at Bristol, Sept. 5, by Mr. Richards, Mr. Jillard and Mr. Harson.

Rev. Dr. John Taylor, of Norwich, to Rev. John Seddon.

Manchester, July 29, 1754.

Dear and Rev. Sir,—I thank you for your friendly concern about my legg. We have not yet quite extirpated the escar, though the operator this morning cut and clipt in the wound for the seventh time, and by my own feeling, and the blood which issued forth, convinc'd me that he was got to the quick in those places where he made incisions. But more work of this kind remains to be perform'd, till the escar is intirely removed, and then, he assures me, the breach will heal with ease and speed. I wait the issue with patience and resignation.

The gentlemen met at Mr. Rigby's last Thursday evening, viz. Messrs. Bailey, Touchet (Peter), Nelson, Hyde, Lees, Dr. Kay. I shew'd 'em the new list we drew up at Warrington, and the several places to which you and I had undertaken to carry or send Proposals, inclosed in the printed letter, marked with asterisms in the list. They judg'd that a written letter from some of the gentlemen whose names are annexed to the printed letter, should accompany the Proposals, &c. I gave it as my opinion that such written letters would not improperly, and with the same effect, follow the Proposals and printed letters delivered by us. In which they were pleased to acquiesce, and agreed to have a meeting this week, in which they would go over the new list, and every gentleman would undertake to send Proposals, printed letters and written letters of his own, to such places and gentlemen as they are acquainted with; which I doubt not they will perform, and heartily wish and hope their endeavours may be attended with success. The list is in Mr. Lee's hands. I sent him your letter, and he hath inserted the new names you mention. I am confined, and shall be this whole week. I wish your affairs would permit your being present at Manchester. My service to Mr. Bent, Lee, and all inquiring friends. I shall always remember your kind and friendly usage at Warrington with pleasure and gratitude.

I am, dear Sir, your sincerely affectionate brother,

JOHN TAYLOR.

In the letter that follows, a somewhat disparaging notice is taken of Lord Willoughby of Parham. He afterwards became a very friendly patron of the academy, and was its first President.

Ellis Bent, Esq., to Rev. John Seddon.

Warrington, 12th September, 1754.

Sir,—I receiv'd your agreeable favour. I would have wrote you

ooner; but I have been the week past at Liverpoole, discharging the hip Warrington's cargoe, which is at last arrived safe. I am glad you ad so pleasant a journey, and that you have made some addition to our subscriptions. I hope you met with the desired success at Bristol, nd that every where you'll find a readiness to encourage so generous nd good a design. I find by uncle Bent (who is now at Warrington ith us) that Mr. Tennent did not meet with any encouragement from y Lord Willoughby. He either found or knew him to be, what you uspected of him, narrow and rigid in his principles, and upon which ccount he had little to do with him. He was surprised to see his roposals recommended by some of our ministers in London. We bserve with concern the melancholy situation you found your brother n. I heartily wish your accounts of him were more favourable; his ondition must be indeed a very afflicting one. * * *

Wishing for your return, I remain, Sir, your affectionate, humble ervant, ELLIS BENT.

Rev. Dr. John Taylor to Rev. John Seddon.

Norwich, Sept. 23, 1754.

My dear Friend,—Through the Divine goodness, I am got well to Norwich, and my leg is finely healed. The Proposals and letters sent y me I delivered at the respective places to which they were directed, nd found every where a favourable reception, with an approbation of he scheme; which, as I was inform'd at *Darby* and *Nottingham*, is an ld scheme, propos'd several years ago, and Dr. Secker, the present ishop of Oxford, but then a Dissenter, was consider'd as the most roper person for Divinity Professor. But as there were at that time wo or three academies subsisting in the North, the affair was treated ith more indifference than I hope it will be at present. The Trustees f Lady *Huly's* Fund have hitherto allow'd an exhibition of £40 per nn. for the education of four ministers. In my own thoughts I judged hey would be willing to allow the same to your new projected aca- emy; and at Lincoln, meeting with one of them, Mr. *Flower*, of lainsborough, I was confirm'd in my opinion. For when I mention'd he exhibition, as above, from Lady *Huly's* Fund, and signify'd my opes that it would be transferr'd to the new academy, he readily nswer'd, he did not doubt but it would. It would therefore surely be ight for the gentlemen at Manchester to write to him and the other rustees about it. The Presbyterian Fund also at London have for any years made handsome allowances to the Northern academies; nd I would hope, if apply'd to, they would allow something to this. shall be glad to hear how you have succeeded in your journey to ristol. Would it not be right for the Manchester gentlemen to send me proper person to the several places where the Proposals, &c. have een sent? I should think, the sooner the better. Pray my service o any of them as you happen to see them. Your continued activity nd address, I am persuaded, is of great importance. But the carrying n the work of my Concordance loudly calls upon me to fall to vigor- usly, and to keep to it closely. I can add no more, only in the great- st throng of business and closest application of thought, I shall always emember your very friendly treatment at Warrington with pleasure

and gratitude. Compliments to Mr. Bent and all the gentlemen who honour'd me with their company at your house.

I am, dear Sir, your greatly obliged and sincerely affectionate brother, JOHN TAYLOR.

Appended to this letter are a few lines from Dr. Taylor's worthy colleague.

Rev. Samuel Bourn to Rev. John Seddon.

Dear Sir,—I have only time to desire the favor of you, when you write to Mr. Taylor, an account of academic affairs, which letter I shall have the pleasure of reading. You will at the same time remember your old friend, and write to me an account of any other affairs you may think worth relating. I wrote to you a month ago in some small hopes I might have had the great pleasure of meeting you at Birmingham; but all my hopes now are confined to a letter from you; and if it will be any satisfaction, I promise a long one in return, tho' I don't know what I can fill it with that can afford you any amusement.

Yours, S. B.

P. S. It diverts me to think that our scheme is now discovered to have been *an old one.*

Rev. Dr. John Taylor to Rev. John Seddon.

Norwich, Jan. 20, 1755.

My dear Friend,—Whom I much respect and esteem, the date of this would not have been at so great a distance from yours of Oct. 19, had I not till now been very closely ingaged in compleating the plan of my Concordance, which now, I thank God, is finished. Nothing remains but the correcting of the sheets as they come from the press, which has gone on with all possible expedition, and I hope will continue to do so. And yet I fear it will be near a twelvemonth before the whole will be finished. I am pleased to find by yours that the proposed scheme of an academy is so well approved by those who are able to contribute to its support, and especially that Lord Willoughby and so many of Harry Houghton's family are come into the subscription. I am inform'd by a Londoner that Mr. Chandler's scheme is not like to take effect; and that the gentlemen of *Bristol*, when your academy was proposed to their consideration, form'd a design of erecting one of their own upon the same plan. But they could make no progress in it. I am persuaded Lancashire is the only part of England in which so good a design can succeed; and there, by the blessing of God, I hope it will succeed. As to the places I passed through, I could not, by reason of my legg, which then was not quite healed, walk about to confer with particular gentlemen at Darby or Nottingham, the two principal places; but I hope, if once the thing were set on foot, assistance would come from both those towns. The same may be depended upon in these parts. But *Norwich* must lead the way, where the proposal meets with good approbation; but we are so deeply ingaged in the expensive affair of building our new chapple, for which we are every quarter making repeated collections, that when I proposed to make application, the gentlemen judg'd it quite improper at present, and more likely to disserve than to assist the design; but all agree it

ought to be encourag'd. In the funeral sermon which I preach'd for Mr. Finch, lately deceased, who had been pastor of our congregation for 63 years, being 91 when he died, I took occasion to mention the affair of the academy in this manner:—"There is one thing I cannot forbear mentioning; Mr. *Finch* was one of the first pupils* that entered into the first Dissenting academy that was erected after the *Restauration* by the Rev'd and learned Mr. *Frankland;* and he, Mr. Finch, hath survived not only almost all the 300 gentlemen that in the space of 30 years were educated in that academy, but moreover hath outliv'd all the academies in the North which succeeded Mr. *Frankland's*. Those luminaries, which have so long supply'd you with light, are at present extinguished; those fountains, which have so long furnished you with refreshment, are now dried up. This would give me great concern, were it not that some worthy gentlemen, who have the interest of religion and good literature at heart, have formed a design of erecting a free academy, upon a much better foundation than any other that has yet been among us. This is to be supported by a moderate annual subscription of all the friends of liberty; and, as it hath hitherto been much approved, I hope it will take effect." This made impressions, and the fruit I hope in due time will appear. If no more at first can be done, I think it would be right to begin with 3 Tutors, rather than delay too long. But great care must be taken, and things well considered and settled at first setting out. Mr. Bourn is well. Pray let me hear from you as soon as you can.

I am your much obliged and sincerely affectionate, &c.

JOHN TAYLOR.

My service to Mr. Bent and all friends at Warrington.

Rev. Joshua Dobson,† of Ainsworth, near Bolton, to Rev. John Seddon.

Bolton, Feb. 4th, 1755.

Dear Sir,—When I first heard of your design to found an accademy at Warrington, I very heartily approved of it, as likely in various respects to be greatly usefull in this and some neighboring counties; and ever since I saw you at Lord Willoughby's, have thought very seriously and frequently about it: but nothing hath offered to my consideration which (as I apprehend) would be a greater advantage to your subscriptions, than the having a good recommendation to Lady Hewley's Trustees, by some gentleman who is known to them, either in person or character. Mr. Daniel Bailey I think the most likely to succeed well, of any person I am acquainted with; but his great modesty, I am apt to think, would desire some other gentlemen to concur with him; and who may be proper, he or you will easily judge. Mr. Orm, of Manchester, is well known to several Dissenters in York, and a letter from him to Mr. Hotham, in Hozier Lane, nephew to minister Hotham, I believe would do good service. I being long since determined to mention your scheme to Mr. Hotham the tradesman, had the last month the opportunity of talking with him about it: he not only seemed to

* "First pupils." This statement requires some modification. Peter Finch entered the academy at Natland, May 3, 1678. The academy opened at Rathmell, March 8, 1669.

† Mr. Dobson was pastor at Ainsworth or Cockey chapel thirty-five years. He died Aug. 29, 1767, aged 75.

think well of it, but when I told him that it was to be hoped 40 or 50 pound per annum might be obtained from York, or perhaps more, he said nothing to discourage your applying. If you have the opportunity of favoring me with a line or two the next post, it will oblige

Your affectionate brother and humble servant,

J. Dobson.

Rev. John Seddon to ————, of Bristol.*

Warrington, 12 April, 1755.

Rev. and dear Sir,—The obliging and friendly manner in which you last year receiv'd the design of an academy in this country, encourages the person who then sollicited it to give you this further trouble upon the same occasion. I was in hopes, when I left Bristol, in a short time to have had an account of a subscription being open'd in our favour, especially as so many gentlemen of leading character and influence seem'd to enter into the design heartily. Several things, I expect to be told, and I doubt not, interven'd to render an application of that sort unseasonable; and it is surely the justest policy in the world to wave an application for a time, rather than by a precipitation to injure the success of a good scheme. We are abundantly willing to admit the propriety of such sentiments while the least probability remains of the convenient season ever arriving.

The success the North-American missionary had at Bristol is very remarkable, and methinks should encourage rather than damp the hopes of adventurers in a similar design, whose claims upon the friends

would meet with many of our gentlemen that would heartily concur with you. All that we want is to have some publick provision of this sort upon a truly liberal plann. We are not in the least confined to a particular place. If the Dissenters would but unite and make it a joint concern, so as to serve their common interests, 'tis the utmost of our wishes. Let that be the place that would answer best the purpose in the most extensive and effectual manner. After all, I should not be surpris'd if an attempt of this kind so far West should meet with difficulties. I don't know how far a little partiality, which is natural to us all, may influence my judgement, but indeed I think the climate of Lancashire more likely to be a friendly and propitious seat for the Muses than the finer counties of Somerset and Devon.—As to the state of our scheme here, it has not much advanced since the close of last summer; the coldness of the winter, which is very unfriendly to the growth of tender plants, has been sensibly felt. Lord Willoughby has subscrib'd 10 guineas per ann.; Sir Henry Houghton's family have promis'd to encourage us; so that our present subscription amounts to about £300 per ann. Besides this, we have the prospect of obtaining £40 or £50 per ann. from Lady Hewley's Fund, a handsome subscription from Norwich and several other places. We had a meeting lately of our managers att Manchester, who have agreed that I shall come down to Bristol with Mr. John Lees, who is so well acquainted with several of your principal gentlemen, and is very anxious to have the concurrence and encouragement of his Bristol friends. Mr. Lees is to be att Exeter fair, and I intend meeting him upon his return, which will be the end of May or the beginning of June. And now, dear Sir, you'll favour me with your sentiments in a post or two, and instruct me how to proceed, and what success we are likely to have; you'll oblige me extreamly.—I have wrote you with great freedom, and your friendly and generous spirit, which I had large experience of, encouraged me to it. I hope still to be continu'd amongst the number of your friends, which is a character that will be ever highly pleasing to,

Sir, your most affectionate and obedient, humble servant,

JOHN SEDDON.

Nathaniel Neal, Esq., to Rev. John Seddon.*

Million Bank, London, Sept. 23, 1755.

Rev. Sir,—Your writing to me needs no apology. I only wish it may recompense your own labour; for altho' I heartily love the Dissenting interest, as the cause of Liberty and Religion, yet my hands are so full of business, both of a publick and private nature, that I know not how to embark in any new undertaking; and nothing would be more unfriendly to a tender design as yours is, than to raise an expectation of serving it, which it is out of my power to answer.

Nevertheless, I am extremely willing to impart to you such thoughts

* Nathaniel Neal, the son of the historian of the Puritans, and nephew of Dr. Lardner, was an eminent attorney and Secretary to the Million Bank. He was the author of "A Free and Serious Remonstrance to Protestant Dissenting Ministers, on occasion of the Decay of Religion." He was a friend and correspondent of Dr. Doddridge, and several of his letters are contained in the volume of "Letters to and from Dr. Doddridge," published, in 1790, by Rev. Thomas Stedman.

as arise in my mind concerning the encouragement it may probably meet with in London. The gentlemen of the laity who reside in London, and whose acquaintance and interest might enable 'em to sollicit a subscription of this kind with success, are few, and either too busy or too infirm to set about it with that zeal the cause requires. On the other hand, the ministers will have many reasons for declining it. Difference of judgment in matters of religion, will cause some to discourage the design, and others to apprehend it prudent not to interfere. They will consider this application as burthening their own friends (who are sufficiently burthen'd already), and, if made by them, as increasing their own obligations. It will be said, distance and diversity of sentiment will prevent its furnishing the congregations in or near London with ministers, and that wealth and trade are so much increased in your part of the kingdom, that you are well able to educate ministers for yourselves, without aid from your friends in London. And perhaps some may say it will make it more difficult to set up an academy here, which, tho' not very likely at present, is not universally despair'd of.

For these reasons (which will have different weight with different persons), I incline to be of opinion that yourself, or some other person or persons, both of good temper and good address, must come up to town, if you would hope for any considerable success; and that before you come, you should by letter endeavour to get some of the principal ministers into your interest, at least to prevent their opposing you. Dr. Chandler must at any rate be brought into a neutrality, if he can't be made a friend, though the latter is very desirable. Mr. Touchet will, I doubt not, have a considerable influence over him; so would Dr. Avery and Mr. Marsh, if they would speak to him on the subject; and after he is prepared, a direct address should be made to him from the principal managers of this design, or some of them, respectfully asking his countenance, and apprizing him of what importance you esteem it. Something of the same kind might be fit with respect to Mr. Barker and Mr. Newman. And tho' possibly none of them will directly sollicit in your behalf, it would be carrying a great point to permit you to apply to their friends without any marks of their disapprobation. When you have thus far cleared your way (if you are able to do it), I apprehend the sooner the solliciting subscriptions is begun, the better, for undoubtedly winter is the fittest season.

It might not a little contribute to your success if such ministers in your parts as have an interest with any of the London ministers, especially with those I have named, would write to them in favour of the design, as from themselves. And I think it might be best at present not to say who is designed for Divinity Tutor.

Perhaps you will say, that if so much precaution and preparation is needful in order to an application in London, we are in a very feeble and disjointed condition. But then, you will remember, a man who is ask'd to give ground, must consider how things really are, not how it is desirable they should be.

I have no acquaintance with Mr. Lees whom you name, and only a slight one with Mr. Touchet, and I know that gentleman as well as myself is loaded with business, so that it would be difficult for us to meet, especially as I have a complaint that disables me from walking without inconvenience. From them you will, I hope, receive lights

hat may be more useful and encouraging; but be assured those I have im'd at giving are communicated with a friendly intention.

As my name can give no credit to your measures, I should be as ell pleased to have it concealed, as a person consulted on this occaion. I heartily wish you more respectable and powerful patrons. I m myself already engaged in a design of the like nature, and my colagues might interpret my intermeddling with this, as an indifference o that. However, if by a private occasional correspondence I may be f any service, you may freely command, Rev. Sir,

Your most obedient, humble servant,

NATH. NEAL.

Joseph Rayner, Esq., of Leeds, to Rev. John Seddon.

Leeds, Nov. 8, 1755.

Dear Sir,—In consequence of your request, I have this day had some onversation with the gentlemen you desired, relative to your design'd cademy. I don't think you are likely to obtain any great number of ubscriptions or benefactions in this town, tho' I own I think their bjections, so far as I have yet heard them, of no force, or very little. The approbation they seem to express of the Glasgow education appears o me to be their greatest objection.

However, I believe, in case you bring your design to maturity, you eed make no doubt of the usuall allowance from Lady Hewley's Chaity as has commonly been given to those boys who have been brought p to the ministry at Glasgow or any private academy in England.

I sincerely wish you success in every valluable undertaking for the ublick good, as I really believe that wo'd be; and am, with great incerity, Sir, your most obedient, humble servant,

JOS. RAYNER.

Rev. John Seddon to Lord Willoughby of Parham.

Warrington, November 19, 1755.

My Lord,—The indisposition of a bad cold, which denied me the leasure of paying my duty to your Lordship before you went up to 'arliament, now obliges me to give you this trouble. Our Committee t Manchester have come to a resolution to make an application in ondon this winter in favour of the academy; and to this they are ncouraged by the private letters of several of their friends: but, after ll the light they have been able to obtain, are still at a loss in what anner to direct their application. The temper of the Dissenters in ondon, and the disposition of their affairs, as your Lordship much etter knows, is very peculiar, and renders it extreamly difficult to ddress them on any publick affairs: their little parties, imaginary eperate intrests, and prevailing jealousies on all sides, are not easily ombined together; and measures that serve to gain any point of imortance with one connexion, are the means of breaking with the other. A sense of this has led me to think that a *large* and *general* application, s it is not absolutely necessary, might in the present situation of things e more prudently declin'd; and that an application to the principal entlemen of fortune who are likely to favour the design, and thro' he influence of a few leading friends amongst the laity, wou'd be ttended with fewer difficulties, be less liable to create an opposition,

and upon the whole serve the purposes of the academy equally well. So large a subscription will not, perhaps, be obtained in this as in the other method, if there was a probability of its being successful; but by these means we shall in some measure avoid both the difficulty and danger of solliciting the concurrance of many of the ministers, and at the same time have the prospect of making such an addition to our present subscriptions, as will be sufficient to begin upon; and as to future encouragement, the importance of the thing itself, and the manner of its execution, will, I hope, be its best recommendation. These are only my own private thoughts, in which I shou'd be extreamly glad to be corrected, if wrong. But still, upon this plan, I'm extreamly sensible of one thing, which your Lordship was so obliging to hint to me,—that Dr. Chandler must, if possible, be made a friend of, at least so far our friend as to prevent any unfavourable influence from that quarter. It wou'd, therefore, be of important service to us, if the affair was placed in an agreeable light to him, and by some person that wou'd be likely to have influence with him; and if we know a little better the situation of the Docter's mind, so as to address him in the least exceptionable manner, our Committee wou'd pay him the just compliment, and prepare the way for a personal application to him hereafter. Mr. Peter Touchet is in town, and whether he'll do that service for us or not, I know not. Mr. Samuel Touchet has partly declined doing it, and I a little suspect that there's some shyness between him and the Docter. I fancy I shall come up to town before Mr. Peter Touchet returns, and shou'd be very glad to have the way made as easy as possible. Scarce anything new has occured since your Lordship left us. Mr. Rayner writes me from Leeds, that he has had some conversation with Mr. Leigh, one of the Trustees to Lady Hewley's Fund, and that we may promise ourselves that the same proportion of that Fund will be applied to the intended academy, which has hitherto been granted to the students at Glasgow and the English academies. There is one thing which sometimes gives me a little uneasiness, and I fear may have some ill consequences. Mr. * * * from his low and melancholy state, is become extreamly high-spirited and flighty. He's a good friend to our design, but sometimes speaks of it in a very ungarded manner at improper times and before improper persons. He was at Ulverstone hunt a few weeks since, where he speaks of it to Lord Strange, and I suppose to the other gentlemen. A little before that, he was at Buxton, where he met with Docter Hardin and Mr. Dyson, one of the first officers in the House of Commons, by whom he sent one of our printed Proposals to the Speaker. Whether they wou'd regard him much, I can't tell; but I thought it not improper to mention it to your Lordship.

I am almost asham'd that I've thus trespass'd upon your time and patience. I hope your Lordship's goodness will excuse me, and give me leave to acknowlege myself, my Lord,

Your Lordship's most oblig'd and most obedient servant,

JOHN SEDDON.

CRITICAL NOTICES.

eration. By Edmund H. Sears. Printed for the American Unitarian Association. Pp. 248. Boston (U. S.). 1853.

E understand that this little work has met with great acceptance nerica; and we learn from the prefatory "Note," that the Execu-Committee of the American Unitarian Association "earnestly com- l it to public attention." It was, indeed, written at their request, 'they publish it because they believe that the clearness and strength which it states and enforces the great practical doctrines of Chris-y, and the beauty and power with which it portrays and recom-ls the profoundest religious experience, will secure and reward a ugh study." We cannot say that we think the promise of this uncement fully kept; while, at the same time, we would not deny the book contains many interesting and beautiful thoughts, ex-ed with force and eloquence. There is, however, rather too con- an *effort* to be eloquent, for our taste; and the language is not from frequent haziness, leaving the reader in an unpleasant state rplexity as to the intended meaning. We add an example of this ient obscurity, or obscure eloquence, as it is not well to make such urge without offering some proof of its truth. Describing heaven earth, the author writes:—

)r, to insist on a still more literal and scientific exposition of the terms, is none other than the atmospheres of heaven arrested and condensed solid forms. The ethers that expand above us through infinite depths ue, through which float the amber clouds or stream the glories of a fir-ent of suns, are simply what remains of those atmospheres that determined shape and became the earths of a beneficent and ever-working system. i thus the new heaven of truth that opens upon us, and the celestial s that play upon our souls, are arrested and made permanent by being d into new moralities. Out of the new heavens that God provides, the earth is formed; and then man is a new creation, a microcosm, in which iiritual and earthly things are abridged and pictured forth."—P. 235.

r. Sears refers to Scripture in support of his account of heaven and ı; but, on looking at the passages, we cannot congratulate him on great assistance they give either to him or his reader. Indeed, in instance, as in others, we think Scripture is very strangely used by author. His interpretations appear to us often arbitrary and fan-, and based on no sound principle,—as we might expect from one evidently despises commentators as guides to anything beyond the ter of the Divine Volume" (pp. 180, 181). The author's tendency *iritualize* the meaning of Scripture, leads him, at times, into state-ts inconsistent with some of its plainest facts; as where he says, it was because Christ "had no human father," that the Holy Spirit in him in so pre-eminent a degree. "Christ was not inspired after ı, but the effluence of the Divine nature formed the inmost principle is natural being, so that his most common words and works had · ground in the ingenerating Divinity" (p. 194). Scripture, we hardly say, never speaks of the Holy Spirit as being in Christ by ıe of, in consequence of, his miraculous birth, and never, in fact, les to that birth in connection with his active ministry as Messiah.

It speaks, rather, of the Spirit as being *given* to him; and probably the Gospels intend to represent it as being imparted to him at the baptism.

We have freely mentioned two or three serious faults, as our critical function binds us to do. The less important peculiarities of expression, which may be classed under the general head of *Americanisms*, we may pass over with a mere intimation of their existence, and their unpleasantness to an English eye and ear. The rest of our task will be more agreeable, leading us to notice the substance and object of the author's main argument.

The object of the work is to set forth man's need of regeneration, his capacity for it, the way by which he attains it, and its nature and results. The whole is discussed under three principal heads—1. The Natural Man; 2. The Spiritual Nature; 3. The New Man.

Mr. Sears begins by stating some extreme doctrines of human nature; for example, that of the Westminster Confession, according to which man is "dead in sin, and wholly defiled in all the faculties and parts of soul and body,"—this being a result not only of actual sin, but also of the sin of our first parents, the guilt of which is imputed and their corrupted nature "conveyed to all their posterity, descending from them by ordinary generation." This doctrine is rejected at once, as evidently untrue and absurd. The Pelagian doctrine, that each of us comes into the world pure, and "in the same moral state in which the first man was created," meets with not much better treatment, and is dismissed as only a superficial account of man's natural state. Rejecting these, then, the author next lays down his own doctrine, that the law of human descent includes the transmission of dispositions and "proclivities to evil."

"Putting theories aside, we now come to the stern facts of experience and history. We must take these, not as we would have them, but as we find them. Hereditary sin or transmitted guilt is an idea which cannot be conceived without conflict of thought, or expressed but in terms of self-contradiction.

"But transmissive dispositions, and proclivities to evil, coming down along a line of tainted ancestry, and gathering strength and volume on their way by every generation that transmits them, is a fact that is universal, and so an irreversible law of human descent."—P. 19.

In illustration of this position, Mr. Sears gives us a fearful picture. It appears to us to be overcharged and one-sided; leaving too much out of view the *good*, both in result and in tendency, constantly making its appearance in human life and character, blending with, modifying, and even springing from, qualities and actions in themselves evil, or so called by us. You may, for instance, term the spirit of commerce a mere product of selfishness; but yet what are the blessings which it originates and carries with it! The natural man, too, we are told, does not improve, but retains his old propensities in the midst of art, civilization, refinement of manners. "A desire for his neighbour's lands, was the unappeasable greed of the Anglo-Saxon and his cognate tribes, emerging grimly out of the Cimbric forests, and pouring successive waves of conquest over England. After the lapse of a thousand years, its motions are beating over the Mexican and the Sikh, in a resurgent wave of the same barbarism" (p. 22). Yet it is amidst the same Anglo-Saxon race that the most conspicuous examples of philanthropy have presented themselves, and amongst whom the warmest and most active concern

for the poor and sinful, as well as the most enlightened abhorrence of such things as conquest, war and slavery, now exist. But Mr. Sears does not take such tendencies as these into his account, or, if he does, we suppose he attributes them, not to any natural action of human faculties or native tendencies of ours, but to the controlling power of the Divine Spirit working through man. For, on the latter point, he says, "That man has the power of *originating* truth and goodness, is one of the illusions of his own pride" (p. 74). So far as we can attach a distinct meaning to this part of the work, the author ascribes what is good in man and his works to "the life of God, received within and thence blooming upon the world" (p. 75). If this be so, we fail to perceive how he avoids undermining human responsibility, or charging upon the Divine Spirit the evil results of man's volition and activity. Mr. Sears, indeed, sees that his representation of the "natural man" is open to this objection—viz., "that the tide of corruption that comes from behind us and sweeps us away, destroys our moral responsibility" (p. 64). He does not think that it does so, and holds that the objection will disappear when the spiritual nature and capacities are described in their true light. We can only say, that we do not think he has, in the subsequent part of the book, sufficiently regarded this important objection, or sufficiently removed it out of his way. Much of what is said, again, respecting the descent of evil from parents to children, and remoter descendants, is applicable rather to physical than to moral qualities, and may be admitted as true, without forcing on us the doctrine of hereditary moral evil, at least in so decided and objectionable a form as we have it here. Some positive facts, also, may be urged against this doctrine, so broadly stated. Upright and industrious parents may have a profligate son; and the contrary case, of children being repelled from vice, in disgust at the exhibition of it in parents, has occurred too; whereas, according to this doctrine, we should expect the children only to delight and glory in the evil, from their inherited tendencies.

Yet objecting, as we thus do, to the doctrine before us, we must yet acknowledge the grave and serious character of the question at issue. Few thoughtful persons will be disposed to dogmatize upon it. How much of a man's evil dispositions and conduct may be the result of inherited tendencies, how much shall be attributed to the influence of circumstances and examples around him, tempting him and impelling him, perhaps against his better reason, into sin, who shall tell? Happily, it is not necessary for us to answer this question in order to perceive the reality and importance of that capacity of good which Mr. Sears denominates the spiritual nature, and of the power of rising above evil, whether inherited or not, which this capacity gives us. It is the object of the second part of Mr. Sears' work to describe this spiritual nature; to point out man's intimate connection, through it, with the invisible Being; and the reality of the influence of the Holy Spirit. In both the second and the third parts of the work, we find much with which we fully agree, much that is true and beautiful, expressed in the author's peculiar manner, which we cannot always admire,—and accompanied, too, with the same occasional misappropriation of Scripture, of which we have before spoken. Without attempting to accompany him through the different statements and reasonings of these portions of the work, we will conclude by giving a passage from each;—one to illustrate the

former, and the other the latter part of the remark just made, taking the unfavourable specimen first.

We give the following passage, without being sure that we rightly penetrate the author's meaning, and at any rate not seeing the appropriateness of the illustrations drawn from Scripture, in that sense of his words which we suppose they can alone bear:—

"No diligent and candid reader of the Sacred Scriptures can fail to have discovered that the Spirit-world is described by them under two classes of images. They open above us a region of infinite purity and love, where all that is good and happy is parted off by itself, and hangs above us like a firmament of grandeur and beauty. They open beneath us a region where sin in its hideous shape sinks away to its own level, and seeks the hiding-places of a starless night. These two states are set over one against the other. It is the parallelism which runs through the whole Bible, and you scarcely open a page where you do not trace its lines distinctly and sharply drawn. No middle region is described in the land of souls. And this world of sense and matter is spoken of as hanging midway between those two great kingdoms of Light and of Shadow. The world we now live in, mixed up as it is of good and evil, is constantly yielding back its primal elements, decomposing and parting off, on the one hand, the worthless dross, and, on the other, the clear and imperishable gold. Good and evil dissolve and part off by themselves, the good rising by its own affinities and seeking its kindred heaven, thus pouring ever fresh streams of life and blessedness into its abodes. The bad parts away, and is drawn to its like in the abysses, because there too is its kindred and its home.

"This doctrine we find drawn out in the parable of the tares and the wheat growing together until the harvest, when the former are gathered into bundles

is designed not more to reveal God to us, than to attemper and soften to his intenser brightness,—to hide the stupendous agencies by which he sways , and to muffle the noise of their footsteps, because our ears could not bear e too solemn sounds, nor our eyes gaze on the too beautiful sight!

" Man, in the great plan of Providence, is not *transferred* from one sphere being into another. Rather is he brought into conscious relations to a gher and yet higher sphere, by the successive development of his original wers. The infant, first introduced into this world of sense, scarcely sees varied forms of art and nature. All is a blank, or all is confusion; but he s within him a faculty which gradually unfolds and comes into exercise, and en what new and endless prospects open around him! The man blind from s birth has seemed to himself to live only in a very narrow sphere, through hich he groped painfully, breathing the fragrance of fields and bathing in e warm sunlight, yet seeing not the objects whence they come. Some ilful hand touches the undeveloped faculty and removes its obstructions, d lo! without any transfer, he lives in a new world, that floods his soul with andeur and beauty. He has not been carried into it, for it lay all about m before, and poured its influence upon him; but now for the first time his veloped powers have brought him into open relations with it. Nor can we y how far this might still go on. Not one half of the glory and excellency en of this visible sphere has ever yet revealed itself to our dull senses, and encies too refined and subtle for our detection are every moment playing ound us and through us. Were our perceptions sufficiently quickened, or w perceptions given us, what a new world of wonders would open upon us, en where now we stand, transcending all our imaginations and dreams!

" Even so the spiritual world is not a realm far off in space, into which we all be introduced by the event of death. Rather is it that order of being which we are to have cognizance by the powers that already wait within , and death will not so much remove *us*, as remove *from* us the obstructions at closed us in from its unseen illuminations."—Pp. 81, 82.

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he Religious Spirit that befits this Crisis, not the Spirit of Humiliation; War with Russia being the Nation's highest Sacrifice to God and Duty; else to be abstained from as Iniquity. A Sermon, preached in Renshaw-Street Chapel, Liverpool, April 23, 1854, *on the Sunday before the Day appointed for National Humiliation.* By John Hamilton Thom. 12mo. Pp. 24. J. Chapman, Strand.

THIS is a noble discourse, teeming with moral truths and Christian inciples, enunciated with an eloquence as beautiful as it is rare. Mr. hom, while boldly defending the consistency of War, under certain rcumstances, with Christian duty, so precisely and clearly defines what ose circumstances are, and makes right and truth and the happiness the human race the test of the justifiableness of war, that it is, we ink, scarcely possible to pervert his concessions to the support of an ighteous war. While defending the war into which the Western wers have been reluctantly drawn, in the defence of principles and ghts more important than the preservation of peace itself, Mr. Thom probates the insincerity or superstition, or both, which gave birth to e recent Day of *Humiliation.* Never was professed humiliation more isplaced than upon an occasion when, according even to the prayers epared by the ecclesiastical authorities of our land, we are embarking a war, not to aggrandize ourselves, but to defend the weak against e aggressions of the strong.

We believe that a War sermon like this of Mr. Thom's is better cal-

culated to promote and secure European peace, than all the homilies in behalf of non-resistance put forth by the Peace Society.

Mr. D'Israeli, with that *amiable candour* which characterizes most of his speeches, lately professed his utter ignorance of the reasons of England being involved in a war. Let Mr. Thom inform the Conservative leader of the facts of the case.

"There are in Jerusalem what are called the 'Holy Places,'—places associated with the great scenes in the Life and Death of our Saviour, and concentrated for the most part around Calvary. Of these places, of course the Moslem Ruler is the Master; but he has conceded every privilege that their own folly renders safe to the two great Christian Hierarchies that feed their souls on Relics. Here the two Churches of the West and of the East, the Latin and the Greek, play their low game of sacerdotal competition—here they outbid and outrival one another—here they contend for the prior possession of Altars on specially sacred spots—here they get up lying Miracles to support their claims—here they bring together Immorality and Superstition, and cover the one with the other; and here, where the Holy One lived and died, in this grovelling and foul light they present Christianity to the Moslem, who, with unutterable scorn and a strong arm, indulges their fanaticism and represses their outrageous disorder.—Recently, at the instigation of the Emperor of the French, the Sultan extended the privileges in the Holy Places of the Latin Church. What was the character of this extension? It is worthy of being noted; for in these transactions every thing Christian belongs to the Sultan, and every thing Anti-Christian to the wretched superstitions that traffic in Christ's name. It was this,—'A Decree that for the future all Christian Confessions should enjoy *the same Privileges* in respect

[redacted]

The only drawback from the enjoyment which we have experienced while reading this sermon, proceeds from the recollection that its gifted author has announced his purpose to retire within a few weeks from the pulpit which he has filled with so much ability for nearly a quarter of a century. We should at any time grudge even the *temporary* inaction of pulpit powers, in all the vigour of their maturity, such as Mr. Thom possesses. In the present unsupplied state of our pulpits, his withdrawment even for a season is matter of regret to a much wider circle than the intelligent congregation at Renshaw Street. However fixed his purpose may be to discontinue his labours at Liverpool, we venture to express, on public as well as personal grounds, an earnest hope that his ministry sets there only to rise, after no long interval, with meridian brightness, in another horizon.

A Sermon on occasion of the Death of the Rev. John Gooch Robberds, preached at Cross-Street Chapel, April 30th, 1854; *with the Services at the Interment, April 26th,* 1854. By William Gaskell, M.A.

Though "prepared in sickness, as well as in sorrow," this tribute to the memory of his friend and colleague will well sustain Mr. Gaskell's reputation as an elegant writer and a very impressive preacher. On both the Address at the Interment and the Sermon, there is the impress of striking sincerity and deep sympathy with his subject. If some of our pages were not already occupied and adorned by a tribute from another pen to the memory of Mr. Robberds, we should be tempted to quote several passages, in which Mr. Gaskell felicitously describes the intellectual and social characteristics of the able and good man with whom for more than a quarter of a century he has been united in the pastoral office. The short extracts which follow describe him most truly in his religious character:

"His piety was of a remarkably bright and cheerful kind. So much was this the case, that those who had not the opportunity of becoming thoroughly acquainted with his deep reverence and love for sacred things, might sometimes perhaps be led, by the playfulness of his remarks, into a little misapprehension of his real spirit. Religion with him was not something to cover the earth with a cloud, but was 'the light of life,' touching it with hues of beauty, and sending gleams of sunshine into the depths of its darkest shadows. He never regarded it as in any way 'designed to make our pleasures less,' but as intended to purify and refine and hallow them, and open up to us more delightful views of God's works and ways continually. He never looked upon it as that which was to hang like a burden on the soul, wearying and oppressing it, but as a strong supporting and uplifting power, which amidst the inevitable pains and sufferings and uncertainties of life, would bear it serenely, trustingly and hopefully on."—P. 4.

"He might perhaps have been not inaptly called an Evangelical Unitarian. Looking to Christ with open mind and open heart, as 'the true light that lighteth every man that cometh into the world,' he desired with all his soul to learn what he taught, and that he faithfully preached. In so doing he dwelt very much more on the positive side of his teachings than on the negative and controversial. In the mere polemics of theology, he had no pleasure whatever. They suited not the least his dispositions and tastes. He loved entirely to get out of the narrow, rigid, ice-bound circle of creeds, and be left at liberty to range the broad open sea of opinion, and welcome the sunny beams of truth from whatever quarter they might shine. He prized Christianity so much, that he delighted to recognize good in all its various forms."—P. 13.

OBITUARY.

March 16, at Shepton Mallet, the Rev. J. B. Bristowe, aged 80 years. He was born at Stourbridge, in Worcestershire, and had the advantage of being brought up under the ministry of the Rev. Benjamin Carpenter. In early youth he manifested a strong desire for the service of the Christian ministry, and was educated with a view to the discharge of its sacred duties in the College at Manchester. Having completed his course of study, he became pastor of the Presbyterian congregation at Mansfield. He was afterwards settled at Hinckley, in Leicestershire. And, with a view to health, he removed to Ringwood, where he resided for twenty-three years, and was much respected. Consumptive tendencies rendering a change of residence desirable, he was recommended by his medical friends to try the mild climate of Devonshire; and the society at Sidmouth being without a minister, he supplied the pulpit there for a short time, and then took charge of the congregation at Topsham, in the same county. In 1848, he was invited to Shepton Mallet, where he continued, in the active discharge of his pastoral duties, until he was removed, after a short illness, by death, sincerely mourned by his own family, and much regarded by his people. Though so far advanced in life, he preached with great energy, and gave himself to the work of the flourishing Sunday-schools connected with the chapel to the last; and those to whom he ministered gratefully testify that he did whatever he could, and even more than he ought to have attempted at his age, for their moral and spiritual welfare.

To few ministers is granted the privilege of being so long employed in the Master's service. Mr. Bristowe was actively engaged in the work to which his life was devoted for nearly *sixty* years. And what an eventful period in which to live and labour! Though he had reached the term allotted by the Psalmist to this probationary life,—the fourscore years which, when attained, are to most persons accompanied by physical infirmities,—he preserved much of the vigour and elasticity of a younger man, and kept up his interest in all that bore upon the progress and improvement of the world. When he found his end approaching, he still cheerfully occupied himself with whatever his hand found to do, and then meekly bowed his head to the will of Heaven, and calmly awaited his change. He retained all his faculties to the latest moment of his existence. His greatest delight was in hearing the hymns and portions of scripture which were read to him, and in uniting in prayer to the Father, in the name of his sent Son.

Mr. Bristowe was an Unitarian of the school of Dr. Priestley. The faith which he had preached for more than half a century, and the doctrines which he had professed, he found an adequate source of comfort and peace in the near approach of eternity. He was often in the habit of repeating the words of Paul, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved." This, he said, was the good apostle's confession, and he wanted no more for his own consolation and assurance. In this faith he lived from youth to age. In it he serenely departed, when he heard the voice from the spirit-land summoning him away. And now, we will hope, he is gone to be with the Saviour, to be like him, and to see him as he is in the many-mansioned house of the Father.

March 17, at Lympstone, Devonshire, Miss Jane B. Stogdon, in the 91st year of her age. During the greater part of a century, she had been united to the Presbyterian Dissenters assembling for worship at Gulliford chapel, in the parish of Woodbury. Her understanding was of a high order, and upon every subject which came under her observation, she was able to take a comprehensive view, and express herself with clearness and precision. On religion, she was able at all times to give to every one a reason of the hope that was within her. Her views were decidedly Unitarian, and on that firm rock of faith she rested until death. She met death without trouble or fear. A paralytic stroke had partially deprived her of the use of her limbs, yet there was no murmuring, no complaining: by her actions, she seemed to greet the last enemy with, "Welcome, sweet messenger of immortality!"

Her mortal remains were interred in the family burying-ground at Gulliford

chapel, on Saturday, the 25th of March, attended by a large assemblage of friends. On the Sunday morning following, her funeral sermon was preached by the Rev. L. D. Jones, minister of Gulliford and Topsham. There was a large congregation present, and the sermon, which was suitable and impressive, was listened to with the greatest attention.

April 13, in London, where he was pursuing his preparatory studies in University College, Mr. CHARLES WOOD, a divinity student of Manchester New College. Cut off at the early age of twenty-three, he has left on the minds of all who had intercourse with him, whether as fellow-students or as instructors, a pleasing remembrance of great simplicity and ingenuousness of character, and a deep regret that the promise of so much usefulness should have been prematurely blighted. Although born in an humble rank of life, and destitute in his early years of the opportunities of high mental culture, he had imbibed from his estimable parents, a strength of religious conviction and moral principle, which more than compensated for the want of some external advantages. When at length fresh means of improvement were opened to him at college, he cultivated them with a closeness of application, which, it is to be feared, proved too much for the natural weakness of his constitution, and probably laid the foundation of the illness which finally terminated his life. He was fitted for the sacred vocation to which he had devoted himself, by a religious fervour and tenderness of spirit which was very conspicuous in his devotional compositions, and by a conscientious sense of duty and love of truth, of which he gave strong and decisive proof on more than one occasion during his short span of twenty-three years. Like most persons of this temperament, he was keenly alive to the beautiful in nature, and had a great taste for poetry and music. During his first session at college, he took great interest in the Course on the English Language and Literature by the Rev. W. Gaskell, towards whom on this account, only a few days before his death, he expressed to the writer a deep sense of obligation. If his life had been spared, and he had retained sufficient strength to complete the studies which he had so well begun, he would have been admirably fitted to carry the influences of a *pure and enlightened* Christianity into the class from which he had himself sprung, and to cultivate among them the genuine refinement and elevation of mind which are not the exclusive attribute of any particular social grade, but, wherever there is mental culture and a religious spirit, are just as accessible to the home of the mechanic as to that of the peer. This is the work which Christianity has to accomplish in myriads whom its living spirit has yet scarcely touched. May men capable of teaching and illustrating this great truth, rise up in greater abundance among us, to supply the places of those who have been taken away!

April 14, at Hackney, a few days after giving birth to a daughter, ANNE, wife of Mr. Charles GREEN, in the 35th year of her age.

Favoured by nature with powers of no common quality, she had taken great pains in their cultivation, and possessed on most subjects an amount and exactness of information which belong to few. With much warmth of heart were associated unusual clearness and elasticity of mind. Thoroughness was a marked feature in her character: whatever she undertook, she had no idea of only half-doing. Feeble health in vain strove with her natural energy: prostrated she might be more than once, but, with an object in view, the indomitable will was almost sure at last to conquer. With this firmness of purpose was united great sweetness of disposition. Nobody more easily moved by kindness; none more immovable by anything approaching to harshness. Extreme sensitiveness and delicacy of feeling in no way interfered with a naturally free and unconstrained manner that won upon all with whom she came in contact. A voice of exquisite sweetness gave a charm to a natural, graceful elocution, which rendered her reading a never-failing attraction. She entered into the spirit of her author with all her heart and soul, and inspired others with the same feeling. There are few who occupy the pulpit who might not have profited from her reading of the Scriptures. Unaffectedly devout, and never permitting a day to witness the neglect of devotional duties, she shrunk with unmixed aversion from whatever seemed like a parade of piety. Frugal and self-denying in the supply of her own wants, she rejoiced when she was able to bestow with liberal hand on others: so much greater, she would

remark, the pleasure of giving than of spending on oneself! Her heartiest hospitality was ever ready for any who could bring with them the recommendation of intelligence and moral worth. Inconvenience or trouble was never permitted to weigh when kindness to another could be shewn. In whatever domestic duty engaged, always comely, with the air and manners of a gentlewoman. The light and life of her own home, she carried innocent gaiety with her wherever she went. Much suffering could not subdue the buoyancy of her spirit, and was rarely permitted to cloud the bright sunshine of her habitual cheerfulness. To her, this world was a good and glorious world, containing so much to excite love and admiration and gratitude. From the homage of *fear*, either to God or man, her entire nature recoiled: to her it seemed a sort of impiety to associate feelings of dread with the thought of Him whose beneficence shines out so radiantly in his works. A loving, trusting, cheerful, grateful heart she could give, and she gave it with all her heart.

The always delicate and too often thankless position of a Mother-in-law

This consciousness lessened the interest she had been accustomed, from early years, to take in its services. "When I go to church," she would say, "I want to be reminded of my duty, and supplied with motives for discharging the duty well. Instead of which, I hear of nothing but the necessity and virtue of believing." And then she would, perhaps, illustrate her impression of the little worth of such preaching by a reference to some domestic she might be, or had been, troubled with,—one most exemplary in church or chapel attendance, who would yet slur over or altogether neglect the plainest duty, if she thought it would only escape the keen eye of her mistress! "How much better," would be her sensible remark, "if in church schools and chapel schools, instead of cramming the poor with catechism, they were taught to make it matter of conscience to perform the humblest duties well, and inspired with so much of self-respect, that they should be *too proud* ever knowingly to expose themselves to deserved censure!" Her own conception of what sermons ought to be she found realized in those of the Rev. J. J. Tayler, published a year or

ittentions of attached and sympa-
g friends. When pressing, almost
last time, her child to her bosom,
d to quit the world just now!"
and sweetly said, was the only
a Mother's soul permitted to
her. Unwavering trust in the
m and benevolence that would
the next world, as in this, pre-
l any passing cloud from casting
dow over the beautiful serenity
last conscious hours. Self was
wed up in affectionate thought
ose who would be left behind.
m, quiet talk with her husband—
ed not ask you to love the babe,"
id; "for my sake, as well as its
know you will. Only be mind-
t to spoil it through much fond-
Do not imagine, because it is
hild, it will not have faults: be
hat it will; and do you watch for
rrect them. Above all, teach it
truthful in everything, and to
p to God as a kind Father, and
a stern Avenger." Truthfulness
rustfulness,—these formed the
lements of her moral nature, and,
and the prospect of death, much
r of character they produced in
lother. Can a better wish be
ed for it, than that these same
nts may be as strongly developed,
efficacious for good, in the cha-
of her Child!

---

il 15, at his residence in Blooms-
Square, ARTHUR AIKIN, Esq.,
., F.G.S., in his 81st year. Mr.
was the eldest son of Dr. John
, who practised for many years as
sician in Yarmouth, and after-
in the metropolis. He and his
Mrs. Barbauld, were the only
en of the Rev. Dr. John Aikin,
resided for many years, with uni-
esteem and respect, over the
my at Warrington, an institution
celebrated for the eminent men
n succession acted as tutors, and
e many students of ability and
whom it sent out into the world.
ikin, the son, was a most valuable
butor to the store of educational
which have helped materially to
the mind and cultivate the taste
present and now passing gene-
.

i. Barbauld's name will live as one
first writers of the day, both in
and verse; and she possessed that
ibted characteristic of true genius,
wer of suggesting thoughts and
feelings which were in advance of those of her own time. The "Hymns in Prose" for children would alone stamp her as a genuine poet.

The subject of this notice was born at Warrington, May 19, 1773; and in the intellectual family to which he belonged, his naturally excellent abilities found their best and happiest development. His mind was truly a storehouse of knowledge on almost every subject, each well arranged and in due and fitting proportion. His chosen profession on entering life was the same as that of his excellent grandfather, the Dissenting ministry; and he accepted early in life an invitation to become pastor of the Presbyterian congregation at Shrewsbury. Here he continued about two years, securing the general esteem and attachment of his congregation, and forming many valuable friendships. At length, he quitted Shrewsbury, left the ministry, and removed to London, where he devoted his attention chiefly to subjects of science. For twenty-two years he filled, with great credit and distinction, the office of Secretary to the Society of Arts, Manufactures and Commerce. He was Lecturer on Chemistry at Guy's Hospital thirty-two years, and continued his favourite labours in this field until the two last years of his life. He was also a distinguished member of the Geological Society, of which he was one of the founders. He was likewise a Fellow of the Linnæan Society, and first President of the Chemical Society. And it may be noticed, that amongst the numerous inventions and discoveries by which physical science has so extensively benefited the world during the last half century, a great number originated with Mr. Aikin. The powers of his clear and vigorous intellect continued unabated to the end, when, having finished the appointed task of life, he tranquilly, and apparently without pain, fell asleep. He survived his three younger brothers, but has left an only sister, Miss Lucy Aikin, a lady well known in the literary world as the author of many valuable works, among others, "Memoirs of the Court of Queen Elizabeth" and of "King James I."

Mr. Aikin's superior powers and cultivation of mind, however, undoubted as they were, held a very inferior rank in value to that of his character as a man. His overflowing benevolence of heart and complete freedom from selfishness, led him to take a warm interest in the welfare of every human

being; and nothing gratified him more than to alleviate the sorrow or increase the happiness of all who came within the sphere of his influence. He died unmarried; but though the parental ties were wanting, there were wanting neither the affections they naturally tend to produce, nor objects on which to exert their influence. In the children of his brothers, to the third generation, he found his own; and the love he bestowed on them was repaid by their devoted and grateful affection, and his loss is mourned by them as that of a second father.

A few words remain to be said on the subject of religion. It has been mentioned that Mr. Aikin quitted the ministry at an early period of his life; this step was occasioned by doubts he had been led to form respecting the truth of revealed religion. These doubts, however, were, not many years afterwards, completely dispelled on fuller inquiry, as the writer of this notice is able to testify; and he remained to the end of his life a sincere believer in the truth of the Christian revelation, according to the simple views of the Unitarian belief, which appeared to him to be most in consonance with the doctrines and teaching of our honoured Lord. In corroboration of this statement, it may be mentioned that, during the latter years of his life, it had been one of his favourite occupations to arrange, examine and collate for his own use, the different books of the New Testament, particularly the four Evangelists and the writings of St. Paul; and there will doubtless be found amongst his papers valuable MSS. on this subject. He seldom spoke of religion; and it is probable that with a very few intimate friends alone, who shared his sympathies on this point, did he ever converse on the subject. But it was with him a deeply-felt and influential principle, forming his rule of life and his support in death, beyond which he anticipated a joyful union with the wise and good of all ages and of all climes, in those regions whence all evil, natural and moral, shall be banished, and where the spirit of truth and love shall bear universal sway.

S. L.

[We have been favoured with the following graphic touches by another friend, so just to Mr. Aikin's rare and distinguishing moral graces and social characteristics, that in any attempt to stamp the image of his worth as a brother, relative and friend, the o
of them would seem to be unpar
They formed a part of some
phical notes put into the hand
President of the Linnæan So
one best qualified to speak.
a beautiful outline, drawn by
hand, of some of those better
of our common humanity w
more than intellectual accomp
or the results of speculative
elevate the world and life in
teem, and feed the springs of
and hope.]

With the relinquishment o
fession at Shrewsbury, Mr.
not give up his connection
part of the country. He mad
tours in North Wales, of one
he published an interesting an
tive account, and he was th
investigate and describe the g
Shropshire. Henceforth his
in London, and for many yea
house of his beloved brother,
Mr. Charles Aikin, in conjunc
whom he published, in 1797,
mical Dictionary. In this
separate articles are not ass
their respective authors, so
was the concert between the
so equally shared the labour
ability! Through a long caree
served without the smallest
"the even tenor of his way."
absence of ambition,—a natura
which shrunk from all display
turnity often painful and mor
his friends,—withheld him f
taking in mixed society, or ir
estimation, the place to which
nent abilities, his scientific a
the extraordinary variety, ex
accuracy of his knowledge, jus
tled him; on the other hand,
engaged in a controversy an
made an enemy. His wants w
his manners simple, kind ar
teous; his affections tender
stant; his temper was impert
his charity unfailing; his disin
ness exemplary; his morals sp

April 28, at his house in Gow
NATHANIEL WALLICH, Esq.,
very eminent botanist and ho
rulist. Dr. Wallich was by birth
He served in early life in the
settlement of Serampore, in In
that place fell into the powe
gland. Like many other Danish
he was permitted to enter into

ice, and rose to occupy the ical post in India, being for rs Curator of the Botanical t Calcutta.

ıe death of Dr. Roxburgh, ement of the Garden at Cal- entrusted to Dr. Wallich, ents and activity, under the of the Company, raised the ient to a high degree of pros- lore than three hundred per- employed in the Garden, so ıturalization of useful objects, rvation for study of the rare ıs of the different parts of equally attended to. Many traverse the country at the the Company, and with un- eal continue to enrich the d the herbarium. Dr. Wal- lf travelled in 1820 through- l, which, situated at the foot at mountains of Himalaya, vegetation of a very different n that of Bengal. Notwith- he severe disorders brought gue and the climate, he after- ited Penang, Singapore, the f Ava, and several other parts in addition, he sent collectors us districts into which he go in person; so that by rent means a very consider- ber of vegetables has been Descriptions of several of e been given in the Prodro- Nepalensis of Don. Wallich erted many of his discoveries ra Indica, by Dr. Carey, and d two other works for the making them better known; *Tentamen Floræ Nepalenses* presenting a detailed descrip- thographic figure of the prin- ts of that country; the other, e splendid, designed to pre- istory and coloured figures of lants of Asia, *Plantæ Asiaticæ*

Museum of the East-India Company, there is an immense collection of dried plants, specimens of Indian vegetation. When Dr. Wallich settled in London on his retirement from the office which he had held at Calcutta, the East-India Company, with a liberality which gives them an honourable claim to the gratitude of the men of science of every country, gave Dr. Wallich instructions to distribute these precious collections among the principal botanists of the day; and Dr. Wallich acted upon these instructions in a manner conformable to their nature and his own generous spirit. Far from profiting by his situation to reserve for himself the publication of so much riches, he laboured to distribute them in the manner most useful for the progress of Natural History. He was delightful as a companion. His conversation was particularly animated—a stream flowing from an ardent mind and a warm heart. His time and his notes, from the first moment of his settlement in London, were wholly at the service of his scientific and other friends. From that time also he was, as far as the state of his health permitted, a constant and grateful worshiper at the chapel in Little Portland Street. He may be numbered with the eminent philosophers and naturalists who, like the late Sir James Smith, united the love of Nature with the love of God, and who rejoiced to think that He who arrays the lily of the fields in splendour, by the gospel of his Son "invites us, his rational creatures, to confide in his promises of eternal life." Dr. Wallich has left a widow and family to mourn their loss.

Hampstead. E. T.

April 24, at Mohawk, near Brantford, Canada West, aged 13 months, MABEL, eldest child of Francis WANSEY, late of Arborfield, Berks.

INTELLIGENCE.

ER NEW COLLEGE AND THE WORTH SCHOLARSHIPS.

ıoval of the College to Lon- ıised some doubts about the ıe of the Scholarships offered ided by Mr. Ainsworth. The ", under the circumstances, right to refer the subject to Mr. Ainsworth's consideration, feeling prepared to abide with perfect satisfaction in his decision. The result our readers will be glad to learn from the following document, just transmitted by Mr. Ainsworth to the Committee:

"Being desirous that the young laymen of the Unitarian body, seeking a higher

education in connection with University College, should be alumni of Manchester New College, London, with the twofold object of promoting a close fellowship and intercourse between the lay and clerical students of that body, and for securing for the lay students the advantages of the theological and philosophical instructions which Manchester New College may provide for that class of students, I propose to continue the Scholarship of £100 to the Gold Medallist, at the examination for the Master's Degree, in the University of London, in either of the branches of Classics, Science or Philosophy, under the following conditions:

"1. That Manchester New College, London, shall not restrict itself to clerical students, nor simply open its classes to *lay* students, but shall use all the influence it can exert, and avail itself of whatever means may be placed within its power, to induce young men of the Unitarian denomination, seeking a University education in London, formally to enrol themselves as students of Manchester New College.

"2. That no lay student shall be qualified to be a competitor for this Scholarship, who has not been enrolled as a

London, of the College, which is to take place during this month; the particulars are stated in an advertisement. We hope and expect to see at both the Examination and the Dinner an unusually large and important gathering of the Trustees and friends of the College.

BOLTON DISTRICT UNITARIAN ASSOCIATION.

The usual spring meeting was held at Park Lane, near Wigan, on the 27th of April. Rev. Marmaduke Frankland conducted the devotional services. A clear and excellent sermon on the diffusion of truth was preached by Rev. John Wright, who insisted, 1st, that in matters of religious belief every individual was bound to attend to the training of his own mind and the formation of his own opinions; and 2nd, that every individual was next bound to proclaim the truth and propagate his belief. This gave the preacher an opportunity of urging upon Unitarians the dissemination of their doctrinal as well as practical and social views. He condemned all attempts to draw a line between the essentials and non-essen-

:ed to shew the importance of broad and definite views of doc-

M. Frankland considered that itarians had a responsible work them. They were the pioneers eligious world. Their position nomination was greatly improv- it was their own fault if they : give greater currency to their s amongst those who were so bly disposed towards them.

r other gentlemen addressed the , among whom may be men- Robert Heywood, Esq., and Mr. Shaw, as well as the Secretary. f the ministers and others, who walk a considerable distance to n, had to leave early, and thus d the meeting of their services. ast was deficient in numbers, mpensated by the spirit and elo- of those who attended; and it nerally remarked that a more ive and agreeable meeting had aken place in the district. The meeting was appointed to be Bury, on Thursday, October 5, he services are expected to be ted by Revds. W. Probert and er.

'ESTERN UNITARIAN CHRISTIAN UNION.

alf-yearly meeting of this Union d at Bath, on Wednesday, May n the hope that many friends e induced to come from Bristol er places in the neighbourhood, rranged to have the service at pel at three o'clock in the after- The introductory part of the was conducted by the Rev. Chapman, and a very earnest akening sermon was preached Rev. William Forster, of Ken- wn, London, from Zechariah -"And the Lord shall be King l the earth: in that day there one Lord, and his name one." was more than usual interest ed with Mr. Forster's preaching h, from the circumstance that four years ago he had preached eat acceptance there at Argyle (Mr. Jay's); and a considerable of the congregation were at me anxious that Mr. Forster be invited to become co-pastor r. Jay, and ultimately his suc- Some of the Argyle congrega- ended the service on this occa- the Unitarian chapel.

In the evening, a tea-meeting was held in the banquetting room at the Guildhall, at which there were nearly 300 persons present, including friends from Bristol, Trowbridge, Bridgwater, Taunton, Honiton and Bridport, as well as some members of orthodox congregations in Bath. The ministers present were, the Rev. Wm. Forster; the Rev. W. James and Rev. J. Panton Ham, of Bristol; Rev. Jerom Murch and Rev. W. J. Odgers, of Bath; Rev. Edwin Chapman, Rev. S. A. Steinthal, Rev. W. A. Jones, Rev. W. Rowlinson, Rev. J. L. Short and Rev. Archibald M'Donald. After tea, a thanksgiving hymn was sung. The Rev. Jerom Murch was then unanimously requested to take the chair, and he contributed much to the pleasantness and usefulness of the meeting, by the part which he took in its proceedings. He first adverted to the more immediate object which had brought so many friends together, and then briefly touched on the various topics which would be presented for consideration in the course of the evening. He then called on the Secretary, the Rev. Wm. James, to read the report, which gave a detailed account of the operations of the Union during the preceding half-year. On the motion of the Rev. Archibald M'Donald, seconded by the Rev. Wm. Rowlinson, the report was unanimously received and adopted.—The Rev. E. Chapman then proposed a resolution, expressing the warmest thanks of the meeting to the Rev. William Forster for his very earnest and powerful sermon—heartfelt sympathy with him in his struggles and sacrifices in the cause of truth, and best wishes for his future usefulness and happiness. This resolution was seconded by T. Colfox, Esq., of Bridport, and responded to by Mr. Forster in a very interesting address, in which he described his gradual change of opinion, and the sacrifices to which it led; his retiring from a large and attached congregation, and from the beautiful church which they had erected for him; and his preaching in a humbler building the faith which he had once considered unscriptural and dangerous. He expressed entire satisfaction, however, at the course which he had adopted, looked forward with cheering hope to the future, and encouraged the friends and advocates of that truth which is now despised, to labour earnestly and zealously for its promotion, assured that in due season they will "reap, if they faint not."—

As this was the first meeting of the kind that had been held in Bath since the Rev. W. J. Odgers had settled there, the next resolution presented to him a cordial welcome, in the name of the Union, as well as of the Bath congregation. This resolution was proposed by Mr. Green and seconded by Mr. Jolly, who expressed their great satisfaction at the settlement of Mr. Odgers as their minister. In reply, Mr. O. thankfully acknowledged the kind welcome which had been thus accorded to him, and the very friendly spirit which had been evinced towards him ever since he had come to reside in that city.—The Rev. S. A. Steinthal, of Bridgwater, next proposed a resolution, expressing deep sympathy with those who had laboured hard in the search after truth, and who had suffered in its defence; and who, although they might not be immediately associated with the Unitarian body, were one with us on the most important points of Christian doctrine. The Rev. J. L. Short, in seconding this resolution, adverted particularly to those "signs of the times" which were favourable to the progress of the pure doctrines of the gospel; especially those indications presented by the most valuable portion of the literature of the present day, and the principles on which social reforms had been effected. The resolution was responded to by the Rev. J. Panton Ham, of Bristol, who expressed the pleasure it gave him to be present on such an occasion, and his general accordance with Unitarians in religious opinion. Christopher Thomas, Esq., the Treasurer of the Lewin's Mead congregation, expressed, on behalf of the friends from Bristol, the interest which they had felt in the proceedings of the evening, and their readiness to co-operate with the Bath congregation in all efforts for the promotion of their common cause. The hymn, "Lord, dismiss us with thy blessing," was then sung, and a prayer by the Rev. W. Forster concluded this very interesting meeting.

LIBERATION OF RELIGION FROM STATE-PATRONAGE AND CONTROL.

The Council of the Society formed for this object held its annual sitting at Radley's Hotel, London, on Wednesday, May 3rd. The report of the Executive Committee congratulated the Society's friends on its improving financial position, and at the increasing facilities afforded by public events. The ecclesiastical census had demonstrated the superiority of religious institutions unpatronized and uncontrolled by the State, and the facts of the case had therefore been widely circulated. For transacting the Society's Parliamentary business, a Parliamentary sub-committee had been formed, having as its chairman Dr. Foster, Professor of Jurisprudence at University College, and the ecclesiastical questions constantly debated in Parliament had kept it in full work. It had defeated the Stoke Newington Church Bill—had supported Mr. Fagan's motion against "ministers' money," and, on its defeat, had opposed to the utmost the Ministerial Bill, in the divisions on which 160 Liberal members had voted against the Government. They objected to the Marquis of Blandford's Episcopal and Capitular Estates Bill, as forestalling surplus funds which should be available as a substitute for church-rates; and also to the Colonial Clergy Disabilities, as involving the danger of establishing the Church of England in the Colonies. They had initiated a movement for the abolition of university tests, and already about 400 petitions, with nearly 20,000 signatures, had been presented, and it was hoped that Mr. Heywood's clause would be carried. They had afforded legal and other assistance in the numerous church-rate contests which had taken place since the Braintree decision—contests which shewed that opposition to taxation for religious purposes was rapidly extending, and that without waiting for legislative measures, church-rates could be practically abolished in the parishes. The treasurer's report shewed that the income for six months nearly equalled that of previous years, and that the treasurer had nearly £400 in hand. Resolutions were passed by the Committee on the various topics of the report, several animated discussions taking place, but entire unanimity prevailing. Mr. Morley, Mr. Miall, M.P., Mr. Crossley, M.P., Rev. J. Burnet and Rev. J. H. Hinton, were among those who took part in the proceedings.

The FISHMONGERS' COMPANY have lately resolved to admit students of University College and King's College, London, to the benefit of some of their exhibitions of £20 a-year, hitherto enjoyed only by students of Oxford and Cambridge.

THE

CHRISTIAN REFORMER.

No. CXV.] JULY, 1854. [Vol. X.

RELIGION AND SCIENCE: A PLEA FOR UNITARIANISM.

It is the object of the present paper to furnish an estimate of he Theology professed in this country, by regarding it in the ght of the scientific knowledge prevalent amongst us.

The church and the world are and must be intimately con-ected together. They act and re-act upon each other by their ecessary contiguity. But they are not merely contiguous. One only a part of the other. The church is the professedly reli-ious portion of the world. It therefore comes to pass that the eligion of a country will be found to correspond with its civili-ation; its ecclesiastical order will bear a close relation to its ocial morality; and its theology will answer to its general nowledge.

It is this view of the case, and especially the last application f the truth it expresses, that we desire to avail ourselves of on he present occasion. We have thought that a clear point of ight from which to survey the existing state of Christian society, ay be gained, by our keeping steadily in mind some principle r principles by which the wider circle of human association is istinguished, and we have chosen for that purpose, on grounds hich will presently appear, the *scientific* tendency of our time.

This is, emphatically and pre-eminently, an age of science. Whatever other characteristics may belong to it, that must, we hink, be pronounced to be its chief characteristic. In this espect it is not only remarkable in itself, but widely distin-uished from the ages that have preceded it.

It may be proper to enumerate some facts illustrative of the osition we have just taken, in order to exhibit its importance; or though its truth does not need to be proved, a sufficient idea ay not be entertained of the significance of that truth.

It must then be obvious, on the face of the matter, that scien-ific knowledge is now *more extensively spread among the popu-ation* than it has been at any former time. Though we have to ament over much ignorance as prevailing in society, we must evertheless confess that there is more knowledge, in all ranks, han we have any previous evidence of. Especially is this the ase with the working class of the community; and it will be ound that, generally speaking, scientific subjects are those on

which the knowledge of that class is most accurate. The most cursory view of society presents us with two striking facts bearing upon this point,—the multiplication of books and the increase of scientific institutions.

To this wider spread of scientific knowledge must be added the *wiser methods of investigation* by which science is now pursued, and the *more eminent success* attending its application. An adherence to the principle of induction, as imposing upon the investigator the duty of first ascertaining and arranging facts, instead of starting with preconceived theories, has effected the most advantageous results; and the practical changes which have been produced by this agency in all the departments of operation on which it has been brought to bear, are very remarkable. The Steam Engine, the Railroad, the Electric Telegraph, — what mighty instrumentalties they have become! The improvements which have been made in the Telescope and Microscope,—to what wonderful conclusions they have led! Chemistry and Geology,—how decidedly they have influenced the proceedings of the world! Manufacture and commerce, and enterprize in all its forms, have taken character and direction from science. It is to science, indeed, that we owe all the material superiority of which we boast.

The most important point, however, to be noticed in the con-

perhaps, be laid upon the manner in which scientific men frequently deal with the truth they have specially to administer. There are anti-religious tendencies connected with their pursuits which need to be carefully guarded against. But we are persuaded that the chief part of the blame justly rests upon the other side of the case. The great evil is, that *religion is very commonly placed in an unfriendly relation to science*, being regarded according to the superstitious notions prevalent in an ignorant age, and not according to the enlightened views which an age of knowledge affords.

We will endeavour to point out in what way religion should adapt itself to scientific truth, in order that the benefits naturally promised to it by the present increase of knowledge, may be reaped.

Religion should yield to science an unreserved acknowledgment of all the truth which may be established within the scientific department. We lay it down as an axiom that religious and scientific truth are equally true. The conclusions proved by each ought therefore to be preserved independently of one another; and if science establish any truth belonging to its own circle of investigation, it ought to be received and adhered to at the expense of any religious prejudice that may be entertained against it. No such prejudice can justly claim the sanction of religion.

We may make this doctrine clearer by giving it a practical application. We find in the Bible certain statements affecting the conclusions of geology and astronomy, but which geological and astronomical discovery will not support. Those conclusions are to be rejected, as belonging to the province of science, not of religion. They are not to be shunned. They are not to be forced into a correspondence with fact by sophistical reasoning. They are to be met and treated in consistency with the evident truth of the case. This must be done, although such a doctrine as the verbal *Inspiration of the Scriptures* may be, as it undoubtedly will have to be, renounced in consequence.

Religion should, still farther, preserve a harmony between its own truth and the conclusions of science. These two departments of truth, though separate in themselves, touch upon each other. There are questions common to both. They both, for instance, acknowledge a Divine Intelligence; and, the world having been made by God, science cannot but teach us much respecting the Divine nature and character. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead."

Following a scientific guidance in this direction, we are led to the doctrine of the strict Unity of the Deity. Science exhibits all natural objects throughout the universe as connected together under the regulation of one designing Mind, for the purpose of fulfilling one intention of goodness. The unity revealed is a unity of thought and disposition, which discredits everything

like division of person or difference of feeling in connection with it as a mere absurdity. Every advance in science is a contribution to this principle of unity, adding to the strength of its evidence and the sublimity of its idea. Religion, to have the consent of science, must express this truth concerning the Divine Being. It must express it as clearly, without any evasion, and as fully, without any compromise, as science does. That truth must occupy, in its revelation, the same commanding position and supreme importance which nature attributes to it. In the face of these necessities, the belief in a *Trinity* will be found to be quite unsustainable. That conception of the Godhead sinks into a barbarous mistake or a childish fable, beside the immeasurable grandeur of the God of science.

Religion should, once more, be distinguished by the adoption, on all the subjects of its investigation, of scientific methods of judgment. Rational proof, irrespective of theory, is the authority to which science is alone obedient. Such proof is as applicable in the case of religion as it is elsewhere. The authority of revelation is not intended to supersede the exercise of our own minds, but to give weight, in the religious department, to whatever our reason and conscience tell us to be right. Nothing, therefore, that contradicts our sense of rectitude and goodness, can justly form part of religion in any true representation of it. Nothing that will not stand the strictest examination, when tried by the cardinal principles on which man's spiritual interests have been built, can be upheld as an established religious provision.

The scheme of the *Atonement*, so far as it involves anything like satisfaction to the Deity, is open to this contradiction and cannot bear this examination. It ascribes to God the design of punishing sin for the preservation of his own sovereignty, and therefore as requiring some sacrifice to be made to himself, above and beyond the production of a moral change in the sinner. It holds out spiritual benefits to men, irrespective of their personal conduct, teaching them that there is other merit available in their case besides that which they gain by their own fidelity. In both these respects it is arbitrary as distinguished from moral, and therefore cannot satisfy that process of thought which, seeking to conform the religious aspects of the Divine government to those essential principles of nature that bear upon the formation of character and the advancement of society, expects that the supremacy of virtue on which these principles turn, should constitute the primary law of human salvation. Reason and conscience revolt from such a scheme, just as science would reject the inversion of a physical law.

To these three doctrines, then,—the Trinity, the Atonement, and the Inspiration of the Scriptures,—we intend especially to refer, as inconsistent with the conclusions or the methods of [redacted]ntific investigation, and as therefore standing in the way of

the acceptation or the progress of Christianity, and that not only as far as men of science themselves are concerned, but as far also as the public mind which has been educated by science is concerned. The Christianity of our time must adapt itself to the wants of the time by disclaiming such doctrines as these, or it will lose its hold upon the belief and sympathy of the thinking part of the nation. Burdened with their defence, it will be rejected to a much wider extent than any disbelief of it may be expressed; and the practical indifference or hypocritical adhesion which may exist within its own pale, will be more detrimental to its interests than any professed infidelity can be.

The relation in which human effort stands to the fixed principles on which the interests of a case like this depend, is rightly and forcibly described by St. Paul, where he says, "We can do nothing against the truth, but for the truth." The interests of truth are independent of our individual conduct, and whatever we may design or attempt, they will be promoted by Divine power. Our very hostility will be made to turn out to the futherance of the real and the right. Our imperfect relation to the matters we may take in hand, will be overruled for good—perfect and eternal good. Even "the wrath of man shall praise the Lord, and the remainder of wrath he will restrain." Vain are the sophistries with which we may blind ourselves; vain are the mistaken enterprizes we may undertake. "Many are the devices of a man's heart, but the counsel of the Lord that shall stand." We may protest and contradict; we may struggle and rage; but we ourselves must go, not as and where we will, but as and where the eternal destiny points. "The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters; yea, than the mighty waves of the sea." While confidently relying, however, upon such considerations as these, we have to look at things as they actually are; and, in anticipation of the better time to come, we have to act in consistency with the present reality with which God has connected us.

Let us then inquire, how the professed Christianity around us, is really related to the scientific truth with which, as we have seen, it is brought into contact.

In directing our attention to the Christian world for the purpose just stated, we are immediately struck with the broad fact, that religious opinion, as expressed in the church, has been fixed and stereotyped by the prescription of a former age. A certain system of Christian doctrine, which is entitled Orthodoxy, has imposed itself upon general acceptation, as the only legitimate representation of Christian truth. That system is not the free expression of existing thought, but the transmitted decision of men whose place and work in history were very different from ours. The living have thus put themselves under the rule of

Church, nor the thing it properly designates, to which we object: our objection lies only to the manner in which both thing and name are sometimes perverted under the influence we have specified.

Such is the state of things upon which the scientific tendency of the present age has to operate.

This operation must, from the nature of the case, be powerfully felt. It is, in fact, found to be irresistible. No barriers do or can withstand its impulse. The contest between it and such restrictions as we have been marking, is the ever settled contest between fact and opinion: and if we had to speak of the final result of the question, we should speak with a confidence undoubted. When the servant of the prophet, at the command of his master, looked toward the sea, the pure sky alone at first presented itself to his gaze. After a persevering observation, the little cloud arose before him like a man's hand; and at last the whole heaven became black with the foreshadowing of a deluge of rain. Thus it is that a fact, a principle, an influence, at first unperceived, and afterward but slightly apprehended, may, as its course continues, be found overwhelming in its effects. The force is never proportioned to the circumstances of the origin, but always to the natural quality in the agent; and as surely as the cloud out of the sea extends itself by virtue of the natural

operation we are interested in tracing. We leave them to their fate. That fate is destruction. Nature will manifest none of that shrinking from a contact with their fanatical obstinacy which cannot but be felt by us.

Those with whom we have to do belong to quite another class,—that which acknowledges the altered circumstances of the church, and tries, in a measure more or less, and in a manner better or worse, to adapt itself to the discoveries and indications which are unalterably established in the world.

First, then, for that part of the religious public which submits to formal subscription in favour of orthodoxy. What is its position with regard to the scientific tendencies of the age, as far as it encourages them? What can it be but a position involving direct *contradiction* of the professed belief? Here are such anomalies as submission declared, and yet departed from; a creed subscribed to, and at the same time denied; articles upheld, but nevertheless reasoned against. Sometimes the contradiction is committed without any attempt at explanation being made. Sometimes an attempt is offered which brings the most transparent sophistry on the one side, into fatal comparison with the clearest reasoning on the other. Sometimes the whole business is wrapped up in mystical speculation, which throws confusion on both sides of the subject.

We refer principally to the Church of England in the description we are now giving; and by far the most remarkable instance of the contradiction under our notice is that afforded by Mr. Maurice's "Theological Essays." Substantially heretical as those Essays are, they are nevertheless addressed to Unitarians, in order to their conversion from heresy; and irreconcilable with the Church creeds as they are, they are nevertheless occupied with a pertinacious appeal to the authority of those creeds. In both these respects, as well as in the whole style and tenor of the book, they present a pitiable example of that utter confusion of thought, which a deliberate pre-occupation of the mind, on the subject of thought, cannot but produce in one striving after truth. The real position of Unitarianism, and the necessary conditions of Trinitarianism, are equally misunderstood.

Within the pale of this Church, the course of contradiction to which I am referring brings out a phenomenon worthy of our special attention. Where the lawfulness of such contradiction has been once admitted, the liberty exercised will be found to be much more unconstrained and unlimited than any mere attempt at compromise would produce. We meet, therefore, in the Church of England with a freer expression of opinion, than we do in churches whose constitution is less severe. The severity has imposed conditions altogether impossible of observance, and has thus opened the way for dealing with the whole business as one from which a sense of honourable engagement may be excluded. When *the shame rightly* appropriate to the conduct

pursued has been renounced, the path of inquiry lies unobstructed before the feet. Thus it comes to pass, that among the members of this Church, there are both theological and scientific investigators who are apparently burdened with no trammels but those which the true conditions of their investigation suggest to them. If this were all, we might rejoice; but we cannot forget that whatever is, under such circumstances, gained to the cause of freedom, is more than lost to that of the plainest moral integrity of which a man can be conscious.

We have, secondly, to observe the effect of the scientific tendency which forms the chief matter of our notice, upon those Christians who are pledged to the support of orthodoxy by the necessary conditions of their church union. The limitation which is expressed, in the former case, in the letter of the bond, is enforced, in this, by the will of the congregation. Such enforcement, while it naturally produces a permission of freedom which no written creed could provide for, as naturally involves a stricter responsibility than any mere subscription is likely to create. We accordingly find that the same influences which in the other department occasion a contradiction, occasion here an *accommodation* of sentiment,—such accommodation being a sign at once of the liberty conceded and the consistency required. Here, then, we meet with the word—inspired—habitually applied to the Scriptures, but are unable to detect its exact sense or to understand the propriety of its use. Here, too, the term Trinity is discarded, and any defence of the doctrine, as a whole, carefully avoided; while the separate parts of which that doctrine is composed are still asserted. Here also the idea of Divine satisfaction on which the Atonement is based, is in doubtful words retained, but the whole stress of the redemption attributed to Christ is laid upon the moral influence he exerts upon mankind.

In passing judgment upon such cases as these, we must allow, not only for the force of circumstances, but also for the real unfixedness of thought which every transition-state of opinion implies; and, provided no positive straining of conviction occurs, we may commend where we cannot entirely agree. But it is necessary that the danger of that straining should be understood and avoided. When words are used in false senses; and credit is taken for beliefs which are virtually abandoned,—when conventional distinctions are adhered to after all important difference has ceased; and strong repugnance is expressed to conclusions lying upon the same level with those adopted,—when a spirit of exclusion continues to be cherished, though the old grounds of exclusion are forsaken; and no effort is made to vindicate, in all its fulness of right, the Christian freedom which is acted upon,—then it is to be feared that the accommodation practised, instead of being a sincere growth of the spirit of truth, is a mere "show in the flesh."

now let us, in the third place, turn to those churches

which, calling themselves free, and professing an unrestrained application of the freedom they exercise, are nevertheless practically under the control of the orthodox opinion around them. That control does not lead to the adoption of any system of orthodoxy, but to the avoidance, as far as may be, of any imputation of heresy. It therefore comes to pass that where the scientific demands of the time require the expression of decided sentiment, just there, the adherents of these churches neglect to make known their sentiments. *Concealment* marks their character, in the same manner that contradiction and accommodation characterize the circumstances that before passed under our notice. They will tell you that the Christian world is quite weary of controversy on such points as the Trinity, and the Atonement, and the Authority of the Scriptures; and that one of the first rules of religious association should be, the letting of these things alone. Not that the doctrines concerning them are to be enforced in their popular form. They are not, indeed, believed by these persons, in that form. But neither are they to be opposed. No man's view of them is to be interfered with. Their discussion, it is conceded, might once have been of value, but it is so no longer. They are to be classed among "the mint and anise and cummin" of faith, and do not rise to the character of "the weightier matters of the law." They are to be treated with silence, or, if presented at all, are to be concealed in a dense metaphysical cloud. Those who persist in agitating the questions relating to them, are to be shunned as disturbers of the church's peace, and their efforts are represented as contrary to the freedom which ought to be cultivated. Utterance of conviction, if it touches upon these matters, is to subject men to the charge of sectarianism; and the right to "prove all things" is so far, though no farther, to be divorced from the duty of "holding fast that which is good." We dispute all this. We dispute the sincerity of it. These particular questions are excluded from the consideration of that fidelity which has equal duties to perform with regard to all truth, because, from the circumstances we have traced, a common religious odium attaches to their settlement on any unorthodox basis. It is fear and not faith, bondage and not liberty, which chooses this course. When one hears so much said about extending sympathy to the Deist and the Atheist, and discovers that so little thought is entertained about doing the plainest justice to the Unitarian; and at the same time remembers, that the Unitarian has Christian claims that come into collision with the arbitrary institutions of religious society, but which the Deist and Atheist cannot urge, and that to plead for the rights of Unitarianism makes churches uncomfortable, while all that may be said in favour of declared Unbelief leaves them at ease,—it needs no prophet to teach on what principle it is that this kind of charity both contracts and expands.

No one will venture to say that the state of Christian society we have tried to depict is satisfactory. Looking at it as a whole, and estimating its collective effect, it must be pronounced to be unfair to science, dishonourable to religion, and irreconcilable with morality. It meets none of the proper demands of the case. It makes no due acknowledgment of the necessity of events as existing either without or within the Christian pale, and it represents the church as in the process of being mended and patched, for the preservation of a worn-out appearance, instead of exerting itself faithfully and strenuously in doing the work that really lies before it. Truth needs to be proclaimed and righteousness to be asserted on every hand; but neglecting to avail itself of that truth, and to promote that good, by taking under its protection all the instruments of human enlightenment, and sanctifying to its own designs all the measures for human blessing, this institution plays a game with the natural and moral forces amid whose operation it is placed, so as to keep, if possible, the arbitrary pretension and privilege which were allowed to it by a former age. It has to renounce that position; and in order that its divine mission may be fulfilled, it must become, for all pure and holy ends, the servant of the providential dispensation in which God has cast its lot. It has to do this with as strict a fidelity to the obligations imposed upon it by the facts of this world, as to the religious responsibilities which contemplate the world to come.

To us, it seems very clear indeed, that the course just pointed out cannot be pursued without the actual adoption of those views of Christian truth which we have already pointed out as harmonizing, and necessary to harmonize, with the circumstances of scientific revolution to which we have so particularly referred.

The concession and exemplification of freedom—freedom so far unfettered that the professed Christianity may be neither more nor less than the expression of individual thought and feeling, no restriction being placed upon such expression, and no penalty being attached to it—this must form the basis of whatever reformation is to be effected. Such freedom as this is the basis of those Christian associations upon which the Unitarian name is fixed. That name characterizes the conclusions to which the members of these associations have been brought, but it does not characterize the principles on which they are constituted. Those principles consist of the simple application of freedom to all questions of Christian doctrine, under such arrangements as may prevent any one party—be it ministerial or lay—from compromising the freedom of the rest. This constitution may not always have been wisely acted upon—as what constitution ever was?—but such, in principle at least, it is; and as such, it expressly and fully provides for whatever adaptations may, in the course of events, be required.

This, however, is not the point on which we desire mainly to

sist. The freedom we are referring to, is, we believe, shared
r churches which make no profession of Unitarianism,—though
e must be permitted to say that it is the example of Unitarians
hich those churches have followed in adopting the principles
ey hold. We go farther in our recommendation than this free-
om would of itself lead us; and we say, that the precise doc-
ines which Unitarians, in the exercise of their freedom, have
tained to, are necessary to be received, in order that the sci-
ntific adaptation we contemplate may be intelligently made.
ience, either as to the facts it makes known, or the philoso-
hy it unfolds, or the mode of reasoning it prescribes, demands
at such doctrines as those of the Inspiration of the Scriptures,
e Trinity, and the Satisfaction of the Deity, should be given
p as incredible; that the Bible should be judged of as a human
cord of a divine revelation; that the Deity should be regarded
strictly and only One—one in person as well as in substance;
d that the work of Christ should be confined to its moral
fluence upon mankind. Nothing short of this can satisfy the
isting necessities, and nothing short of this ought to be con-
mplated by any one who hopes to preserve that harmony be-
reen nature and revelation, which it should be one of the chief
jects of our efforts to produce. These concessions, which we
ke to be as much concessions to Christian truth as to scientific
scovery, must be granted without reserve or equivocation; or
e Christian cause will have to be abandoned with regard to the
st minds to whose acceptance it may be offered.

In making these remarks, we are not pleading for any sectarian
vantage that may be gained by virtue of the concessions of
hich we are speaking. We care but comparatively little for
atters of personal honour, or party association, or economical
rangement. Let other associations be formed separate from
ose to which we belong, and let other plans of religious action
chosen different from those of which we most approve. Let
isting churches keep to their existing polity, and remain within
eir already fixed lines of demarcation. We desire nothing of
is kind to be interfered with, any farther than is prescribed by
e moral obligation of the work in hand. But the error must
discarded and the truth confessed. That is all. Churches
ay, in their own way, do what they have to do; but it behoves
em, at all risks and sacrifices, to accomplish the substantial
ork of casting off from themselves every imputation of being
different to that highest phase of the religious interests of man,
which they shine illuminated by the universal truth whose
ll-orbed splendour circumscribes every present and eternal
od.

We know well that Unitarians have faults that need to be
rrected. Cold and stiff,—ungenial and undevotional,—philo-
phical rather than Christian,—moral, to the neglect of religion,

—individually respectable, but destitute of church sympathy;—these things are said, and said with some truth. May God give us the grace of repentance and amendment in all the respects in which we have not fulfilled his will! He knows how we have been cast off from religious association by the whole body of Christians among whom we are placed, and He reapeth not where He hath not sown. Many as are our infirmities, and great as are our shortcomings, we can appeal to Him, that in the midst of bitter hostility or scornful neglect, condemned to dishonour and disappointment, we have "fought a good fight and kept the faith" which He entrusted to our hands. Laughed at by the world and reprobated by the church, we have been, through evil no less than good report, the foes of superstition and the friends of progress; and we have not only led the forlorn hope over the breach through which so many are now pressing, but already occupy the citadel which it is the crowning victory to gain. We ask not, in servile spirit, for countenance and aid; but we do expect that our characters should be appreciated and our efforts acknowledged in all brotherly kindness and charity.

The contradiction, accommodation and concealment, which constitute the three prominent features of the description we have given, can only be reconciled with honesty, as long as ignorance hides the real nature of the case from view. Where such

A ROPE'S END, OR A SCENE IN LENT.

EVERY one knows, of course, that there is a peculiarly divine call upon us for holiness in Lent. Christmas is a jolly season,—brings with it license for indulgence, and winks, like a leer-eyed Bacchus as he is, at all your social peccadilloes. Carnevale follows, with his train of Pulcinellas, and, amidst hiccoughing and laughing, tells you to eat and to drink, for to-morrow—is Lent. Ah! that is a great season for the moral economy of the mind! Then the annual accounts of the soul are cast up and passed in review; rash expenditure is checked and eternal vows of amendment are made, which last—till Easter Sunday! We are in the very midst of Lent, and at the risk of being tedious, I will constitute myself a "Predicatore Quaresimale," and give some account of my doings and observations in this most holy season. For myself, I claim to have begun it remarkably well; the more so, that I am not a Catholic; for I bought a "bollo," to satisfy the consciences of my household. By this they are empowered to indulge in eggs and meat and animal fat on certain days; and the King of Naples is enabled to keep up the fiction of a fleet, to drive away fictions of corsairs, and to allay the imaginary fears of the inhabitants of the coast. How mighty are the results of our slightest act! Six-and-twenty grains of loose change legitimatized certain pleasures of the table, and a tenpenny bit bridged over the space between obedience and sin, between God and the devil! To leave speaking of myself, however, let us go forth into the highways and byways: every here and there, in a country place, hangs by a slack rope, suspended across a vicolo, a small image of the Madonna, around the bottom of whose hoop originally projected seven long feathers. Four have been already plucked, and, as week after week elapses, the devotee withdraws another. One might imagine that it indicated a certain impatience of the season of penitence. This, however, I cannot admit to be true; for, independently of the intrinsic pleasures of holiness, there are so many soothers of its severities, that Lent can scarcely be pronounced irksome. Ladies, it is true, cannot indulge in all the full-blown glories of the toilet, but then black velvets and gros-de-Naples are so becoming! Balls are no longer permissible, but soirées dansantes are an amiable compromise of the difficulty. San. Carlo has not its ballet, but it is all the better, perhaps, without it. And then there are pic-nics and private concerts, and scandal for the very scrupulous, so that Lent does not tax too much the moral and religious constitution of your Italian. So also with fasting, there are various little modes of attempering its severity. It is not necessary to be too curious as to the condiments of your dishes; names are everything: and though meat and fish are not both permitted at one and the same time during this season, yet any amount of one

may be eaten. A medical certificate is invaluable; so also is a "bollo;" but yet better than all is a good cook, whose highest ambition it is to please and deceive the appetite,—to give to the imagination all the pleasures of sense, and thus make fasting easy and agreeable. Some of my pleasantest recollections of Naples dining are of the fast dinners; there is a piquancy and variety about them which astonish a plain Protestant appetite, and which offer an indisputable argument in favour of the cookery and the religion of the people. The churches, too, furnish an inexhaustible source of occupation and excitement. Confession and preaching and "esercizii," maintain the soul in a species of moral intoxication for seven weeks. It is the carnevale of the priests and the fair sex; for whilst the former are listening to the soft murmurs of the confessional, and dreaming behind their latticed bars, like the Peris, of prohibited delights, the latter break through the reserve of Italian life, and go forth more freely than they have done for a year, and hang upon the lips of the Lent preacher and kiss his sainted hand. I ought not, however, perhaps, to describe this religious intoxication as a peculiarity of the Italians; for, if I mistake not, it exists to nearly as great an extent amongst our "Exeter-Hall Prayer-meeting" ladies; and indeed there are many points of resemblance in the species of inebriation which attacks the sex in the two countries. It comes in and goes out with the flowers; it attacks young ladies, spinster aunts, and those who have no strong home attachments; very rarely your comfortable-looking dames, with their chubby-faced boys about them: but as this is a speculation of my own, I do not urge it, contenting myself with recommending an observation of facts. The picture which I have drawn above describes rather the higher classes of this country, for they have more time for sentiment and stronger motives for compromises with religion. In my wanderings amongst the lower classes, I have noted more sincerity in their "penitenze," and an instance which suggested the title of this article, I shall now narrate.

Every Friday in March is deemed more especially holy, and accordingly in country districts, perhaps too in cities, the different fraternities meet together to perform extraordinary acts of penitence. I had long wished to be present at one of these meetings, and last Friday evening, together with a friend, I bent my way to the trysting place. As light after light was extinguished in the old church, and the faces of the saints grew dimmer and larger and more ghost-like, and the gray, wooden, flaxen-headed Madonna swelled into gigantic proportions, I groped round the back of the choir, until I found myself at the top of a narrow descending stone staircase. It led to a subterranean oratorio, devoted to the service of the dead and the meetings of the Confratelli, and extending my hands to either side, I well swept the white-washed walls as I descended. The passage was at first as

lark as Erebus; but on getting some way down, a light glimnered faintly through a grating, and within the grating were erceptible the sculls belonging to the predecessors or the ancesors of those whom I was now on the road to join. How often ad their proprietors trodden the very steps on which I was tanding, and looked in and moralized on other sculls, now carted way and reduced to powder! As they all huddled closely together, I could fancy that they were whispering severe though naudible criticisms on the motives of my visit; for doubtless, ood Christians as they were, and dying, if not living, in the dour of sanctity, they must have been very much shocked at ny intrusion; but then came the tranquillizing assurance, which o most sincere Christian minds is a very great consolation— 'Never mind, he'll pay for it one of these days, for he is sure to e——:" the last word was lost, for to my imagination the heads ave a general nod of approbation, which produced a certain mount of rustling, and not until the excitement had subsided id I pursue my road. Not, however, did I continue my descent vithout some slight apprehension that the entire family of the lead might have taken it into their heads—for where else could hey take it?—to follow me; but nothing of the kind happened; nd without any farther molestation, either from imagination or eality, I now entered the oratorio. It is as much a chamber for he dead as a house of prayer for the living, and my associations vith it are almost entirely those of the grave. Here lie the odies of the "Confratelli" in melancholy state the night before hey are buried, and underneath and all around are they depoited, till Mother Earth has resumed to herself the outward overing of the skeleton; when in comes the Sacristan, who, on he receipt of a bottle of vinegar and fourpence, burnishes up he fleshless scull and places it behind the grating. Two ghostike tapers burnt on the altar, the feeble light of which scarce ufficed to bring into distinctness the faces of those who were neeling around the church. On a raised bench, by a side wall, ate the head of the confraternity and the chaplain of the order, a anon and vicar to boot,—the latter a lean, withered, parchmentike-looking man, who might well have taken his place in the assembly I had passed half-way down the stairs. Seating ourelves in an obscure corner, I looked about me on my neighbours. They were of all ages, from the child of ten or twelve to the rey-headed man, whose remains must shortly lie extended in he centre of this melancholy building. The former had come ecause they saw others come, or because the child loves to ape he man, or from a love of frolic. Some, as I entered, assumed a jilty appearance, and affected to smile at the devotion which ad led them there,—a foolish, false shame, rare indeed amongst Catholics and Italians, and more common amongst my own countrymen, being Protestants. Those more advanced in life, as far

as one could judge, were animated by the most sincere devotion. During the repetition of the rosary, with which the service of the evening began, the deaf old "sacristano," whose duty it is to open and shut and clean the church, and snuff the wax lights which burn around the dead, and perform other similar cheery offices, stole down the staircase by which we had entered. He looked like a man who might hold his carnevale in a vault, and to whom the opening of one of those pits wherein are thrown the dead of Naples, "harum-scarum," without regard to age or sex, might be a very jolly affair. For, deaf as a post, and with a face that never even flickers with a smile, he has little apparently in common with this world, and gives, as one would imagine, to the dead the jollity which he denies to the living. Such a man might, by a variety of metamorphoses, sit in a tree and caw with the ravens, or flit about and weep with the banshees, or grope with the ghouls. However this might be, D. Nicolo, as he is called, more in terror than in love, is an important personage, and, with a coil of ropes on his shoulder, such as a man in a rope-yard might carry, might have been seen moving silently and mysteriously amongst the motionless devotees. As he passed them, one by one, he dropped a rope on the left shoulder of the Confratelli, who stirred not, nor in any way intimated their consciousness of what was going on. There were some young boys whom he had passed by, either out of mercy to their backs or because he deemed them all too young to aspire to the honours of martyrdom, who came forward eagerly and demanded the rope, which was immediately given to them. To myself and friend it was offered, but was refused, not without exciting, perhaps, a certain amount of surprise and disgust. The deaf old fellow, however, found others of better taste and greater endurance, and finally distributed all his penitential cords. The rosary was concluded, and a slight bustle was now perceptible amongst the brethren. Some of the elders of the confraternity rose from their knees, went towards the altar, and then the ominous old man again appeared, and one by one extinguished all the candles, leaving us in utter darkness. "Is there no door by which we can escape?" whispered my friend. "None," I replied; "we are in for it; so keep quiet and guard your face;"—counsel which I had no sooner given, than two or three voices, proceeding, as it were, from the bone-house, began to chant in a most lugubrious key some penitential hymns, which were taken up by the whole invisible multitude. Intermingled with, without interrupting this sepulchral harmony, were the whistling and heavy lashings of the ropes. Right and left of me were flying these short knotted cords. I saw them not, but heard them only, and so I put up my "wide-awake" to protect my face. A blow might have killed me, or sent me home minus an eye, and darkness would have covered the act or the sin, as it might be interpreted.

hus the chanting and the scourging went vigorously on, increas-
g rather than diminishing in intensity: in proportion to the
haustion seemed to be the greater effort that was called forth:
e lashings were more frequent, the heaving and panting and
ttering breath had sunk almost into a convulsive sob, and voices
ere raised into a shrill key, so melancholy and unearthly, that
thing I have ever heard or conceived could be so thrilling and
gubrious. And darkness was upon the whole scene. As the
rength of the penitents declined more and more, however, their
forts at last began to fail; one by one they became inaudible;
hard breathing, a sob, a shrill note, and again all was silent as
ell as dark. I cannot say what a scene I had witnessed, where
thing was visible; but what a feast of horrors I had attended!
nything like a disposition to ridicule was out of the question,
r sincerity is always respectable: my feeling rather was that
f profound melancholy: I could not speak, and the deep-drawn
gh, which is the expression of deep feeling, rose involuntarily
ithin me. As the lights again dimly illumined the oratorio,
cloud of dust was floating in the air, and shrouding if possible
ore effectually the kneeling figures; and glad enough we were
escape at the first outlet we could find. "Worthy of the
iddle ages," said my friend, who was a Roman Catholic. "Yes,"
replied; "but permitted and sanctioned in the 19th century!"
nd such excesses as these cannot be palliated, as it is sometimes
tempted to do, by pointing to similar excesses amongst other
odies of Christians,—as the fanaticism of the Ranter, and the
adness of the camp-meeting. These are but the ebullitions
f a multitude, without rule or order, and owing no obedience
xcept to the wild impulses of their overheated fancies. The
xcesses, however, which I have been describing, are committed
y men whose every act—nay, almost every thought—is known,
-who do nothing but by "permesso" and "decreto" and "bollo,"
-who are subject to a corporation of ecclesiastics so powerful
nd well-organized, that the world has never known its equal,
nd all the members of which are so closely connected, that
hatever link you strike, tenth or tenth thousandth, produces a
ibration from the lowest to the highest. So much for the checks
hich a venerable Establishment, all silvered over with age,
npose upon the absurdities of fanaticism! Its progressive in-
uences the world but too well knows.

Naples. H. W.

Now, what have we to urge in reply to this? We admit its ingenuity, and of course we cannot deny its possibility; but after all, it is only one of the many theories which might be constructed respecting the solar system. A plausible case is made out against the planets; and when we have listened to the pleadings of this counsel, it does seem somewhat difficult to accord them the dignity of inhabitants; yet we venture to affirm that at least as good a case could be made out in their favour. We cannot undertake to become counsel on the other side, but may point to some considerations which appear to throw the balance of probability into the opposite scale.

In a question like this, a good deal depends on the method in which the investigation is conducted,—and surely our author has reversed the proper process. He begins at the furthest limits of creation, at the remotest of the heavenly bodies, and gradually advances to the nearest. We should prefer to begin with the space immediately around us, the bodies lying closest to us, and from them proceed to the more distant. His initial assumption is, that only *one* of the many globes which spangle the heavens is likely to be an inhabited world; and so he advances through space, intent upon finding out the differences between this one and the others. Our initial assumption is, that *many*, if not all, of these globes may be inhabited worlds; and therefore we proceed through creation, keeping our eye open to the points of agreement between them. His course is from the less to the more known; ours would be the reverse—namely, from what we know the best, to what we know the least,—from the clear light of certainty, to the dim region of conjecture: and it is really astonishing how speedily this changes the aspect of affairs; how, under this process, the facts seem to remodel themselves, and the probabilities to pass over to the other side. For instance, starting with this assumption, which is surely a very natural one, we may compare together the four interior planets, as they are called, Mercury, Venus, the Earth and Mars. The similarity between them is very striking. They are all subject to the same laws of attraction, light and heat; they all move round the Sun in elliptical orbits, and in periods varying from three to twenty-four months; they all turn on their own axis, and almost within the same time, twenty-four hours; they do not differ greatly in size, and their nearly equal density strongly suggests that they must be composed of similar materials: Mars contains indisputable traces of seas and continents, of poles surrounded by ice, of clouds and winds, in every respect resembling those of the Earth; Venus has mountains, a variegated surface, and almost certainly

* Continued from p. 357.

an atmosphere;* these have also been suspected to exist in Mercury. When our telescopes are more perfect, and our observations more numerous and accurate, we may discover other marks of relationship; in the mean time, the general resemblance is so strong, that we are justified in pronouncing this inner group to belong to the same Family of planets. We know that the members of a family differ in many minor points *inter se;* but there is an essential agreement in their features and structure, in the modes and purposes of their existence. A great deal too much has been made of the characteristic differences between this inner group of worlds. To say nothing of physical accommodations, which must materially influence their climates,—such as the slope of their axes, the density or height of their atmospheres, the configuration of their land and water,—it is demonstrable that a vast number of plants and animals which grow and flourish upon the Earth, might equally do so in Venus or Mars; and even Mercury (though rather warm) would not be utterly unsuitable. As to the human being, he could endure a sun twice as strong, or half as strong, without much inconvenience. There is, in fact, the same variety of temperature on our globe itself. It would be something less than passing from Siberia to India, or from Iceland to Egypt; and it is quite supposable that a Laplander might complain of the heat of Mars, and a Negro find himself uncomfortably cool in Venus. Nay, there may be some stout hearts and good constitutions who would venture upon a heat seven times as great, although this is a species of hardihood we do not recommend.

Taking, then, all these facts together, the presumption in favour of these four globes being habitable is certainly very great. They belong to the same family of worlds; their features and constitution are so similar, that the systems of life which suit the one, would not be found quite out of place in the others. No good reason can be given why one of them should be distinguished from its fellow-planets, and promoted to the special dignity of inhabitants. The ultimate end of the Earth's formation, so far as we are entitled to pronounce upon it, appears to be to afford a dwelling-place for conscious and moral existence: this also must be regarded as the purpose of her companion orbs, unless it can be shewn that such end is unsuitable to their case,

* Sir John Herschel says (Outlines of Astronomy), "The most natural conclusion, from the very rare appearance and want of permanence in the spots, is, that we do not see, as in the Moon, the real surface of these planets (Mercury and Venus), but only their atmospheres much loaded with clouds, and which may serve to mitigate the otherwise intense glare of their sunshine."

Arago says (Annuaire, 1842), "The optical result obtained by employing a prismatic telescope, favours the probability of the existence of an atmosphere surrounding Venus. The intensity of the light of the interior of her crescent is sensibly weaker than that of the points situated in the circular part of the planet's disc."

or unless some worthier purpose can be found. We apprehend that this is the verdict both of common sense and pious feeling. To urge, as this writer does, that thousands and perhaps millions of years must have passed away during which there was no conscious or moral being upon earth, and hence to infer that other parts of creation are now in this brute, inert, chaotic condition, is a method of arguing which unfortunately defeats itself. It is a two-edged weapon which cuts away its own ground. The Earth was in an unfinished state an immense number of years ago; other planets may be in the same state now. Admitted: but surely this argument goes also to prove, not that they are to continue in this brute, imperfect condition, but rather, like the Earth, advance through successive stages until they become habitations for intelligent beings. The use of a house is to be occupied;—but what should we say of the logic which attempted to disprove that use by pointing to the number of houses still in the process of building? The intention of a grub is to become a butterfly, and to sail aloft in mid-air on golden wings;—but how should we be satisfied with the assertion that all grubs, save one, were condemned to be grubs for evermore, and never to mount the air, nor put on the golden wings? It is perfectly true that this Earth of ours was for ages innumerable "a turbid abyss of lava and mud;" this, however, we submit, is a very bad reason for believing that Venus and Mars are in the same condition at this moment, and the worst possible reason for holding that they will continue so throughout all time. We could be easily reconciled to the lava and the mud, if there were a prospect of something orderly and beautiful at last arising therefrom. The darkness and confusion of the night are patiently endured when we know that they usher in the morning calm and glorious;—but we dare not believe in perennial darkness; we cannot accept the theory of everlasting confusion! In regard to the Earth, a sufficient cause can be assigned for this rude, chaotic and "most ancient" state, for those mighty revolutions of sea and soil. All this, we believe, was in preparation for the Thinking One to come. Through an immeasurable reach of years, the Earth was slowly made ready for man's reception. The storm, the earthquake, the volcano and the flood had first to do their work; but the reign of the Icthyosauri and the Mammoth over, the clouds settled at length, the dry land made firm, bars and doors set to the ocean, the healthful rills commanded to flow, the fruits and flowers profusely scattered, man's Eden-home surrounded with delights and robed in joyous beauty,—then did the dweller appear. If it be admitted that such may also be the case with the other planets, of course there is an end of the matter, except as a mere question of time. These globes are not inhabited by intelligent life as *yet*, but they *will* be. This is all that need be contended for. On the other hand, if you deny that they ever will be so, your

analogy sinks to nothing, and we have still to seek a satisfactory end in their formation.

Nor do we think that the following rhetoric, however brilliant, aids in the solution of this problem:

"Instead of manufacturing a multitude of worlds in patterns more or less similar, He has been employed in one great work, which we cannot call imperfect, since it includes and suggests all that we can conceive of perfection. It may be that all the other bodies which we can discover in the universe, shew the greatness of this work, and are rolled into forms of symmetry and order, into masses of light and splendor, by the vast whirl which the original creative energy imparted to the luminous element. The planets and the stars are the lamps which have flown from the potter's wheel of the Great Worker; the shred-coils which in the working sprang from his mighty lathe; the sparks which darted from his awful anvil, when the Solar System lay incondescent thereon; the curls of vapor which rose from the great cauldron of creation when its elements were separated. If even those superfluous portions of the material are marked with universal traces of regularity and order, this shews that universal rules are his implements, and that Order is the first and universal Law of the heavenly work."—P. 243.

We can hardly argue seriously against such a representation as this, else we might well exclaim, What an extraordinary waste of materials! If we could suppose the planets and stars to have been mere fragments of matter broken away from our globe in the process of formation, and to have flown to no great distance, the comparison might stand. But only imagine Venus a shred-coil, about as large as the Earth itself; think of Jupiter a curl of vapour, whose solid weight is equal to 300 earths; conceive of Saturn a spark as heavy as 100 earths; or, lastly, Sirius, whose globe would probably contain a million of our worlds,—conceive of him a fragment struck off to the distance of seventy billions of miles! It is very much—to compare great things with small—as if a smith, in forging a steel button, should dash off several tons of iron, and send them flying over to America!

In these remarks we have kept our eye chiefly on the four interior planets, but the same line of argument may be adopted in regard to the four exterior ones, Jupiter, Saturn, Uranus and Neptune. The resemblance between this outer group in size, in appearance, in density, and in the period of their daily revolution, is as striking as that between the inner group. They appear to preserve essentially the same relations to each other; so that whatever orders of being might suit Saturn, would probably find themselves at home in Jupiter and Uranus. It is true that those systems of life may, or rather must be very different from what we find on our planet; but this does not at all entitle us to pronounce them void of life. We have formed a strangely inadequate notion of the Creator's power and wisdom, if we suppose that He cannot adapt various orders of existence to the conditions of Saturn and his fellow-orbs. Who can say that the

comparatively small density and rapid rotation of these bodies, the thick atmosphere, and the gorgeous array of rings and moons which surrounds them, are not adaptations of this kind? Analogy would lead us to conclude that they are; and we believe that almost any analogy will be laid hold of, to keep us from the shocking alternative of an icy ocean, 40,000 miles deep, filled only with boneless and slimy monsters!

A similar observation may be made with respect to the planetoids (numbering now, we believe, twenty-two); these form a third group, all so like each other, that if it were possible to ascertain anything regarding the physical structure of one of them, a tolerable guess might be formed of the rest. Finally, there are the satellites or secondary bodies, of which our Moon is the type. No valid presumption against the habitability of the planets can be drawn from her, for the simple reason that she does not belong to their order; ***she is not a planet.*** But even of the Moon it may be said that in all likelihood she is destined ultimately to become the seat of life, and is perhaps now in the condition in which the Earth was thousands of ages ago; indications of this are not altogether wanting.* At any rate, we must believe that there was some far more potent reason for her creation than merely to be hung up in the sky, as a warning to adventurous theorists, and, by an exhibition of ruggedness and desolation, to prevent men from concluding too rashly that other worlds were similar to their own.

When these brief hints are followed out, we cannot but think that the reasons in favour of a plurality of worlds greatly preponderate. The physical indications of this fact are neither slight nor small, but it must be owned that they are helped out by moral and religious considerations. The theory given here—any theory that does not present a worthy end for the creation of those glorious suns and stars—must be rejected as insufficient; we feel that it does not meet the necessity of the case. If every spot of our little world be crowded with existence, and the most wonderful care be taken of the meanest reptile and the lowliest flower, can it be supposed that such magnificent globes as we see—evidently superior to ours, supplied with grander apparatus, built upon a loftier scale—should be utterly barren and lifeless, without one admiring spectator to lift his eye to the sublime heavens above? We cannot believe it. Far more justly may we imagine those beautiful orbs traversing the skies, freighted

* "We must represent to ourselves the surface of the Moon as being somewhat similarly constituted as was the Earth in its primitive and most ancient condition, while yet uncovered flötz strata, by boulders and detritus, which were spread out by the transporting force of the ebb and flood. In our mountain-chains, upheaved upon fissures, partial groups of elevations are beginning gradually to be discovered here and there, forming, as it were, egg-shaped basins. How entirely different the Earth's surface would appear to us, if it were divested of the flötz and tertiary formations!"—*Humboldt's Cosmos*, p. 499.

th life and souls, rife with the hum of populations; divided land and water, dotted all round by bright islands and waving ests; bearing all seasons upon their surface, green summer d autumn brown, and the hoary shroud of winter; bearing ntless tribes of plants and animals, and, last but not least, n, intelligent and moral beings, to gaze upon the wondrous ctacle, read its meaning, and reverently adore.

One word before we conclude. This book is evidently written th a theological bias, though it may be doubtful whether the thor is himself fully aware of it. But he has to struggle roughout with a difficulty which the orthodox creed forces on him. The notion of the Infinite Creator of all worlds pearing in person in our single planet,—humbling himself to come man, living a life of scorn and reproach, suffering and ing here,—is a notion by no means in harmony with the vast ews which Astronomy opens up to us; on the contrary, the ore we reflect upon the awful majesty and the fathomless wis- m of that Great Father of Creation, the more incongruous es such a notion become. Happily our views of the Divine ovidence, and of the connection between God and man, deliver from all difficulties of this kind. Here, as in so many other ses, we find our religious in harmony with our secular belief. ith and Science do not overthrow, but establish each other. e who believes that the Heavenly Parent has sent his Messenger this earthly abode of ours, will not be startled by the fact of any such abodes existing in space; but he will rejoice if an nage and Exemplar has also been seen in these various worlds, d he will trustfully follow that lofty Leader and Lord, who om the mansion here conducts to the mansions hereafter.

THE EDUCATIONAL CENSUS.*

THE educational census has appeared at last, and a categorical swer is now given to the question, how many of our juvenile opulation are at school. On March 31, 1851, the day the census as taken, there were found in actual attendance 1,754,812 scho- rs, in 44,836 schools, while the number of scholars belonging these schools, or on the school books, was 2,108,592. Besides ese schools, there were 1099 private and 107 public schools om which no returns were procurable. Assuming that, upon an erage, each of these unrepresented schools contained as many holars as did each of the schools which made returns, and that

* Census of Great Britain, 1851. Education. England and Wales. Report d Tables presented to both Houses of Parliament by Command of Her Majesty. ndon. 1854.

the proportion of the sexes and attendants was the same, the ultimate results of the educational census will be this—2,144,378 scholars belonging to the schools, or on the school books of 46,042 day-schools. Of these schools, 15,518 were public schools, containing 1,422,982 scholars, or 801,156 boys and 621,826 girls. 30,524 were private schools, and contained 721,396 scholars, of whom 356,529 were boys, and 364,867 were girls.

Returns as to the nature and quality of the instruction given, were obtained from schools comprising six-sevenths of the scholars. From these it appears, that out of 33,993 schools in which boys were instructed, writing was taught in 90·8 per cent. of the public schools, in 55·2 per cent. of the private schools; arithmetic in 84·5 per cent. of the public schools, in 48·1 of the private; grammar in 61·7 per cent. of the public schools, in 34·8 of the private; geography in 55·3 per cent. of the public schools, in 30·5 of the private. A rough attempt was made to classify according to efficiency the 29,425 private schools which sent returns. The result shewed 4956 superior schools (classical, boarding, &c.), 7095 middling (commercial, &c., teaching arithmetic, grammar and geography), no less than 13,879 inferior schools (principally dame schools, teaching reading and generally writing); the remaining 3495 were not sufficiently described. In the case of 708 of the 13,789 inferior schools, the returns were signed by the master or mistress with a mark. The same circumstance is noticed with respect to 35 public schools, most of which had small endowments.

The facts of the case being thus beyond a doubt established, the next point for consideration is, whether this is a satisfactory state of things. Mr. Horace Mann, who has drawn up the Report affixed to the census tables, is of opinion that much of the education given is very defective in quality, which we presume no one will deny who has read the preceding statements; while we also agree with him that it is grossly deficient in quantity; for that, instead of the 2,144,378 names inscribed in the day-school registers, there ought to be three millions entered there, or about three-fifths of the children between the ages of three and fifteen, or one-sixth of the entire population. Mr. Mann's calculation is as follows. The whole population of England and Wales on March 31st, 1851, was 17,927,609 inhabitants, of whom 4,908,696 were between the ages of three and fifteen years. Of these children, 599,829 were occupied in remunerative labour, according to the census returns of the occupations of the people, and Mr. Mann proposes to raise this number to 1,000,000, so as to include children who, though occupied at home, are in a position analogous to those children already mentioned. To this number of permanently occupied children he adds 195,435, or five per cent. of the remaining 3,908,696 children, as incapacitated by serious illness. [illegible] next adverts to the 44,625 children receiving instruction at

some from paid teachers, and adds 5,375 to supply accidental deficiencies. After deducting all these numbers from the total number of children between three and fifteen, there still remain 3,663,261, respecting whom "there is apparently no reason, other than the parents' pleasure, why they should not be at school." Allowing the parents' discretion to be reasonable while the child is under the age of five and after it has passed the age of twelve, yet there remain as many as 968,557 children between five and twelve, whose absence from the school books cannot be explained by either illness, occupation, professional home instruction, or legitimate excuse of parents; and Mr. Mann afterwards states, "With respect to these 3,000,000 children out of 18,000,000 persons, there appears no obstacle of immaturity, of illness, of employment, of professional home education, to prevent their connection with some day-school. These, at all events, should be invariably found upon the school books, since no tangible inducement stronger than the saving of a few pence weekly, operates to make the parents keep their children from the school; and this inducement, nearly all admit, should be removed—if necessary, by the aid of others, whether furnished as a voluntary charity or by the State."

It has been for some time the policy of the *voluntary party* to maintain that the education in our country, though somewhat deficient in quality, was ample in quantity; and Mr. E. Baines, as the organ of that educational party, has attempted to invalidate Mr. Mann's statements, in an article published in the *Leeds Mercury*, May 20th.

Mr. Baines states, in the first place, that in estimating the amount of our national education, we ought to add the instruction imparted at home by unpaid relatives, and conjectures "that at least 100,000 children are likely to be receiving an education of some considerable value at home," exclusive of the 50,000 under paid instructors. Mr. Baines objects, in the next place, that "no allowance is made for children detained at home by want of clothes, by the illness of parents, by intemperance of parents, by the father being out of work, by destitution or narrow means, by visits to relations, and many other causes, individually trivial, but making up a large aggregate,"—and thus continues: "One fact seems to shew that Mr. Mann's estimate is excessive. He reckons on realizing *an average schooling of seven years and four months* for *every* child between three and fifteen years old, after making all the deductions he has specified; and yet the average length of time that the children of the *upper and middle classes* now actually attend school (and even including their home education), is stated by him at only *six* years;" and adds, "We are not sure whether Mr. Mann has made a sufficient allowance for children who are seriously ill. Ought not the per-centage to have been taken from the whole of the children between three

and fifteen, namely, 4,908,696 (as all are equally liable to sickness, and those who are seriously ill cannot be at work)? There are 156,948 children living at the age of three years, and only 373,824 at the age of fourteen years. Thus 18 per cent. (nearly one-fifth) die before they become fourteen years old. Among those seriously ill must of course be reckoned the deaf and dumb, the blind, cripples and idiots, as no allowance is made for them elsewhere." Mr. Baines then goes on to say, "We have no objection to setting up an *ideal* or *possible* standard towards which we should work—even though it makes no allowance either for *poverty* or for *moral* deficiencies on the part of parents—provided, in the first place, that it is accurately made, and, in the next place, that it is always understood as a speculation for some possible future, not a thing which any practical man would hope to realize in our day." And he finally concludes thus: "In our judgment, Mr. Mann's estimate is rather too high, even as a speculation."

It is obvious from these statements that the principal fact upon which Mr. Baines rests his conclusion that Mr. Mann's estimate is excessive, is, that the school education of the children of the upper and middle classes is only six years on an average: but this may be accounted for partly by the great expenses attendant upon education in these classes,—so great, that Mr.

· parents, are far more likely to be found at some school
cially adapted to their wants, than to swell the average of
ntees. But, finally, the indifference of parents to the edu-
n of their children, though a real difficulty, is no necessary
acle, and this would probably be best overcome by inducing
arents to pay a school rate; for they would scarcely like to
to procure advantages for the children of their neighbours,
not permit their own family to partake of them. With
ect to Mr. Baines's opinion, that this is rather too high, even
speculation, we believe that no feeling is stronger in the
lishman's mind than *what man has done, man may do,* and
herefore point with satisfaction to the state of education in
of our British provinces, Upper Canada, where, in 1852, out
population of 953,239, there were at school no less than
614 children between the ages of five and sixteen; so that
e was far more than one-sixth of the population at school,
ct almost one-fifth of the inhabitants were there, exclusive
hose children under five years who were receiving school
uction, and all of whatever age who were taught at home.
1 the Educational Table furnished to Mr. W. Hutton at
Educational office, Toronto, Oct. 4, 1853,* we find the fol-
ng particulars:—In 1852, there were children in attendance
mmon schools, 179,587; in grammar schools, 2894; in pri-
schools, 5133; and these schools were open upon an average
months.

he nature of these statistics will perhaps be better understood
omparing them with the educational returns for the West-
ng of Yorkshire,—the spot where Mr. Baines himself resides,
on whose educational progress he is accustomed to dilate
so much satisfaction. The population of the West-Riding
orkshire is 1,325,495, and the total number of scholars be-
n the ages of three and fifteen is 162,296, of whom there
found in public schools, 101,616, and in private schools,
80, so there is considerable less than one-eighth of the popu-
n at school. Surely we shall feel ashamed when we reflect
a wise self-government gives to our own colonists advantages
h political and sectarian jealousies prevent us from realizing
ome. May we hope that soon the common school will be
common meeting-point of our juvenile population, where
will acquire habits of self-respect and mutual sympathy,
be trained to enjoy the blessings of intellectual, moral and
ious culture! We believe it is to the energy of the working
es themselves, that we must now look to accomplish this
lt: they have only to declare that they will have education,
are ready to pay for it in direct taxation, and all difficulties
at the mode of its accomplishment will speedily disappear.

* See Stanford's Emigrant's Guides, Canada, by William Hutton.

SPEECHES AT LIVERPOOL OF REV. JAMES MARTINEAU . REV. J. H. THOM ON UNIVERSITY REFORM.

We have obtained permission to reprint from a pamphle published by Ridgway, a corrected report of the speeches delivered by Mr. Martineau and Mr. Thom at a public me in Liverpool on the subject of University Reform.

The Rev. James Martineau proposed the second resolution— the introduction of such tests into the Universities of Oxford and bridge is not only in direct violation of their original constitutio is palpably detrimental to their interests as seats of learning and sc limiting the number of pupils, and contracting the range of cho able, upright and earnest professors." He spoke to the following The resolution divides itself into two different parts. First of asserts that the imposition of these tests is a violation of the consti of the Universities; and in the second place, that even if it were they are injurious to their interests as bodies formed for the pur communicating learning. With respect to the first of these poi admit that it is extremely difficult, in consequence of the remot quity in which these institutions took their origin, to prove the p by any direct appeal to recognized law or usage. We cannot that no religious exclusion was practised in the early ages of thes versities; for this plain reason, that there were at that time no sible religious differences to cause that exclusion. The Univ

re geographically very distant from the residence of the bishop and
ie cathedral. Indeed, there is some reason to believe that the Univer-
ty of Oxford owes its beginning to King Alfred; and that University
ollege owed its foundation to him. Whatever obscurity may hang over
at period, one point, at all events, is certain; namely, that the halls
t Oxford marked from the commencement its distinction from the eccle-
astical Universities. In the latter, placed in large towns, and under
ie eye of immediate clerical authority, the students, as in Paris, lived
i lodgings. But in Oxford, the resort of a greater multitude than the
wn could receive or control, the young men were gathered together in
alls, and superintended by a layman—the chief masters being the head
f the institution, and combining the duties of teaching and domestic
de. There were three kinds of buildings provided for the residence of
tudents within the circle of the University—halls, inns and colleges.
i point of time, the halls, which were purely secular places, were the
liest, the inns next, the colleges, to which we are indebted for all the
ost important ecclesiastical restrictions which exist now, being the last
' all. It would appear, therefore, that the gradual change was from
ecular administration to religious administration, from a condition of
erfect freedom and openness to a condition of restraint like that which
ists in our own time. In fact, we should not be far wrong if we said
at the Universities of the middle ages were voluntary associations of
stinguished teachers, and of pupils who were willing to listen to those
achers, and put themselves under their direction. There was no re-
iction imposed upon them from without, and whatever government
ey had was of spontaneous origin, from the manifest need of some
gulation among the throng of young persons gathered together for
struction. The inconvenient numbers frequenting the halls, and the
verty of many of the students, called the colleges into existence. Stu-
nts coming from different parts of Europe found themselves in a crowded
wn, where there was insufficient room, where they were imposed upon
i the purchases they made, and exposed on all hands to difficulties; and
nevolent men provided funds for the erection of houses, in which such
udents could find a lodging, in which their commons could be provided,
id the difficulties of a residence in a strange place be overcome. This
as the commencement of the colleges. They were privately endowed
dging-houses for young men resorting to the University. It was not
ecessary that they should enter them, in order that they should become
embers of the University and enjoy all its advantages. The heads and
llows of these houses had at first no duties beyond those of domestic
uperintendence and regulation. But in course of time the professorial
lement of instruction in the class-rooms came to be transferred to them.
he original halls fell also into possession of the colleges, and became
ubject to their system. By degrees, the duties of the teacher were made
asier and easier, to suit the convenience and capacity of the fellows;
id at length the free university system was completely swallowed up
y the encroachment of the boarding-house interest. In the whole early
eriod, therefore, of the existence of the Universities, every one was free
o come, and no questions were asked, except whether he was willing to
eceive the instruction there given. The degrees which we are now
laiming for ourselves, and those like ourselves at present excluded, were
riginally licences to teach, issued by the masters to their more compe-

tent scholars, who had gone through the course of instruction, and wished to have attestations that they were fitted to set up for themselves and open schools. It was a licence to teach, and that licence would not be refused by the Chancellor of the University, provided the certificates of attendance at the classes and lectures were produced. This is precisely the state of things which we demand on behalf of the people at this very day. At that time, Sir, all England, so I have said, was practically united, omitting minor distinctions, which need not here be specially mentioned, under one great and dominant church. As soon as religious differences arose, the reformers, in the first instance, imagined that they could complete their great work by a reformation of the original church. They did not aim, in the first instance, at setting up another church opposed to it. Their first attempt was to produce a reform of Christendom at large, and the vision which floated through their minds was the production of one united church, which should be pure and evangelical, instead of being Roman Catholic. It proved impossible, however, to work out the scheme which they desired. Conflicting interests, political divisions, geographical separation, and other causes, made it obvious that the unity of Christendom would be broken. Still, in this country at all events, when the change took place under the reign of Henry VIII., no idea was present to any mind but that the religion which was undergoing reform would still be the national religion—the religion of the whole nation; and that the whole nation would ultimately be retained within the same fold, only that the fold should be rid of the corruption which was previously supposed to exist. During the struggles which were

loned till the time of William and Mary. But in their Act of Toleration he principle was at last recognized in English law, that *more than one* worshiping body, more than one faith, could exist without damage to he rights of citizenship within the limits of the same nation. Now, I m of opinion, that if England has one thing more than another to be roud of, it is this—that she has worked out this principle to distinct ractical recognition. I do not know a single other nation of Europe, which, with a homogeneous population, and independently of the annexation of foreign provinces, can point to the same phenomenon. In spite of compromises enforced by necessity, the dream of uniformity is still unrelinquished everywhere else: it remains in Germany—it remains in France; and though a plurality of sects may be there, they are *tolerated* sects, whose very existence trembles before the threat always suspended over their heads, which may be put into execution to-morrow, for their damage or extinction. But for the last century and a half there has been a progressive tendency in English law more and more to establish the principle, and work out the rule, that we may have many denominational varieties existing side by side, peacefully conducting an intellectual and moral battle among themselves, without damage to the rights of citizenship. That principle has also been carried out in every department of life, except in academic education. Until the year 1828, it is notorious that a Nonconformist could not be a sheriff; he could not belong to a corporation. Until a later period still, it is well known that a Roman Catholic could not sit in the Legislature. At this very moment it is true that a Jew cannot sit there. We are working our way out to the full and complete recognition of that principle. Now, Sir, I say it is intolerable that if all classes of persons, irrespective of religious faith, may sit in municipal corporations, and all of them may join in the Legislature which creates the very laws by which the Universities are governed, they yet are forbidden those seats of learning which would give them a fitting qualification for the exercise of their civil duties. With respect, Sir, to the second part of this resolution, I am, for my own part, persuaded that there cannot be a greater and more mischievous delusion than to suppose that it is really to the advantage of any religious or social party whatever, that they should be able to effect a complete, and final, and crushing triumph over their opponents who dispute their claims. I believe that there is not a political party which is not the better for the opposition which stands up face to face with it—that would not grow corrupt, and lazy, and selfish, were it not for the watching of that opposition. Moreover, firmly as I hold to the principles which have been vindicated in Christendom since the period of the Reformation, I am persuaded that these very principles have been benefited, have been worked out more successfully, by the perpetual check of the Roman Catholic Church; and I believe there is not an enlightened Roman Catholic but would acknowledge that his church has also been benefited by the co-presence with it, side by side, of the opposing sects of Protestantism. So with respect to our Universities. Does anybody suppose that the Church of England is really benefited by having the monopoly of those institutions? May we not rather say, that whatsoever is sickly, and morbid, and weak, in the Established Church—whatever deficiency she has in manliness and in the free ventilation of thought—arises in no slight degree from the exclusive system under which her ministers and

never of her laymen are brought up; and that, if they were brought into contact with the Nonconformist class, there would be a certain fresh vigour infused on the one side, in return for some refinement imparted on the other? Indeed, Sir, upon that matter I will simply read the testimony of one whom you will admit, I think, to be a competent judge, one of the Bishops on the English bench, who said, in 1834—"I wish the measure to be carried; not for the Dissenters' sake only, but for our own. I think the substantial interests of the Universities, literature and science, morality and religion, would all gain by such an accession of undergraduates. This belief is more than a vague surmise. It is grounded on facts which no candid observer can dispute; it is grounded on experience which, though limited, is applicable as far as it goes. All observation and all analogy lead us to expect that the sons of Dissenters of the middle class—and it is such alone that we have to look for here—would add strength to that part of our students which we desire to see growing till it absorbs the rest—to that part which includes the quiet, the temperate, the thoughtful, the industrious—those who feel the value of their time and the dignity of their pursuits. Such Dissenters we have both, and have now among us; I wish we had more of them. I should think the advantage of their presence cheaply purchased by any share of our endowments which, if all were thrown open to competition, they would be able to obtain." Such, Sir, is the testimony of the Bishop of St. David's, and I trust that when this question shall come before the House of Lords, as it shortly will, he will repeat his testimony in their Lordships' House. But in any case, I trust that the Bill which is now before the House of Commons will have the clause added, if it does not

hat we are not asking for the Colleges; that we are asking for the Universities; that we are asking for the Schools; that we are craving nstruction; that we desire only liberty to go to the fountains of knowledge, and be permitted to drink. We ask only to be taught. It would eem a modest demand. We do not ask for any share of the loaves and ishes of Endowments—we ask only for the bread of true Learning, hich, to impart to us, will greatly increase itself, and lessen no man's hare.

In what particular way that part of the nation which is not of the stablished Church, and which has been shewn to be two-thirds of the eople of England, might, with the greatest advantage to themselves nd to the Universities, become connected with them, if it was free to lo so, is a separate question, which I think that we should not be very wise if we entered particularly into at present. Only let us have the power — only remove the religious disqualifications — only untie our hands and unbandage our eyes,—and when we become a little better acquainted with the ground, we shall find our way to the position which s most advantageous to us. Only let those two great absurdities to hich the first speaker referred be taken away—more monstrous anomalies than putting the cart before the horse—1st, of committing boys o systems of theology before you have given them any theological instruction, or competency to judge; 2nd, putting out their eyes at a ertain period of their course, when they come for their degrees, blinding these young Samsons, that they may grind for ever in the mill of he Philistines—making them take a vow that from that hour they will never see anything more, or anything different,—only get rid of these monstrous things, which are far more fatal to the living power of the Church than they are to us, and we require nothing more. The Bill of he Government and the recommendations of the Commissioners supply us with all we can desire. We may establish our Halls and Colleges; we may place our sons as students under the care of resident Masters; we may resort to the instructions of the Universities on all the great branches of knowledge; and we may obtain admission to such of the Colleges as are wise and liberal enough to open their bosom to us. Indeed, if the Universities only removed the religious restrictions, there is nothing in the Colleges to prevent our access to them, except that they have daily the morning and evening service of the Church of England; and that observance is attended with such serious evils, with such shocking detriment to the genuine devotion of the young men, that he Commissioners themselves propose large changes and modifications, which would go far to remove that barrier. So serious, indeed, are those evils, that twenty years ago, in that letter, to which my friend Mr. Martineau referred, of the Bishop of St. David's, the Bishop recommended that this daily service should be altogether discontinued, that a short weekly service should be substituted, which would apply itself to the situation and the prospects of the young men, and be adapted to their wants, and that attendance even upon this should be optional. The Bishop then said that if the daily congregations at their College chapels were all of a sudden to become Dissenters, it was impossible that they could go there with greater reluctance—that it was impossible they could listen to the words of the service with less attention, or that they should be less edified or more delighted at its close.

The reformer asks not only for the restoration of their original constitution, but also for such alterations as may adapt the Universities to the liberal spirit of modern times. But the great thing that is wanted is, that we should invest the Universities with their lost power of teaching. We should restore their rightful supremacy to the Schools over the Colleges, to the Professors over the Tutors, to men of eminence, of long standing and known reputation, who devote themselves for life to one pursuit, over young "fellows"—I mean *sceti*—who adopt the occupation of teaching merely for a few years, it may be until a college living falls in. This is the system that is fatal to the eminence of the Universities. The Professors are silenced; outside the colleges there is no exception; so that nothing can be learned but what the college tutors teach—and for the mass of men that go to Oxford, this is only a little classics and a little divinity. This will be satisfactorily established by the following facts. Of the candidates for degrees that annually present themselves at Oxford—the number amounts to something under 400—nearly one-third are failures, notwithstanding that the meagreness of the examination has become a proverb. And Professor Walker, one of the examiners for degrees, has given his testimony to this effect—that even if decent writing of Latin was required, the failures would be quadrupled—that is to say, nobody would get a degree at all. The other great difficulty in the way of a degree is divinity. Now I every one knows how very little divinity must be required at a schoolboy's examination. And so a very little divinity and a very little classics cannot be obtained, under the present system, from Universities but teach nothing else. So true is it, gentlemen, that nothing flourishes

earning, removed altogether from our strifes, going down to the depths nd looking upwards to the solemn heights, might give an award to hich no suspicion could attach, and which would come with authority o the heart of the whole nation. And let me add, that we seek for hese changes in order that we may give a more genuine character to he religion of the country; in order that we may take away those emptations of young consciences, and old consciences too, to tamper with simplicity and truth, which stifle men's souls within them; in rder to take away from the theologians of England the discreditable eproach that they are "skilful of fence;" that no men know so well ow to defend a given position, and that no men are so blind to see a ew truth, even if you shew it to them, or so helpless to advance their round.

There is—I have heard it in Liverpool—a narrow feeling sometimes mongst Dissenters, which I hope will not be largely influential, namely, hat the Universities are immoral and extravagant, and that their sons re better away from them. This is the fruit of the narrow system, and it need not be. Let us have a larger faith in the good we may get and *ive*, than in the evil we may receive. Unless we are covered with pitch, the flies will not stick to us. Let great numbers from the middle class go up, not for the *prestige* of the thing, not for the sake of making profitable acquaintances and connections, not as a passport to a profession, but for study, for the love of knowledge, to resort to the great teachers at the Schools in all branches of science, when the University shall be restored to its constitutional rights, and then these earnest men from the middle classes will raise the whole spirit of the place. They will be the salvation of the Universities; they will reinstate the Professors in their lost offices and influence; and immorality and extravagance will have no charm for men whose time and thoughts are nobly occupied.

I hope the Universities will not despise us because we are illiterate. I hope they will not refuse to give us instruction only because we want it so much—that they will not lock the door of Knowledge, and put the key out of our reach, or make it so foul that we dare not touch it, and then insult us because we have not that which they will not give us. But if they are afraid of our ignorance, let them remember that there was once a *Puritan divine*, Vice-Chancellor of Oxford, and that never did that University see more glorious days—never was Learning maintained at a severer height, than when Dr. John Owen was its head.

And if they are afraid of our want of manners and of polish, of our rude ways and our vulgarity, why, Sir, there is some hope that even here we may come to satisfy them; for it is recorded of the same John Owen, Puritan and Independent as he was, that when Dean of Christ Church and Vice-Chancellor of Oxford, he scandalized all the strait-laced by the exquisite order of his powdered hair, by the elegance of his bands and ribbons, and by the fashionable cut of his Spanish leather boots, with wide lawn tops.*

Sir, in seconding the Petition, I feel as if it was impertinent to say thus much; for, as Mr. Robertson justly remarked, the Petition is amply sufficient for its own vindication, containing within itself the materials and successive steps of an elaborate and conclusive argument.

* See Tayler's Retrospect of the Religious Life of England, 2nd ed., p. 187.

AN ORIGINAL LETTER FROM COLERIDGE.

December 7, 1802.
Crescelly, near Narbarth, Pembrokeshire.

My dear Friend,

* * * I hope to see you on my return, for I wish very much to have some hours' conversation with you on a subject that will not cease to interest either of us—while we *live*, at least; and I trust that this is a synonyme of—"for ever!"

Have you seen my different essays in the Morning Post? The comparison of Imperial Rome and France—the "Once a Jacobin always a Jacobin"—and the two Letters to Mr. Fox. Are my politics yours?

Have you heard lately from America? A gentleman informed me that the progress of religious Deism in the middle provinces is exceedingly rapid—that there are numerous congregations of Deists, &c. &c. Would to Heaven this were the case in France! Surely, religious Deism is infinitely nearer the religion of our Saviour than the *gross* idolatry of Popery, or the more decorous, but not less genuine, idolatry of a vast majority of Protestants. If there be meaning in words, it appears to me that the Quakers and Unitarians are the only Christians altogether pure from

INTELLIGENCE.

UNITARIANISM AT SYDNEY.

June 12, 1854.

—I have received by to-day's post r from Mr. Stanley, of Sydney, South Wales, which he permits make known through our Unita- ese; and as the contents of the will be read with pleasure by all e interested in the spread of our and our noble cause, and does to the zeal, prudence and good of the minister and the congre- , I feel assured that you will give arly insertion in your periodical. doing, you will oblige, yours very ly,

HENRY HUNT PIPER.

Sydney, New South Wales,
Feb. 25, 1854.

lear Sir,—It will no doubt be inte- to you and many of our friends in d, to hear how we are getting on part of the world, and to know what is pure Christianity is making in y and neighbourhood; and it affords at pleasure to be able to give you a decidedly favourable and cheering. cretary will in all probability draw ore very long, and transmit to En- an official account of our condition espects; but I am induced to anti- his communication, in order that port of our proceedings may arrive for the annual meeting of the an Association. Your relatives in y will doubtless have given you in tters many particulars both public vate, and you will therefore be able ply from that source any further ation that may be wished for.*

reached Sydney, Oct. 25th, 1853, speedy and prosperous passage of -five days, including a week's de- at Port Philip. Whilst our levia- eamer, the Great Britain, was lying harbour there, we landed at Mel- , delivered our letters of introduc- id, by the kindness of our friends, several days on shore, chiefly at spitable mansion of J. Davidson, nd in the company of the Rev. l Davidson, minister of the rising an congregation at Melbourne. We ad to find that they are building a chapel—no easy matter when everything is so exorbitantly high as it is now. They meet at present in a room in the Mechanics' Institution, and have, we understand, a very fair attendance. We regretted not being able to pass a Sunday with them. To the Unitarians of Melbourne belongs the honour of commencing in this new world the worship of the one only true God the Father, though ours is the first temple expressly set apart for that high and holy purpose.

On our arrival at Sydney, we were delighted with the beautiful harbour, and felt, as you may suppose, deeply grateful to the kind Providence that had brought us in health and safety to our Australian home. Immediately after our vessel cast anchor, six gentlemen, connected with our congregation, came on board to welcome us, your son amongst the rest. We were for a while the guests of Mr. Wm. Perry, Paddington—for we have a Paddington here as well as in London—where a thorough English hospitality awaited us. We afterwards stayed a short time at your son's residence, the Glebe. After the confinement of ship board, nothing can be conceived more delightful than the sense of perfect freedom experienced in having spacious apartments, gardens, &c., in which to roam about at your leisure. We had at first some little difficulty in getting accommodation to our liking, but are now very comfortably settled. And though the prices of some things are much higher at present than in England, we are well supplied with everything we require, and owe to the kindness of our friends many little luxuries to which at home we were unaccustomed. The weather since we arrived has been at times very hot, but not oppressively so, and we like the climate on the whole very well.

On the first Sunday morning after our landing, a preliminary meeting was held in the chapel, for consultation, &c. It was then resolved that the chapel should be opened for divine worship on the following Sunday, Nov. 6th; and that the Liturgical form of service should for the present be adopted in the morning, and the old Presbyterian form in the evening. This has since been done, and seems to have given general satisfaction. The Liturgy adopted is the one drawn up by yourself, and it was well that you had sent a number of copies here beforehand. Our Hymn-books are those compiled by the Rev. James Martineau, generally allowed to be one of

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ad received most of the particulars in this letter, but was too much d to find time to communicate the public.—H. H. P.

the best collections yet made. Having ascertained before leaving London that no collection had been then chosen, and knowing that none could be procured in Sydney, I had on my own responsibility taken out 150 copies, a proceeding which met with the cordial approval of our friends here. Nearly all these books have been sold, and a fresh consignment has been ordered.

Our opening day was looked forward to by many of our friends with hope, but with some little anxiety. For the latter feeling, however, it was soon seen that there was no ground whatever. The chapel, which will seat about 200, was completely filled in every part, and by a most respectable and attentive audience. Many of these were of course strangers, some drawn by curiosity merely. But our regular attendance has been exceedingly good; far better than the most sanguine amongst us ventured to expect. Our morning congregations have seldom numbered less than about 150, —in the evening not quite so many, as some of our friends live at a little distance, and the cabmen demand fares which few but successful diggers choose to give.

We have not as yet made any attempt, by advertising lectures, &c., to make an

clude that great good will result both to individuals and to the congregation. The box of books and tracts presented by the Unitarian Association has arrived, though not yet landed from the ship. Its contents will prove very acceptable, and will, I believe, be made good use of. Some of the tracts will be distributed gratuitously at the close of the series of doctrinal lectures that are in contemplation. The books will form the nucleus of a chapel library, which I hope soon to see enlarged and flourishing. Nothing in the shape of a Sunday-school can at present be established, with any reasonable prospect of success, from want of accommodation and other causes. Indeed, I very much doubt whether Sunday or day-schools here are not, except under very complete and judicious management, causes of almost as much evil as good. There are here *few or no poor*, in the proper sense of the word, though there are of course here, as elsewhere, many who criminally neglect the education of their children; and these children one would fain see brought under good and elevating influences; but how to effect this without at the same time running the risk of exposing to contamination the children of virtuous parents, does not easily appear.

its size, a greater number of well-informed and kindly-dis- viduals. They have already, to many little acts of kindness rivate nature, done a good deal pecuniary point of view than bound to do. A present of £115 was in the quietest and te manner handed to us soon rrival, to meet the expenses n our settlement here; besides salary, in consideration of the xpenses of living, has been 400 per annum. Nearly all re let, and some of our more riends are even beginning to d in anticipation to the time nay require a larger chapel. wever, quite aware of the im- being *sure*, whether we are *ow*. We have hitherto pur- ained from making anything nstration; indeed, one or two ve been more than necessarily r proceedings. We have not *much* abused by other bodies, can learn. Our neighbour of church occasionally warns his are told, against Antichrist; periodical, circulating chiefly s Presbyterians and Baptists, oon after our arrival, with a ticles intended to fix the pre- mas more firmly on the minds ple, though without direct re- our views and proceedings. lvertise our lectures, however, that we may expect a little opposition; and then will be prove ourselves good soldiers nd valiant for his uncorrupted have several young men and understand our principles very what is more, do credit to

g space warns me that I must o a close. I leave it to your to make what use you may r of this communication. Per- ht not be amiss to send it, or the Inquirer or Reformer, or haps, also, Mr. Tagart and ould like to see it before pub- they were so much interested ment here.

r kind regards to yourself and ve me, yours faithfully,

G. H. STANLEY.

HOME MISSIONARY BOARD.

ng for the purpose of esta- Society with the above title n the Cross-Street chapel- rooms, Manchester, on Wednesday, May 21st, and numerously attended both by ministers and laymen. Among those present were the Revds. Dr. Beard, George Harris, John Owen, H. Green, J. Layhe, J. Malcolm, T. E. Poynting, Wm. Forster, W. H. Herford, B.A., J. Wright, B.A., C. Beard, B.A., and J. Ragland; I. Mackie, Esq., Dr. Ashton, J. A. Nicholls, Esq., Thos. Wrigley, Esq., E. Grundy, Esq., Eddowes Bowman, Esq., M.A., J. Booth, Esq., R. M. Shipman, Esq., A. Winterbottom, Esq., P. Eckersly, Esq., and many others. In addition, many letters, containing professions of warm interest in the objects of the proposed institution, were read from ministers in various parts of the country; among others, from the Rev. Samuel Bache, Rev. J. J. Tayler, B.A., Rev. Ed. Higginson, Rev. E. Tagart, Rev. C. Wicksteed, B.A., Rev. W. James, Rev. G. Armstrong (Dublin), Rev. Dr. Hutton, Rev. J. H. Hutton, B.A., Rev. W. Gaskell, M.A., Rev. H. Solly, Rev. J. Whitehead, Rev. John Robberds, B.A., Rev. E. Kell, Rev. R. L. Lloyd.

The object of the meeting was the formal establishment of an institution, the plan of which had long been under the anxious consideration of a committee of ministers and laymen residing in and near Manchester, and had been made known, by means of a private circular, to many friends of Unitarian Christianity throughout the kingdom. The Missionary Board has been called into existence to supply an actual want. At a time when the public mind is especially inclined to listen to the teachings of Unitarian Christianity, there is a singular dearth of Unitarian preachers. While we recognize the obligation, incumbent upon every Christian church, to do something for the diffusion of Christian truth, we are at present debarred from entering on the work, by our inability to satisfy even the existing requirements of our congregations. It is an undeniable fact, that what is called orthodox Christianity is gradually losing its hold on the more intelligent portion of the working classes, and we believe that the only means of keeping such within the Christian fold at all, is to present to them those pure and simple views of religion, which many indications shew them to be not unwilling to receive. It is notorious that another large section of the population is sunk in a practical infidelity, which no efforts of other religious bodies have yet availed

[illegible] there [illegible] and [illegible] from [illegible] with the [illegible] who are desirous of [illegible] of Unitarian [illegible] with the [illegible] It is the object [illegible] Home Missionary [illegible] for the [illegible] willing and [illegible]

[illegible] it is believed [illegible] may incidentally [illegible] supply of ministers to [illegible] congregations already established, and which, [illegible] such supply, must inevitably [illegible] No less than thirty [illegible] are at present [illegible] which even a prospect of [illegible] minister of recognized character and [illegible] Our present [illegible] institutions, however [illegible] fully to fulfil the purpose for which they were designed, are hardly able to keep pace with the demands of our [illegible] congregations; and it is [illegible] that some of the missionaries, [illegible] by the proposed Board, may [illegible] undertake the charge [illegible]

terbottom, Esq., and others. The meeting was also addressed by Revds. Dr. Beard, John Wright, W. H. Hesford, and by Thomas Wrigley, Esq. The duties of the Secretaryship have been jointly undertaken by John Ashton Nicholls, Esq., and the Rev. John Wright; and it was announced that the Revds. J. J. Tayler, Samuel Bache, Charles Wicksteed, Edward Higginson, had, among others, accepted the office of Vice-President. We believe that we are authorized to announce that, since the general meeting, the Board has been fortunate enough to secure the services of James Yates, Esq., M.A., F.R.S., in the important office of President.

The Object.

The object is to assist in the education of young men for the work of preaching and diffusing the gospel among the people, especially the poor, the untaught, and the neglected.

Means.

In order to effect this object, aid shall be given to young men who are desirous and fit to engage in Home Missionary labours. The aid shall be of two kinds, —first, pecuniary, and secondly, instructional. The pecuniary aid shall not ex-

[redacted]

3. Instructions in the Pastoral Care, specially designed to form the students for active usefulness, and to assist them to attain ease and efficiency in public speaking.

The Period of Instruction

shall extend over six terms, each of five months' duration, to be completed in about three years.

Terms of Admission.

1. No person shall be admitted for more than one term at a time.
2. Persons found, on examination, duly qualified, may be admitted at the commencement of any one of the six terms.
3. No person shall be admitted unless he has attained the full age of eighteen years,—is of an unblemished character, a benevolent disposition and respectable talents,—proves himself to the satisfaction of the Board, to be both willing and able to promote the religious improvement of his fellow-men,—and has signed the following declaration:

"I, (A. B.) hereby declare, that I solemnly intend, with the blessing of 'The only true God,' to devote myself to the work of preaching and extending the gospel of our Lord Jesus Christ, especially among the less-educated classes; and that, during my preparatory studies, I will assist in Sunday-school teaching, home-visiting, and such other means of usefulness as the Board may direct.

(Signed) "A. B."

RULES.

Government.

The Government of the Unitarian Home Missionary Board is in the hands of its members.

The Members

Of the Institution are—

1. *Life Members;* every person making a donation of not less than Twenty Pounds, in one sum, is a Life Member.
2. *Honorary Members;* every minister settled with a Unitarian congregation in Great Britain, may become an Honorary Member by signifying, in writing, his willingness to promote the objects of the institution.
3. *Representative Members;* the Trustees or Managers of any fund from which a subscription of not less than Five Pounds per annum is made to the institution, may appoint one of their body as their representative; also, every congregation subscribing annually not less than Two Pounds, is entitled to elect from its own body a layman as a representative member.
4. *Subscribing Members;* being all who annually subscribe Ten Shillings or upwards.

Meetings of the Members.

A General Meeting of the members shall be held at the end of the second term every year, at which shall be read a full report of the proceedings of the institution during the year preceding; a Board and other officers shall be chosen, and all other necessary business shall be transacted.

The President shall call a Special Meeting of the members whenever he is requested so to do by five members of the Board, or by twenty members of the institution, provided always the request is signed by each of the members; provided also that it sets forth the specific business for which the meeting is convened, and that the request be in the President's hands one calendar month before the day on which the meeting is held.

The Board.

The Board shall consist of at least twenty persons besides the President, the Vice-Presidents, the Treasurer, the Local Treasurers, the Secretaries and the Examiners, who shall be members of the Board in virtue of their office. The Board, subject to the fundamental rules, and under the direction of the members, in annual or special meeting assembled, shall have in their hands the entire management of the institution.

Examinations.

There shall be an examination of the students near the end of each term, the result of which shall be reported to the Tutors and to the Board, attested by the signature of the Examiner or Examiners. At the same time the Tutors shall present, in writing, to the Board, a report minutely describing the diligence, regularity and proficiency of each of the students; also his tone of mind and general demeanour, with an opinion as to his fitness for the office of a Unitarian Home Missionary, as well as to the desirableness or otherwise of renewing his admission. The Tutors' report shall also recommend meritorious students (if any) for pecuniary aid and encouragement.

The Tutors.

One Theological Tutor and one Literary Tutor shall be appointed, to whom shall be entrusted the instruction of the students. Either Tutor may suspend a

stipend from missionary, and the allowance of such student shall cease from the day of his suspension, provided that such suspension shall be forthwith reported to the Board, who shall act in the case as they may judge desirable. A Superintendent Missionary also shall be appointed, whose business it shall be to initiate the students in their practical duties,—that is to say, in preaching, preaching and visiting,—who shall present to the Board, every quarter, a full report of the conduct of the students.

The Terms.

The first term shall extend from March 1st to May 25th. The second term shall extend from October 1st to February 25th.

C.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The twenty-ninth annual meeting of this society was held on Wednesday, the 7th of June, at the New Gravel-Pit chapel, Hackney, when the Rev. Ed. Higginson officiated as preacher, and Robert Scott, Esq., of Stourbridge, as chairman for the day.

The service and meeting were attended by a very numerous assembly, in-

rians, "who, though not holding the abstract principles of Independency, founded the most completely independent of churches, as the one practical means of asserting their religious freedom, and who, as the result of their painful experience in the vain endeavour to obtain a comprehensive national church, gave the world the first examples of religious societies recognizing within themselves all practicable latitude of opinion, free from the terrorism of orthodoxy, and affording room for future growth or change." The service done and still doing by those societies to religious sincerity and to theological knowledge, and the blessedness of the free-born themselves, were next dwelt upon; and the sources of this pre-eminent freedom were traced in the free constitution of the churches, and (most especially) in "their intire practical renunciation of that specific idea or feeling which forms at once the sting and the self-torture of what is called orthodoxy"—"the wretched dogma of merit as attaching, or salvation (without merit) as accruing, to particular opinions, rather than to other opinions held with equal sincerity and adorned with like virtues."

while the minister's was vocal
tive) might be in danger of inva-
rom what is called the liberty of
lpit. The following passage was
have many applications:
, when I was a young man, still
g life's experience, I ever did a
and impetuous, yet true-hearted
rnest thing, I may have had rea-
o bless the constitution of our
hes for the non-interference of an
us and vulgar board of church
ns, and to thank the forbearing
sity of a friendly elder (in the
cial sense of life's true eldership)
ould gently hint a caution with-
arring confidence. And when,
ture life, I have found myself
sted, as a true Christian man, in
ocial, moral, political or bene-
question after another, in each
ich perhaps my congregational
s may have more or less sympa-
l with me (yet not all of them
y), and upon some one or other
ich, if I have chosen to devote
f with an almost exclusive zeal to
vocacy, I have in that degree left
d me the general sympathy of
who may perhaps in turn have
their peculiar crotchets some-
else,—ought I not to feel reli-
y bound, by my respect for the
freedom of my fellow-worshipers,
e particular care lest the freedom
pulpit should, in my hands, in-
that of the pew, while I make
f, as it were, their representative
st themselves? You may have
n congregations sorely tried by
erated and predominating, if not
sive, ideas in the heads of some
ent ministers. You may have
n others bearing even with grave
ions of religious taste and pro-
. Yet with what patience have
things usually been borne! Nor,
e house of Christian worship was
ing a literary lecture-room, or a
al meeting-place, or an institute
tural religion and philosophy, or
eckoning back the exorcised spirit
eds and terrorism, have our gene-
sity risen in grave protest against
used liberty of the pulpit. Such
vast and most responsible free-
ommitted to our hands as Unita-
ministers. We need not desire a
generous trust; but we ought,
d, to feel tenderly anxious to pre-
it from abuse. We ought to hold
exercise it in full sympathy with
qual liberty of our congregations.
Presbyterian forefathers in this
ministry, in more difficult times than ours, and in their great tenderness on this subject, sometimes earned the reproach of being formal in professional demeanour, and timid as regards many claims of social and political usefulness. Let us beware at least of a boldness that should defy propriety, an individuality that should be mere singularity, and a renunciation of long revered forms without the possibility of inspiring, in those who cling to them, a higher reverence than we supplant."

The discourse concluded with four practical suggestions of duty as incumbent on the Church of the Free-born,—namely, to sustain liberally and visibly and somewhat aggressively, a pure, comprehensive and spiritual example of public worship,—to reconcile religion and human life, long set at variance by high orthodoxy, and now perseveringly kept asunder by low secularism,—to diffuse sound biblical knowledge,—and to present a practical solution of the new national difficulty, unknown among its members, of defining the limits of secular and religious instruction in schools for the united education of the people.

The meeting for business was characterised by uniform good feeling and harmony. The resolutions which were passed will be found amongst our advertisements.

The annual report of the Committee was read by the Rev. T. L. Marshall. It exhibits much useful activity in all branches of the Society's operations. Many proofs were contained in it of the satisfactory and improving condition of our body in many respects, and the conclusion singularly anticipated the prevailing tone of the preacher's remarks and of the day's proceedings:

"Your Committee believe that the vitality and extent of the Unitarian body have been too frequently underrated. They believe that a body which numbers probably no less than 100,000 avowed adherents, possesses great capability for religious exertion and influence. That this exertion has not been wanting, they would endeavour to prove by the great number of new and handsome chapels erected during the last fifteen years—a short period in the history of a sect; they would point to the consistency with which its influence has been exerted, whenever the cause of religious liberty was in danger; they would point to the position of the body, cast as it is in the very foremost rank of those whose constant aspirations are

directed towards religious progress. That religious freedom which is the bond of union of the Unitarian body, constitutes its best protection and support; and amidst the war of sects and the diversities of creeds, that sect must have increasing influence, and its example multiply, whose creed is the Bible interpreted by the light of reason and of conscience, and whose party are the friends of truth and freedom and humanity, for they are Christ's, and Christ is God's."

We may add that the pecuniary aid given by the Association during the year, amounts to more than £525; and that 25,097 books and tracts have been distributed in various ways, at an expense of £343. 0*s*. 7*d*. The Home Agent and Missionary's report is a testimony to that gentleman's activity and zeal, and will be printed for circulation.

In reference to the balance-sheet, Mr. Webb, in the unavoidable absence of the Treasurer, A. S. Aspland, Esq., said, that although it exhibited an excess of expenditure over receipts of £122. 17*s*. 11*d*., the financial position of the Association for the year 1853, was in a satisfactory and improving condition. The subscriptions of the year shewed deficiency being repeated, and rendered permanent and increasing.

We have only space for a very brief outline of the speeches.

Rev. E. Higginson, in moving that the reports be printed and circulated, expressed his earnest and growing conviction to be, that the Association has more and more work before it, and that, if the readiness of the Association to perform it is made manifest, the necessary aid will be forthcoming.

T. Gibson, Esq., in seconding the resolution, observed, "As perhaps the oldest member of the Association, I have peculiar pleasure in being able to congratulate the Committee upon its present prosperity. The reports read carry back my mind to the state of things sixty years ago. I am sure if there are any here who were present as members then, they will join with me in saying that there was no anticipation whatever, at that period, of the success which we have seen. I hope those succeeding me sixty years hence will have ten times the cause for congratulating themselves upon what we are doing."

Rev. H. Solly moved, and Mr. J. T. Preston seconded, a resolution appointing A. S. Aspland Esq., Rev. E.

tender kind. The late Mr. Turner and Mr. Robberds are associated in my mind with some of the most delightful social and religious feelings. Both were dear to me from the most valuable influence I received in early life. Mr. Turner was distinguished more especially by his superiority in the department of Mental and Moral Philosophy, and his attention was always much given to the physical sciences. His name, too, is known in connection with some of our most valuable literature. Mr. Robberds was distinguished more perhaps by a singular delicacy of taste, by his particular elegance of language, and by his constant habit of studying the Scriptures in the original tongue,—a habit which continued to the latest period of his life, and which gave to his discourses the tone which, in his case, may be truly called 'evangelical.' It is not necessary for me to enlarge upon the characters of these men, after the beautiful testimonials which have appeared in the pages of the *Christian Reformer*. That to the memory of Mr. Turner, I may add, was written by the Rev. John Kenrick; that to the memory of Mr. Robberds was contributed by the Principal of Manchester New College, whom I now see present."

The Rev. Dr. Beard, in seconding the resolution, said—"I rise with a very saddened feeling to add a word or two to the resolution now before you. The sadness which I feel is much enhanced by my being associated with my highly-esteemed friend, Mr. Tagart. We both hold the memory of the late Mr. Turner and Mr. Robberds in high regard, for their close intimacy with us —the one as a friend, the other as a tutor. It always struck me that Mr. Turner's mind was very much encyclopædic; his knowledge was not only correct, but universal. To a great extent it shewed the style of education which is imparted in our College, and I don't know that I could utter a higher eulogium upon that education. I regard it as one of the greatest blessings we enjoy—that wide and liberal course of instruction given so long in our College, and under the auspices of such a man as Mr. Turner. Long may that institution continue to confer inestimable advantages on individuals, and thereby on the country! I hold in respectful remembrance the two deceased gentlemen I have named, also for their great personal kindness,—a kindness emanating from a deep-felt and all-pervading sense of religion. There was in them a union of rationality in its proper sense with a deep and ardent piety. With Mr. Robberds I was associated during a period of nearly thirty years in a community of ministry, and therefore I had the best opportunity of becoming thoroughly acquainted with him. I feel myself under a personal debt of obligation to him which I was utterly unable to repay. To Mr. Robberds' influence we owe much of that perfect spirit of cordiality which has always prevailed; and to that, simple as it may seem, I ascribe much of the usefulness and happiness of my life. The congregation of which the late Mr. Brooks was pastor, is one of considerable importance, and his character was of the highest kind. He did not possess the learning of Mr. Robberds or Mr. Turner, but he possessed the same thorough devotedness of character, the same religiousness of heart, and the same kindness of disposition. When Mr. Brooks first settled at Gee Cross, the chapel was so humble in its character, that there was no other floor than that provided for it by Heaven. Now, some £10,000 having been expended upon it, it is one of the most elegant in the kingdom, and the congregation, who are under the pastoral care of a near relative of my own, are proportionately active in other works of Christian usefulness."

Rev. T. Madge, in moving a vote of thanks to the Rev. E. Higginson for the sermon preached that day, observed that that discourse was most justly characterized in the resolution as able in itself, but it was also a sermon admirably suited to the occasion, to the religious wants of the body, and to the times in which we live. He relied upon it that the Committee would publish the sermon, and he hoped they would also add to it the most beautiful prayer which was offered.

Rev. Dr. Sadler, seconding the motion, characterized the discourse as one of the noblest it had ever been his privilege to hear.

Rev. E. Higginson, returning thanks, expressed his sense of the honour conferred upon him, and his pleasure at finding, from what had been said, that he had not been wrong in his choice of subject, or altogether unfortunate in the mode in which he had treated it.

Rev. E. Kell, in moving a resolution expressing regret at the late defeat of the Oaths Bill, referred to the efforts made by Unitarians in behalf of civil and religious liberty, and expressed his

[redacted] had undergone no [redacted].

Rev. [redacted] Hackney, se[redacted] during his [redacted].

The [redacted] of a formal [redacted], was [redacted] at the instance of Mr. [redacted] by the Rev. W. [redacted].

Rev. [redacted] moving a vote of [redacted] marked that [redacted] for nearly thirty-five years, that, in Parliament [redacted] had been a stanch [redacted], and had ever [redacted] the worthy son of a worthy sire.

[redacted]

was held in [redacted] Rooms, Hackney, which [redacted] this [redacted] interesting and useful [redacted]. Mr. [redacted] presided, as at [redacted]. The attendance was [redacted] years, the [redacted] being crowded by a very numerous company. The speeches were very interesting, and we regret that limited space prevents their insertion in our columns. They have, however, already appeared in the *Inquirer*. We Secretary, Mr. John Webb, who has provided the report for us to-day, and who has, to my great relief, taken into his hands the day's arrangements,—he must now be seen to promise the best results. We have pleasurable associations with Hackney. Our anniversary here ten years ago was somewhat disturbed at the business proceedings by certain differences of opinion, but in the evening all had passed over, and the time spent was exceedingly pleasant. Dr. Gannett and other American friends were then present, and gave a great zest to the meeting. With these recollections in their minds, it was with great pleasure that the Committee this year accepted the invitation to again hold their anniversary here. The congregation this morning, and the numerous assemblage now before me, give us all reason to be glad of the decision we made. I have often contended that the British and Foreign Association would be useful and valuable, if it were only for producing such discourses, for getting such services, eliciting the sentiments of such ministers, as we have had the pleasure of listening to to-day. In the sermon this morning there was much, very much, for deep and edifying

At the close of service, Henry Briggs, Esq., of Outwood Hall, Wakefield, having been called to the chair, congratulated the meeting on the sermon they had just heard, and the accession of Mr. Forster to the Unitarian ranks. He then called on the Secretary of the Society, Rev. E. Higginson, to read the annual report. He was followed by Rev. M. A. Moon, the minister of the Mission, reading his report, and the Treasurer, H. C. Briggs, Esq., reading the statement of accounts. All of them indicated great promise. Progress, it was evident, had been made; greater interest had been felt on all hands; a vast field of labour was revealed, and the need of more labourers and replenished funds was felt. Pudsey, the place of Mr. Moon's residence, where, and at Stanningley adjoining, in addition to his more public services, both himself and Mrs. Moon are assiduously engaged in teaching classes, and Windhill (close to Shipley, but two miles from Bradford), where he is also diligently employed in class-instruction, continue to be the chief and most successful stations. Armley (nearer Leeds), more recent, is also included. At Pudsey, a large tea-party of six or eight hundred, in November, was of great effect in dispelling prejudice and exciting attention. In this place, the need of better accommodation for divine worship is required. At Windhill, a similar party on Shrove Tuesday was followed by the formation of a Sunday-school, now using the books of the Sunday-School Association, and numbering sixty scholars. The use of an excellent building in this place is granted to the Mission. Nine or ten zealous co-operators, from Leeds, Bradford and the villages themselves, are associated with Mr. Moon in the Sunday services, a quarterly table of their respective engagements at the stations being regularly issued. Idle, it is well known, is highly favoured in the liberal zeal and Christian benevolence of a lady, to whom the Mission itself also owes no inconsiderable portion of its support. The Rev. E. Squire having a second time left for America, she has invited the Rev. Alexander M'Combe, of Crediton, to succeed him, and he is now entering on his duties experimentally for a year in the first instance, and it is hoped that a friendly and zealous co-operator in the general work will thus be secured. The report noticed a new and most important feature of the Mission,—viz., the provision of books for the preachers, and for a Mission Library. The Unitarian Association, the Christian Tract Society, Samuel Sharpe, Esq., James Yates, Esq., the Revds. C. Wellbeloved and J. Kenrick, Mrs. Turner, of Halifax, from the library of the late Rev. W. Turner, have all contributed valuable works for this purpose, and others (both societies and individuals) are following the example. Nothing could have been more encouraging than such demand and supply, unless it were the assurance in Mr. Moon's report of the indications of growth in the religious spirit of the people among whom he ministers.

The reports having been concluded, it was resolved, on the motion of Jos. Lupton, Esq., of Leeds, seconded by the Secretary, that the subscriptions shall be considered due on the day of the annual meeting, in advance for the year, and that the Treasurer's account shall be made up each year to the 31st May inclusive.

It was then resolved, on the motion of Edward Swaine, Esq., of Gomersal, seconded by Wm. Marsdin, Jun., Esq., of Stainforth, that the reports read be adopted, printed and circulated as usual.

Rev. J. H. Ryland, of Bradford, then moved, and Mr. J. Whitaker, of Wakefield, seconded, the adoption of a number of new books and tracts for the catalogue of the coming year. And on the motion of J. Stansfeld, Esq., of Halifax, seconded by Rev. J. C. Smith, of Thorne, the thanks of the meeting were given to the Secretary, Treasurer, Local Treasurers and Auditor, and they were severally requested to continue their services.

Thanks having been voted to the Chairman, the company adjourned to the grounds behind the chapel, and presently sat down to a cold collation, with tea and coffee, in the handsome school-rooms. Upwards of a hundred were accommodated, and were afterwards joined by several more. Friends were present from York, Leeds, Pudsey, Stanningley, Bradford, Gomersal, Low Moor, Halifax, Huddersfield, Lydgate, Thorne and Stainforth, and Dewsbury, in addition to the members of the Wakefield congregation.

H. Currer Briggs, Esq., of Outwood, the Treasurer, had been appointed Chairman. After apologizing for being found in so prominent a place, congratulating the meeting on so good a report of the Mission, and adverting to the loss the Society had sustained in the death of the late Rev. W. Turner,

[illegible] sentiment, [illegible] may be yet [illegible]" Next, [illegible] Liberty all the [illegible] its progress, [illegible] triumph;" observ- [illegible] we were more in- [illegible] any other, and wel- [illegible] Rev. Wm. Forster as an [illegible]. But to settle down, he an- [illegible] that to meet the growing de- [illegible] for missionary labour, it was the [illegible] of his father and himself to [illegible] annually, in addition [illegible] other personal subscription, provided [illegible] would do the same, so as to raise the annual salary for another minister, who perhaps might give to part of his time to the neigh- [illegible] of Colcoat, Normanton and Whitwood.

[illegible] Oates, Esq., of Leeds, pro- [illegible], "The Rev. William Forster, the [illegible] of the day; our best thanks [illegible] earnest and encouraging [illegible] our hearty sympathy [illegible] Free Christian Church." [illegible] part of it that put of it [illegible] the relief [illegible] by the change from Trini- [illegible] might one reason [illegible] retire altogether, I will fall in with your suggestion." The gentleman shrugged his shoulders and said no more. In all his connection with the Unitarian body, and he hoped it would be as long as life should last, it he knew what he believed and in whom, he did not expect any change, but the deepening of his convictions of those doctrines which their fathers witnessed amid evil men and evil times, not when trembling on the verge of the grave, but when in the hope and flush of youth and they saw all things bright before them, and themselves put down by those who had not the truth, but error, on their side, and knew that they must suffer the loss of all things for the sake of that truth that shall one day spread its golden beams, not only on the mountain-tops of great and noble minds, but in the lower vales of ignorance, superstition and toil, quickening, purifying and blessing the masses with its glad tidings of great joy to all people. He believed that that truth would ultimately prevail. To that truth he was devoted. He begged them to attribute any appearance of authoritativeness to his sense of duty; and he did urge on his Unitarian friends, as on himself before God,

[redacted]

warm us up and set us going,
; the steam to send us on, for
Providence had given us almost
ined plane down which to go.
rling (who had been obliged to
wished him to say a few words
ful sense of the kindness with
he or his predecessor might be
ned. Mr. Barling and himself
en fellow-students at Hoxton.
, as a student, a favourite and
ul preacher, of very high intel-
and literary attainments. The
ing he heard of him afterwards
at he was going wrong. Ano-
low-student said to him one day,
thankful we ought to be, Fors-
t we are not falling into heresy!"
:t was, they had both been long
ig; and when he first met Mr.
; lately, he said, "But what are
ing? I want to do something;
his truth, and want to make it
." He was very glad Mr. Barling
:en a church. He believed also,
d been told, there were numbers
odox ministers looking with
nxiety and interest on the move-
and silently wishing it God-

He felt persuaded, therefore,
founded a large, strong, influen-
gregation in Camden Town, the
ould be very great indeed—the
uld go trumpet-tongued through-
land. They had nearly reached
rk. A few more weeks of toil
fort, and the point would be

They meant to open their
without debt, and in untram-
individual faith, to go to work
population around, with a de-
tion, in God's name, and in the
f him who went about doing
true and genuine philanthropy,
id the truth far and wide, and
thers as they had been blest
lves. Before sitting down, he

propose, "The West-Riding
an Tract and Village Mission
: may it gain strength for the
g work before it!" He was very
ey had such a Society. It was
y thing wanted—the right hand
congregation in the neighbour-
He begged leave to be allowed
them a hundred or two of his
s on Difficult Texts of Scripture,
might have the pleasure, though
of speaking to the villages.

E. Higginson, in responding to
timent, had no idea the strength
Mission's growing work was so
nd hoped the challenge so man-
hrown down by the Chairman
would be as manfully taken up. If the new missionary should be where indicated, he would himself occasionally assist on Sunday afternoons. The new missionary might also have ten helpers, like Mr. Moon. Apart from such a subscription, it was desirable the general subscription-list should renew itself. Now was the time for new names to be given in. Mr. Forster's offer of his discourses also was most acceptable. He concluded by reading a letter he had received from Rev. Thomas Johnston, his predecessor at Wakefield, now in his eighty-sixth year. The letter was full of affectionate regard for his former flock, and of strengthened conviction in the truth they held.

Rev. J. H. Ryland, of Bradford, proposed, "Our thanks to the Rev. John Barling for his part in the day's service, and our best wishes for his comfort and usefulness in the important sphere of ministerial duty upon which he has been called to enter." The quiet depth of conviction and solemnity of feeling with which the worship had been conducted, as well as the carefulness of thought which characterized Mr. Barling's compositions, were qualifications most welcome and greatly needed among us. In respect of the Mission, which from his position he had been able to observe, he thought the last its best year. He wished our friends to see more of the people, and strengthen their convictions by their sympathies. The social meetings at Pudsey and Windhill had been most salutary and fruitful. Windhill was close to the great establishment of Saltaire, where every improvement, material and intellectual, was adopted. He need say nothing of the sermon they had heard. He hoped it would be read throughout our congregations and villages. Mr. Forster had filled us with new thoughts and zeal. Other ways of aiding were sending newspapers, periodicals, books, for the use of the Mission. Subscriptions and donations he hoped would go on. Recalling their attention to the sentiment entrusted to him, and already acknowledged by Mr. Forster, he was quite sure they would join in it. One in reference to the honoured friend whom Mr. Barling succeeded, was committed to other hands.

Rev. John Kenrick, of York, proposed, "The Memory of the Just: in reference to the late Rev. W. Turner, of Halifax." Referring to the last anniversary meeting, and the part Mr. Turner, apparently in full health, had

taken in it, he could not but feel, as he was sure they did, how deep was the loss they had sustained by his very unexpected removal. The loss touched us in various ways. Our whole denomination, his friends and neighbours, his brother ministers, regretted him. His knowledge, his character, his self-regardless effort, his counsel, had placed him very high indeed in their affections. As to his own congregation, he was sure that, however fortunate they might be in the talents and virtues of his successor, and he rejoiced to believe that in this respect they were fortunate, they would never forget what they owed to the zealous, disinterested affection and long-continued Christian services of Mr. Turner. "What knowledge," Mr. Kenrick concluded, "those who are removed from among us may have of the sentiments we entertain and the language we express respecting them, it is impossible for us to say. It is one of those mysterious points on which we say nothing, because nothing has been revealed. But this I am sure of, that in cherishing the memory of the just, we are doing that which is blessed in its influence as far as we are ourselves concerned; and I do trust

"The Wakefield Congregation." Mr Marshall, and Mr. Todd, of Dewsbury, who with Mr. H. Clarkson were Vice-chairmen, replied.

The CHAIRMAN proposed, Mr. Moon's helpers in the Mission. To this,

Mr. JOSEPH ARTHUR BINNS, of Bradford, responded. He said such recognitions were most welcome and cheering. He thought one reason why Unitarian views did not make more progress was, that we had too much confidence in them, apart from active efforts to make them known. We also fancied ourselves earnest in the cause because we attended a meeting. The villages wanted to feel that the larger congregations had an active, earnest sympathy with them. Much had been said of the change of the orthodox: but the great field of labour was among those who went to no church, as three out of four of the working-men in the villages did not. Something had been done at Windhill and Pudsey. Could they reach the people by a cheap, earnest publication in this district, setting forth Unitarian views? The people were destitute of the merest elements of religious truth. Yet they had a strong desire to know, and were willing to act

encouraged by the prospects

RCHIBALD BRIGGS proposed, to the Stewards," which the seconded and put.
ommittee immediately met, red on requesting Mr. Forster hem to publish his sermon in orm; also on votes of thanks nors of books to the Mission

who remained took tea at nage, and the assistant preach- ed such books as they wished collection provided. Some rved for a permanent library use.

H. V. Palmer, of York, E. eeds, and Thomas Bowring, ich, were among the ministers the anniversary.
rster's consent to allow his be printed was obtained in e of the evening, and it was d that it would soon be in r's hands.
eness of the weather, the ex- nd convenience of the Wake- pel, parsonage and school- h its pleasant grounds, com- th the unusual interest of the and occasion, to render the eeting of the West-Riding iety one of the most interest- mportant that has been held ears.
dnesday, June 21st, there was nce of the preachers and sub- e of the Mission, in one of the oms of Mill-Hill chapel, Leeds, ny useful suggestions respect- tations and services, books, ict distribution, and the occa- ion of regular ministers in the were considered and adopted. titude for the books distribut- e previous Wednesday was , a most hearty and friendly evailed, and a deep desire to ry possible way the religious he Mission.

RIAN COLLEGE, CARMARTHEN.

nual examination of the stu- the above College took place ay, June 20th, and three fol- ys, before the deputation from yterian Board, consisting of s. H. Solly, D. Davison and rshall. The first day's exa- comprised the Classical sub- ne session, viz., the Electra of s, Demosthenes de Coronâ, Homer's Ilias IV., Xenophontis Anabasis IV., Horace's Odes, Cicero Somnium Scipionis, Tacitus Agricola, Virgil's Georgics I., and Æneid IV. The second day was occupied in the morning by the examination of the Greek Testament in all the classes; in the afternoon, by the examinations in Geography, German, English and Roman History, Hebrew and Chaldee, and Chemistry. The third day was set apart for the Theological examinations, and took in during the morning Schumann's History of the Canon of the Bible, Kitto's Palestine, Milman's History of the Jews, Paley's Horæ Paulinæ, Mental and Moral Philosophy, and Maurice's History of Philosophy; in the afternoon, Campbell's Dissertations, Neander's History of the Christian Church, Neander's Planting of Christianity, and Jahn's Political Antiquities of the Jews; also the examination of the candidates for admission to the College, and a sermon from Mr. Rogers. On Friday morning, the class of extra students was privately examined at ten o'clock, and at eleven o'clock the public distribution of the prizes, and the addresses of the examiners, were introduced by the usual sermon from the senior student, preached this year by Mr. David Evans. After the sermon, the Rev. D. Davison distributed the four prizes which had been adjudged, viz., first prize, Mr. Edward B. Evans; second prize, equal, Mr. W. Thomas and Mr. Thomas Jones; third prize, Mr. John Lloyd; fourth prize, Mr. Thomas Davies. Mr. Marshall then distributed among the remaining students presents of books, addressing to each a few earnest words of encouragement or advice; and the Rev. H. Solly then delivered an admirable address to all the students, impressing upon them, in well-chosen and powerful language, the importance and the high and holy nature of the office to which they had devoted themselves; setting before them the difficulties they had to conquer, and the special obstacles they might at present have to expect to overcome; and urging them to prepare themselves diligently for the conquest of these difficulties, by persevering study, by diligent and unceasing search after truth, and by an ever-increasing communion of feeling with God and with the Saviour of all men. The meeting was terminated by a prayer from the Rev. Hugh Jones, and the young men dispersed to the enjoyment of their well-earned vacation.

THE PROVINCIAL ASSEMBLY.

The annual English Presbyterian Assembly held its annual meeting on Tuesday, June 22. The place, appointed at the previous meeting, was Warrington, a town somewhat rich in Nonconformist reminiscences. Here the good Robert Yates planted the standard of Nonconformity in 1662, when not it was, during the Commonwealth, he persecuted for his loyalty, was held liable to refuse his signature to the Engagement, and, subsequent to the Restoration, to be imprisoned for his alleged participation in an imaginary Presbyterian plot. Warrington offered a temporary asylum to several of the ejected clergy; amongst the rest, to Adam Martindale, a skilful teacher of literature and science, who, when driven by the Oxford Act from his pleasant home at Dunham in the family of Lord Delamere, thought himself eminently happy in earning from twenty to twenty-five shillings a-week by the instruction of young men in mathematics. Here the good and learned Dr. Charles Owen adorned his Christian profession by a ministry of half a century. From him, Hugh Farmer gained some of that scholarship which he after-

walls are enriched by many mural tablets, some recording the names of students of the Academy, whose studies were interrupted by early death; others record the virtues of men who were of more recent date, such as Mr. Broadbent, the friend of Mr. Belsham, and Mr. Holbrook Gaskell, whose intelligence and patriotism long benefited the town. The burial-ground is on one side fenced in by the iron railings which formerly belonged to the Warrington Academy. The interior of the chapel was beautifully adorned by a profusion of flowers, placed with much taste in various parts of the building. The Assembly mustered in good force. There were present upwards of thirty ministers, at the head of whom was the venerable William Turner, who, after a period of more than seventy years, again revisits the scene of his youthful studies in the Warrington Academy. There were also present ministers from Liverpool and Manchester, Gee Cross, Stockport, Altringham, Dukinfield, Gorton, Rochdale, Preston, Prescot, Birkenhead, Bolton, Ainsworth, Monton, Ormskirk, Lancaster, Todmorden, Newchurch, Chowbent, Walmsley, Hindley, Platt and Bury. The only

marking that indications were now to be observed that a reaction was taking place against the subdivision into sects, characteristic of Protestant and especially of English Christianity, and by pointing out the isolated position, in regard to the universal church, occupied by Unitarian Christians. The peculiarity of their doctrines, differing from the almost unanimous consent of the church, appeared to disqualify them in sharing in that union of disciples which none desired more earnestly. It was the preacher's object to shew, that the very singularity of the Unitarian position formed its own justification. Historically, the universal church might be considered as having been always divided, however unequally, into two parties, representing two radically divergent views of religious philosophy and Christian doctrine. Neither historically or philosophically, could Unitarianism be regarded as a sect dissenting from any other church. It was substantively the oldest of churches, dating from apostolic days, and always protesting against the corruptions of Christianity. This historical divergence was justified by speculative difference as remarkable. According to one view, religion was natural; according to another, contra-natural; in the first, it is regarded as the development—in the second, as the transmutation of human nature as originally constituted. Unitarianism was the logical expression of the natural view of religion. It was the religion of the natural intellect; for in rejecting the doctrine of the Trinity, it declared that the teachings of religion must be in accordance with human reason. It was the religion of the natural conscience; for its view of the moral relations between man and God was alone in accordance with the ethical principles universally acknowledged in the ordinary concerns of mankind. It was the religion of the natural life; for it encouraged the development of every faculty of the human being; it was fearless in the pursuit of science, art and literature, believing that all were capable of the highest consecration. The preacher proceeded to remark that many of these principles were exhibited in practice among orthodox Christians, by whom they were often unconsciously held. The sermon concluded by an enforcement of the necessity of founding Unitarianism on definite philosophical and doctrinal grounds, on which alone depended the continued existence of so venerable and so important a church; and by an allusion to the painful losses which the ranks of the Assembly had sustained during the past year.

The preacher was listened to with marked attention throughout the whole of his discourse. At the close of the religious service, the Assembly entered on the business usually transacted. The chair was, in accordance with custom, taken by the minister of the place, the Rev. P. P. Carpenter, who said it gave him great pleasure to preside over the 209th anniversary of the Provincial Assembly. He was glad to think that the bond which united them together was so large and comprehensive in its nature. They did not meet under a professed union of theological opinion, but in one of free inquiry and free speech. The sentiments they had listened to in the discourse of their preacher to-day were Unitarian. But Unitarianism was not the essential bond of their union. It was simply an accident. Two hundred years ago the members of the Assembly were addressed in a manner very different; nor was it certain that a hundred years hence the members then gathered together would listen to sentiments similar to those they had heard to-day. They (the English Presbyterians) were willing to listen to one another in the expression of sentiments in which they might not entirely agree. They left their brethren and the members of their congregations to judge in all things for themselves.

The roll of ministers was then called over by the Secretary, Rev. James Whitehead. It included the name of Rev. Franklin Howorth, as well as that of Rev. J. Wright, of Bury.

The CHAIRMAN read the following letter from Rev. J. J. Tayler, the Principal of Manchester New College:

22, Woburn Square, London,
June 8, 1854.

My dear Sir,—I enclose a post-office order for £2. 2*s*., my annual subscription to the Widows' Fund, of which you are the Secretary. I shall feel obliged by your acknowledging the receipt of the same. The first time now for many years I shall be absent from the "Provincial Assembly" of the Ministers of Lancashire and Cheshire, and the annual meeting of the Widows' Fund. My kindest remembrances will be with my brethren on that occasion, though it will be impossible for me to join them in person. Assure them, dear Sir, of my unabated regard and interest. In

[illegible] one of the best and happiest years of my life were passed; and I have [illegible] attachment to that part of [illegible] and noble-minded [illegible] which will only cease with my life. The annual payment of my little [illegible] to your Fund will amply remind me that I am still not entirely separated from them; and though called away to work in another field of action, I hope I may still preserve in myself, or [illegible] imparting to others, some portion of that manly energy and wise zeal, which I first learned to value as I was permitted to join in among my highly-valued and respected brethren in the North. That every blessing and success may crown their labours, and gather more souls into their churches and their schools, is, I assure you, my most [illegible] wish of your and their humble [illegible]

JOHN JAMES TAYLER.

Rev. J. Wi[illegible]

Rev. WILLIAM GASKELL then proposed the cordial thanks of the Assembly to the preacher and supporter. Both were worthy sons of worthy sires. He had peculiar pleasure in expressing what he felt in listening to the fine-spirited dent." If so, it was a very happy accident, and would, he hoped, be followed hereafter by similar accidents. Their Chairman had also thrown out the idea that a century hence the Provincial Assembly might probably be listening to teaching of a very different theological cast. This was possible, but in his (Mr. Aspland's) opinion not very probable. The reasons which made him feel some confidence that the Unitarianism advocated by their preacher would be accepted by those who came after them, were to be found in the discourse itself, and therefore need not be repeated. The difference a century hence would probably be, that the liberal theology of the Provincial Assembly would be shared by other assemblies which would now shrink from any union or sympathy with them.

The supporter and preacher acknowledged the vote of thanks, and the latter said he felt that the principles which he had advocated were those of the gospel of Christ.—At a later period of the day, Mr. Beard received a request that he would print his discourse, and the request was accompanied by a list of subscribers for about three hundred

he last anniversary, not less than
their members had deceased.
rred to Rev. Wm. Fillingham,
gleton; Rev. C. B. Hubbard, of
ton; Rev. James Brooks, of Gee
and Rev. J. G. Robberds, of
ester. To the memory of three
e departed friends there had
id tributes of respect, remark-
autiful and just, in the pages of
ristian Reformer. He hoped that
justice would be done in that
al to the fourth, Mr. Hubbard.
s sure that Mr. Hubbard was
titled to honourable mention.
of more guileless simplicity of
er he had never met. His ser-
ere the expression of a pure and
mind, and to their value he
d the Rivington congregation
bear willing testimony. With
to Mr. Fillingham, although
sonal knowledge of him was
he had often sat in the Assembly
m, and watched that firm and
countenance and form, with the
ty that there were the lineaments
moral worth and intelligence,
ed by habitual humility of spirit.
autiful record in the *Christian*
er confirmed this suggestion. It
owever, a very melancholy pic-
the sufferings calmly endured
good man. He (Mr. Martineau)
ot fix in his thoughts a fate more
ted to arouse sympathy than that
Fillingham. He was fixed in a
mble sphere of duty, quite se-
from the world, and miserably
rded, and covered in his manly
world of deep sorrows. He
that every layman of our body
inks it a proper and an easy
r each generation to supply the
d means for supporting and re-
ting the teachers of religion,
ave set before him the distress-
e of Mr. Fillingham's life-long
, and the unrepining spirit and
independence with which that
an had borne his cross. Of the
r. Brooks, so long and so well
to his brethren, it was scarcely
ry for him to say much. Faith-
ices continued within the limits
rovince for nearly half a century,
r with his manliness and simpli-
character, made him the de-
object of general respect. It
emarkable circumstance that all
ee ministers of whom he had
were brought up in "orthodox"
s. Mr. Hubbard was trained
t the Independents. Mr. Fil-
lingham and Mr. Brooks were members (and the latter a popular preacher) of the Methodist community. If he had no personal claim to address the Assembly in relation to these three ministers, he might claim some right to address them respecting the late Mr. Robberds. They were natives of the same city; they were descended from the same Hugonot ancestors; the remains of their ancestors lay buried around the same place of worship, the Walloon, or French church, in Norwich; they worshiped during their boyhood in the same house of prayer; both were catechumens of the same pastor, the Rev. Pendlebury Houghton; both were placed at the grammar-school of which Dr. Parr and Dr. Valpy had been the masters; both had studied at the same College, and afterwards discharged professorial duties in it; both were the colleagues (in different congregations) of the same minister, the late Rev. John Grundy; both throughout life had sustained the relation of friendship. The virtues and excellences of Mr. Robberds were well known to all whom he was addressing. There was no one who would be more missed. The cheerful pleasantry of his conversation, the fine catholic temper of his mind, diffused a sunny atmosphere around him. His own peaceful and happy spirit drew its hope and confidence from a conviction of the paternal goodness of God. There is no one of our older ministers of whom we take leave with more profound and affectionate regret. He did not want strong attachment to his peculiar opinions, and was always ready to defend what he thought true and right; but he habitually looked through and beyond controversial differences to the essential principles common to all. He (Mr. M.) remembered well an expression of his at one of our meetings, which singularly illustrated both his humour and the catholicity of his spirit. He was speaking of the differences and the resemblances between ourselves and them that hold the doctrine of the Trinity, and he said, "They take the three seven-shilling pieces, and we have the golden guinea." Admirable, indeed, was his humour, which never hurt a person, and the kindly spirit with which he wiped out the asperities of controversy. As we take leave of these receding, these ascending spirits, we add the prayer that their mantle may descend upon successive generations of the schools of the prophets.

The Rev. Wm Turner, in a brief address, acknowledged the tribute paid to the character of his son-in-law, the late Rev. J. G. Robberds.

The Chairman bore his tribute of honour to the qualities of Mr. Robberds' mind and heart, and eulogized especially his services as Professor in Manchester New College, where he himself had the privilege of his instructions and friendship. He then read a letter from Mr. John Chear, of Congleton, stating the anxious desire of the congregation there for occasional services, in their want of a pastor, from the ministers of the province, and expressing their sense of gratitude to Rev. Patrick Cannon and others who had occasionally helped them since the death of their lamented pastor, Mr. Fillingham. After a conversation, in which Mr. Whitehead and Mr. Wallace took part, the Chairman recommended the subject of the wants of the little flock at Congleton to the attention of the ministers in the neighbourhood of that town. The scanty support yielded to some of our ministers, so painfully exemplified in the history of Mr. Fillingham, would, he hoped, awaken the

A Committee was appointed to make arrangements for supplies during the ensuing year, consisting of Rev. Joseph Ashton, Rev. F. Baker and Rev. C. Wallace.

Rev. R. B. Aspland then called the attention of the Assembly to the state of the question of the Universities and their Reform, and especially the great reform of admitting Dissenters to their privileges. He concluded by proposing for the acceptance of the Assembly the Petition to the House of Lords, and named Lord Sefton as the Peer through whom it might with propriety be transmitted.

To the Right Honourable the Lords, Temporal and Spiritual, in Parliament assembled.

The Petition of the English Presbyterian Ministers of the counties of Lancaster and Chester, met this Twenty-second day of June, in their annual Provincial Assembly, at Warrington, in the county of Lancaster, humbly sheweth—

That your Petitioners belong to one of the most ancient Nonconformist bodies in England, the Provincial Assembly having, with only one considerable interruption

mt have extended to them, cannot
hat they are slighted and wronged
ntinued exclusion from national
ons like the Universities of Oxford
bridge, in which their forefathers
be a privilege to study, and the
nd scientific instructions of which
nselves are anxious to procure for
as and their future ministers of

your Petitioners have heard with
on that your Right Honourable
engaged in considering the pro-
of a Bill for the Reform of the
ty of Oxford.
in the opinion of your Petitioners,
sion by means of religious and
tests from admission to the Uni-
or participation in their honours,
opposed to the free and generous
the commonwealth of letters, and
benefit, but a great and growing
sacred learning and religion.
fore your Petitioners humbly pray
any measure which your Right
ble House may see fit to pass for
m of the Universities, admission
nay be open on equal terms to all
f Her Majesty's subjects, without
religious opinions.
our Petitioners will, as in duty
ver humbly pray, &c.

notion was seconded by Rev.
GASKELL, and unanimously

Rev. FRANKLIN BAKER said,
proposal made two years ago,
a small capital fund to pay
essary annual expenses of the
ly, was so far completed, that
120 was raised. He hoped still
ase the amount, and it would
the duty of the Assembly to
some agency for the investment
noney. Rev. F. Baker, Rev.
Whitehead and Robt. Heywood,
re appointed Trustees to invest
ey.
J. MARTINEAU then moved the
g resolution: "That this Asso-
noticing the removal, since the
ual meeting, of an old and re-
member into the pastorship of
Christian Church at Bury, and
nding this church to entrust
ter with the duty of studying
creed, and teaching without
the principles of Christian faith
als, declares such construction
inisterial office to be accordant
ancient and approved usages
ody, and offers the right hand
ship to Mr. Howorth as pastor
of his present congregation." In moving the resolution, Mr. Martineau said, that he did not intend it to be regarded in the slightest degree as retrospective, or to pass, or to be thought to pass, any censure or any opinion whatever on any proceedings of the past year. He was as resolute an opponent of church courts as any man living. In respect to church government, he was not a Presbyterian, but an Independent, and he believed that every congregation had a full and unqualified right to conduct its own affairs in whatever way it thought best. He did not ask the Association to sympathize with Mr. Howorth in respect to his action on the Temperance question. On that subject he (Mr. M.) differed from him. The resolution simply asserted sympathy with the principle of freedom on which Mr. Howorth had acted. We are unable to find space for even a bare outline of Mr. Martineau's address, which was remarkably temperate and clear.

The resolution was seconded by Rev. WM. GASKELL.

THOS. WRIGLEY, Esq., of Bury, rose, and, after a series of interruptions, delivered a protest against the passing of any special resolution on the subject, which, whatever might be its wording, would be understood to cast a reflection on the proceedings of the congregation with which Mr. Howorth was lately connected. Those proceedings were misunderstood. He and the other members of the congregation were ready to explain their part in them, and to defend what they had done.

A long and occasionally rather stormy discussion ensued. Mr. Martineau reiterated that it was his intention to cast no censure upon any of the proceedings at Bury. Other members of the Bury congregation spoke in opposition to the resolution. In the course of discussion the fact was elicited, that, in the view and conduct of the Secretary, Mr. Howorth was as much a member of the Assembly, if he chose to come, as previous to his separation from the Silver-Street congregation. Upon this an amendment was moved by James Aspinall Turner, Esq., and seconded by Robert Andrews, Esq., to the effect that, "Mr. Howorth never having ceased to be a member of the Assembly, any resolution welcoming his return to it is uncalled for." Another amendment was moved by Rev. Wm. Herford, that "the discussion be adjourned for twelve months." After a discussion of between one and two

…ly put …t was …ers put- …d at …Howe- … Rev. … Rev. …y, …ey that, … the … Rev. …, Rev. …d sup- …y of the …ed to … The … Brook … Cross … Mr. J. A. … years …k to …at War- …xcited … Owen, of …y has ever … members

nation held in London began in the Hall on Monday, June 26th, at one o'clock. There were present, Rev. J. J. Taylor (the Principal), Rev. G. V. Smith (the Professor of Theology), Rev. R. B. Aspland (one of the Secretaries), Rev. Thomas Madge, Rev. E. Tagart, Rev. D. Davison, Rev. S. Bache, Rev. Benjamin Carpenter, Rev. B. Mardon, Rev. W. D. Jeremy, Rev. D. D. Jeremy, H. C. Robinson, Esq., Ashton Yates, Esq., Robt. P. Greg, Esq., Peter Martineau, Esq., Hugh Martineau, Esq., &c. Great disappointment was felt at the absence of Rev. J. Kenrick, the Visitor of the College, who was unfortunately prevented from attending by an attack of illness. At the request of the Committee, Rev. T. Madge, one of the most honoured sons of York College, kindly undertook to officiate as Visitor on this occasion. The examination took place in the Common Hall, and the accustomed friends of the College recognized with some interest the rostra and other fittings with which they were familiar at York and Manchester. The first class was the junior Hebrew, and passages from Genesis were translated, and questions on the formation of the words were answered. On calling up

ns of Genesis and Samuel; that, in the second year only of the of the language, the object rather ground them thoroughly in the of the words and the grammar language, than to carry them gh an extensive course of reading. xamination had been taken at ; the present examination was ed to that portion of the work had been done since that time. isfactory examination was taken am. xvii. Mr. Whitehead then n oration "On the Connection of ianity with the great Lines of ercial Traffic;" and the business day closed with an oration, by dwin Smith, "On the Character teligious Opinions of Alexander s." The Common Hall is, we ad to observe, well suited to the a voice, and the orations were red with a free and good elocu-

examination was resumed on ay morning, June 27, and was led in the course of the day by siderable number of visitors, gst whom, in addition to most of present on the previous day, were e Long, Esq., James Heywood, M.P., R. N. Philips, Esq., W. ey, Esq., John Grimshaw, Esq., Philips, Esq., Mr. R. Aspden, and evds. J. Martineau, J. Cropper, J. land, G. Kenrick, H. Solly, J. Cols- . W. Robberds, Philip Le Breton, es Berry, Dr. Sadler, T. L. Mar- and Edmund Kell. The first class at of Ecclesiastical History (the branch). The Professor (Rev. Tayler) explained that the lec- were read by the Professor to the nts, and they were referred to , to be read in private. Quarterly nations were held, at which the nts were called upon to answer in g questions put before them, ng through the whole of the pe- and they gave both what they abered of the lectures and of the ative books. He was happy to at the class had been very atten- uring the session, and if all the ons had not been answered, it was om the want of ability to answer, mply from the want of time to out the answers. In addition to g upon the students to read some answers they had written, he l further test them by some vivâ questions. The examination in methods was highly satisfactory. Rev. G. V. Smith next examined the class in New-Testament Greek. The Professor stated that the class had carefully read with him during the session the Gospel of Luke. He should continue the class, which was found to be very useful, and hoped, before the close of the College curriculum, to go through with each student the whole of the New Testament. He then called upon the class to translate some of the more difficult passages in the Gospel, and to answer questions respecting their correct interpretation. This class also was very satisfactory, and the examination was listened to with great interest.—In calling up the Logic class, Rev. James Martineau stated that this was not a lecture class. The students had merely read with him the necessary books for the B.A. degree. Whately's Logic, and the questions to which they would read their written answers, all related to Whately's treatise. The questions were ranged under nineteen heads, many of them necessarily abstruse and difficult. Many of the answers were very satisfactory. The next class was Ecclesiastical History (senior branch), and included the third and fourth and part of the fifth centuries. The questions related to the development of the idea of a Trinity, the *regula fidei*, the school of Alexandria, Novatus of Carthage, the Donatists, Monasticism, Constantine, Julian, the fall of Paganism, the Arian controversy, Augustine, the schools of Antioch and Alexandria, Jerome, early Christian architecture, the doctrine of Transubstantiation, &c. The answers — the general quality of which was excellent —were listened to with close attention by a considerable number of visitors. Mr. Coe then read an oration "On some of the Characteristics of Gnostic Speculation." This oration was delivered with excellent elocution, and was, like the previous orations, greeted with applause at its conclusion.—An interval of half-an-hour now occurred, and lunch was provided for the students in the Library, and for the visitors in the Council-room. The visitors from the country, who now for the first time became acquainted with University Hall, expressed their admiration of its capabilities for the several purposes to which it is now devoted. The Library, which is fitted up with great taste, especially elicited approbation.—The examination was resumed by Rev. G. V. Smith with the class of Evidences, on which the answers had been given, to a very comprehensive list of ques-

tions, with remarkable fulness and exactness. They were listened to with great attention and interest.—Rev. J. J. Taylor then called up the Ecclesiastical History class to read passages selected, without previous notice, from Origen's reply to Celsus. The translations were preceded by a close viva voce examination respecting the life and times of Origen. The proceedings of the day were brought to a close by Mr. R. C. Jones reading a sermon on Moral Evil.

The examination was resumed and completed on Wednesday, June 28th, and was in all the classes highly satisfactory. A sermon from Mr. Gow (the minister of Cheltenham) followed on the first day; and then to a large and lively company of visitors, including some friends, Rev. Thomas Madge delivered the following address.

In addressing you upon the present occasion, I cannot but express my unfeigned regret that this task has devolved upon me in consequence of the illness of our excellent and much-valued friend, Mr. Kenrick, by which we have been deprived of the pleasure of his presence among us to-day. Under the emergency

ed men, thoroughly accomplished for the great work of advancing the interests of pure and undefiled religion, is, I am assured, the desire of us all, and one, I trust, which we may hopefully cherish.

From these few preliminary remarks, I pass on to express the satisfaction which has, I believe, been generally felt at the very creditable manner in which you, the students, have passed through the present examination. Such a result, I am persuaded, could not have been obtained without the diligent and persevering application of your minds to the subjects that have come before you. Many and great are the advantages which you here enjoy for acquiring the learning and information necessary to fit you for the high office to which you aspire, and it is a presage of your future success that you have not been idle in availing yourselves of them. But learning and information, however profound and extensive, are, as you must be aware, not the only, though most important qualifications for the efficient discharge of the functions of the Christian ministry, especially as exercised among Unitarian Dissenters. I would not alarm you by exaggerating the difficulties which you will probably have to

lling ones, and that our deter- has been mainly the result of ous earnestness.

then, the requisite knowledge right disposition, what else is r the efficient discharge of the the Christian ministry? The I shall mention is the ability to ate in speech that which we us of imparting to others,—the giving distinct utterance to the hat are within us. Our infor- y be large and exact; our in- and dispositions just what they be; still, if, through some or- et, or the want of due attention it, we fail of giving to our words and appropriate expression, we to be surprised at the little effect by them. Hence the great im- f a clear, distinct enunciation, ving out what we have to say, ay easily reach the ear of the nd make it next to impossible ould be misunderstood. To a his is not only a desirable, but ing essential to the end in view. his, important as may be the his discourse, and beautiful as language in which it is clothed, o impression will be made by has it been mentioned, in terms regret, that such and such a as not better delivered. By the few, it was seen to possess insic excellence; but, by the t excellence, owing to the cir- just alluded to, was scarcely or but very slightly felt. There odulation of the voice, no proper , no emphasis to mark and the sense; but one continuous us sound, which fell dead upon ithout leaving a trace behind. ng upon this point as one of le importance to a preacher, ppose that I would have you a formal, measured, artificial address. Let the manner be . Let it be perfectly natural. savouring of affectation, or that armony with your general bear- pression, is sure to offend every and judgment and good taste. at is vulgar; correct what is peak plainly and intelligibly; as to the rest, obey freely the mpulses of your nature.

tress has lately been laid upon advantage of extempore preach- doubt, where this can be done and readiness, it is a very effec- of address; but I agree with ak in regarding it as a special grace, conferred upon comparatively few, at least in such a manner as to render its exercise agreeable and satisfactory to those who are addressed. That it is not at all essential to the general acceptableness of a preacher, is shewn by the example of such men as Dr. Chalmers, Mr. Irving in his earlier and best days, and Mr. Melville, all of whom preached from written discourses, and were as popular and acceptable with all classes of people as any I have ever heard. But then they *were speakers*, and not mere readers. They did not hold down their heads and fix their eyes upon the paper before them, but looked up and around them, and gave effect to what they were saying by an unconstrained and animated delivery. It is also necessary, if you would make others feel, that you should *yourselves* feel. Be sincere; be earnest; shew that you are deeply interested in what you are saying, and you will be sure to draw towards you the sympathies of your audience. If, indeed, man were a being of pure uncompounded intellect, it would be sufficient to speak to his understanding only; but as he is made up of imagination and passion as well as reason, the one should be attended to and cared for as well as the other. No part of our nature is to be neglected. Our heads and our hearts, our judgments and our consciences—all are to be appealed to as witnesses for God and goodness. A politic man, says Lord Bacon, may write from his brain without touch and sense of his heart, but a feeling Christian will express in his words a character of zeal or love.

I know full well, my friends, how much more easy it is to give advice than to follow it; to say what ought to be done than to do it. At the same time, I must say, that I am not conscious of having, in any of the foregoing remarks, proposed what is at all impracticable or very difficult of attainment. It is but to be simple and true in word and deed, in speaking and acting, and the desired end is accomplished.

Having thus far dwelt chiefly upon what is necessary to give due effect to the ministrations of the pulpit, allow me a few words respecting the subjects which appear to me most fitting to be there introduced. Now these all range within the circle of our Christian faith. Let the gospel of Christ be set forth in all its fulness, in all its rich provision for our moral and spiritual wants—as it relates to God and man, to our condition as mortal and immortal beings, as it respects the duties enjoined upon us and the sins to be repented of, the affections which we

general prevalence of religious scepticism among the multitude furnishes another reason why we should exhibit to the view of our fellow-men what appears to us to be the truth as it is in Jesus, and the errors which have been grafted upon it. Infidelity is everywhere spreading its poison. Numbers of the people are casting off all belief in Christianity. They are alienated from it because of the repulsive form in which it is commonly presented to them. They will not accept a religion which does violence alike to their reason and their conscience. They revolt at a creed which demands the prostration of the understanding, and confounds the clearest moral distinctions. Under these circumstances, is it not incumbent upon us to shew that the corruptions of Christianity have been mistaken for Christianity itself, and then to hold up those truer and nobler views of it which are calculated to arrest the progress of infidelity, and to reconcile men to the acceptance of the claims and truths of the gospel? Are we not bound to make the faith appear honourable, to shew that genuine Christianity is a system in which absurdity and belief are not united together, that earnest and triumphant faith in its divine origin may

rging you to continue your diligent pre-
aration for the sacred office you are
estined to fill, to make the cultivation
f a devout spirit one of your constant
ares, to cherish an earnest and ardent
ve of truth, and to keep ever in view
e end for which the instructions of this
ace are designed to fit you. In con-
nsion, accept my best wishes for your
elfare and usefulness. May you fulfil
e best hopes and expectations that are
ntertained of you, and be instruments in
e hands of God of extending the empire
f truth and righteousness, of charity,
ace and good-will among men!

A very large party of the friends of
he College afterwards dined together
t the Freemasons' Tavern, under the
residency of James Heywood, Esq.,
.L.P. The advanced period of the
onth forbids our giving any report
f this meeting, of the brilliant soirée
hich was held on the following even-
ng in the rooms of University Hall, or
f the meeting of Trustees which took
lace on the morning of the same day.

FAREWELL SERMON OF REV. J. H. THOM.

On Sunday, June 25, this able and
loquent minister, to the great regret
f his congregation at Renshaw-Street
hapel, preached his farewell sermon,
f which we hope hereafter to be able
o make more special mention. About
a year and a half ago, Mr. Thom an-
nounced to his congregation that, after
a service of twenty-five years in Liver-
pool, he had resolved to pause about
this time for awhile from his ministe-
rial work, in order that he might not
fall into a life of routine, and that, after
leisure for reflection and observation,
he might enter with new strength and
hope upon the last and richest period
of his life. The congregation received
the intimation with deep and general
sorrow, and several efforts were made
by them to induce Mr. Thom to change
his purpose; but with this request he
did not deem it right to comply. The
congregation, who are greatly attached
to their minister, cling to the hope that
the separation will only be a temporary
one; and, as a mark of the high respect
in which Mr. Thom is held by those to
whom he has stood for so long a period
in the exalted position of spiritual in-
structor, we may state that a purse
containing nearly £500 has been pre-
sented to him by the members of his
congregation. In his acknowledgment
of this munificent gift, the Rev. gentle-
man says—"The kindness was not un-
expected; I have long learned to rely
upon it; but this token of it was quite
unlooked for, and at the moment in-
tensely painful, as making me feel
afresh the tie that exists between us at
a time when its approaching severance,
as seen only through the memories of
the past, was as much as I could bear.
You have now compelled me to add
the future to the past in my feelings of
affectionate obligation, and at a season
when it is impossible for me not to feel
with deep sadness that the power of
making any return, in devotion to your
service, is passing from me. You will
readily believe that under such circum-
stances resolution has often faltered,
and that I am not one who could break
a connection so long, so intimate, and
so sacred, without much conflict and
distress of feeling, and an often oppres-
sive sense of responsibility; but I have
had the support, without which I could
not have persevered, first, of believing
that the change I am about to make
was best for your interests as well as
best for mine; and, secondly, that I
was not required to contemplate any
personal separation, that for some years
at least no social tie need be broken,
no sacred office of friendship cease."

RESIGNATION OF REV. CHAS. WICKSTEED.

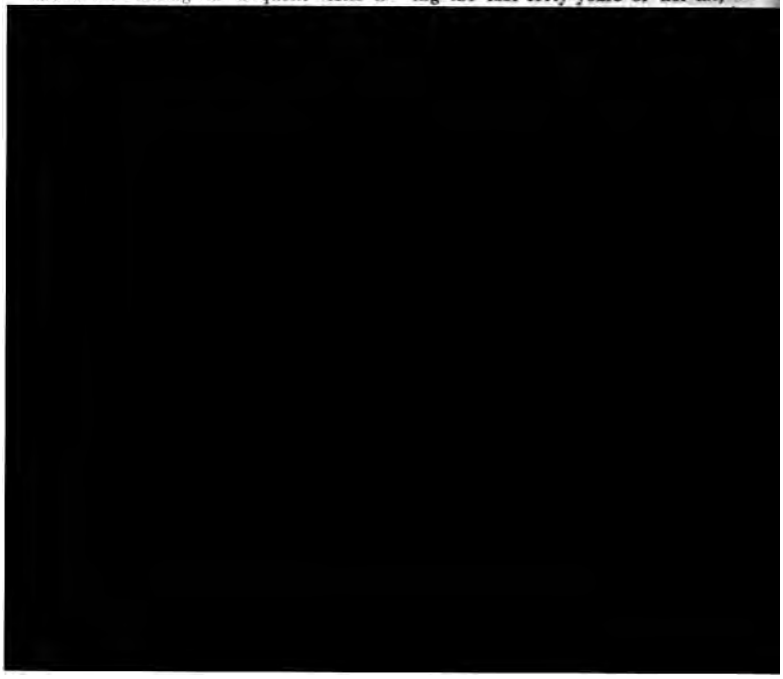
It is with unmingled regret that we
communicate to our readers the con-
templated retirement from the ministry
at Mill-hill chapel, Leeds, of Rev. C.
Wicksteed. This step is rendered ne-
cessary by the state of his health. The
communication of his purpose has filled
the Mill-hill congregation with grief.
They have entreated him to suspend
his purpose, but hitherto without suc-
cess. At a recent meeting of the con-
gregation, the largest ever held for
business purposes, the following reso-
lution was passed unanimously, and
conveyed to their beloved pastor by
Messrs. Buckton and J. H. Oates:

Resolved,—That this congregation,
fully satisfied that the complete separa-
tion of their minister from them, without
the hope of a renewal of their present
connection, would be highly detrimental
to their advancement as a body assem-
bling for religious worship, earnestly trust
that Mr. Wicksteed will withdraw his letter
intimating his intention of resigning, and
allow the congregation to appoint a co-
pastor, who shall entirely relieve him from
all ministerial duty for the period of three
years.

There is, we fear, not much reason for expecting that Mr. Wicksteed will comply with the affectionate request—[illegible]—of his flock. Mr. Wicksteed will carry with him into his retirement from public life, the affectionate regard and grateful admiration of those friends who have at various periods benefited by his spiritual instructions, as well as the friendly wishes of many out of the Unitarian pale, who have watched and approved his steady course in upholding public education and the literary and other useful institutions of the town and vicinity of Leeds.

OBITUARY.

[illegible] year, ANN, widow of the late Rev. Weaver THOMAS, for [illegible] of the Unitarian [illegible]. Her generation was [illegible] term which usually marks the mortal existence of the children of men, and "she has gone to her grave in a full age, like as a shock of corn cometh in in its season." This aged and excellent woman was tenderly brought up by a maiden aunt, a lady of property, who resided, until her death, at Clifton, near Bristol; and, though a member of the Established Church of England, she enjoyed the friendship of that eminent servant of God, the Rev. John Wesley; and it was during his frequent visits to the Unitarian faith, which afforded such delightful views of the paternal government of God, and which she believed "was the faith once delivered to the saints." It was not the will of Him who regulates and proportions all his gifts by the rules of infinite wisdom, that the deceased should possess wealth or earthly greatness. Her lot was cast among the tenants of the vale; but amidst many difficulties and severe trials for conscience' sake, her religious principles displayed their power throughout her long life, producing the fruits of virtue, calm submission to the will of God, and opening inexhaustible sources of consolation. During the last forty years of her life, she



the 75th year of his age. He was a native of Norfolk, having been born at Heston-hall, a farm-house near Long Stratton, and about ten miles from Norwich, on the 21st of April, 1779. He was baptized by Thomas Stanton, D.D., a Presbyterian minister at Hapton, a village in the neighbourhood. The early part of his education was obtained at a boarding-school conducted by Mr. Wrightly at Beccles, in Suffolk. Soon after he left this school, when he was about fifteen years old, he became a member of the church at the old Independent meeting, Norwich, then under the pastoral care of Rev. Samuel Newton. His mother, who now resided at Norwich, and who sat under the ministry of this gentleman, placed her two sons * under his care. It was in concurrence with his advice that her eldest son, Cubitt, was encouraged to turn his attention to the ministry, and it was highly gratifying to his mother to find that his own taste and inclination led him in this direction. On her careful training and religious character it was his delight to dwell to the latest period of his life. His affectionate spirit was accustomed to trace the whole of his happiness, under Providence, to the principles of duty which she had so carefully instilled into his mind. Being a member of an Independent church, she brought up her children in conformity with the discipline and exercises of that denomination.

In 1796, when Mr. Hubbard was about seventeen years of age, he entered the Academy at Homerton, Dr. Daniel Fisher being the theological tutor, and the classical chair being filled by Rev. John Berry. His principal associates amongst the students were Rev. Thomas Morell, and Rev. Charles Berry, of Leicester, whose attachment to each other was so strong as to procure them the appellation of the three sociables.

After completing his academical course, he was invited to Stamford, as successor to Rev. Joseph Holmes, also a Homerton student, who had recently removed to Ware. Stamford was one of those numerous congregations of Presbyterian origin which, following the ordinary course of these foundations, had become Arian in the early part of the eighteenth century. From the year 1715, there had been a succession of men in its pulpit who embraced that side of the controversy and defended it in their writings. Rev. John Brekell had for a while preached there prior to 1717, when he removed to the pastorship of the Key-Street (now Hope-Street) society in Liverpool. Rev. Timothy Laugher, who subsequently accepted an invitation to the Gravel-Pit congregation at Hackney; Rev. John Ralph, who left Stamford for Halifax; Rev. William Wood, the distinguished minister at Mill-Hill chapel, Leeds; Rev. John Merrick, who officiated as tutor in Mr. Vaughan's family in America; and others whose names are honoured in our churches as the advocates of liberal opinions, were amongst the number of Mr. Hubbard's predecessors at Stamford. What his own doctrinal views were at the period of his settlement, is uncertain. There is reason to believe them to have been in a state of transition. One of his two most intimate friends left the Independents, and undertook the pastoral charge of a large and most respectable Unitarian congregation. There was, indeed, amongst the Homerton students, both before and after that period, a taint of heterodoxy, which caused some of them to break from their old moorings, and brought amongst us from time to time such men as Revs. Russell Scott, William Field, David B. Jardine, Richard Fry, Henry Hunt Piper, Charles Berry, W. J. Fox, John Small, &c. &c.

It is well known that Mr. Hubbard had, even before he entered the Academy, objections so decided against the Athanasian form of the Trinity, as to lead him to seek advice from one of his instructors as to the manner in which he should pass his examinations. His note-books shew the deep attention which he paid to the subject of the controversy during his academical course. The history of his change of opinions was doubtless the result of anxious inquiry and reflection.

The leanings of some of his more intimate friends to liberal views, weakened the influence of early impressions, and probably gave that bias to his thoughts and reading which issued in his complete relinquishment of the orthodox system. If Arianism prevailed in the Stamford congregation at the time when his connection with it commenced, there would, probably, be no very wide gulf between it and his own views: for it is certain that the tendency of his mind, even while most orthodox, was to liberal opinions. There was, besides, in his moral feelings a nice sense of candour and truthfulness; and though he might be restrained for a time, from motives of de-

* The second son, Rev. George Hubbard, is still living at Corfe Castle, pursuing a life of Christian usefulness and consistency, remote from the strifes and ambition of the world.

heavy to beloved relatives, from giving pain to the religious convictions of his friend, no considerations would have induced him to suppress them. For thirteen years he continued his pastoral duties at Stockport, when they were terminated by his removal to Banbury, where he became the successor of another Homerton student, Rev. Peter Usher, at the old Dissenting chapel. There he was ordained about twelve months after he entered upon his office, June 21st, 1815.

From this time his opinions may be regarded as fixed in Arianism. In that congregation were individuals who had embraced Unitarianism as defended by Priestley and Belsham. And doubtless to his intercourse with them and the ministers of the Midland counties, especially that able and zealous advocate of the Unity of God, Rev. Joseph Jevans, of Bloxham, Mr. Hubbard was indebted for the progressive advance of his religious opinions on some of the outlying points of the controversy. For some years he settled down into an Arian of the school of Dr. Price. This appears to have been the state of his opinions in 1824, as expressed by himself in a volume of that gentleman's Sermons on the Christian he kept "the peaceful tenor of his way," without engaging in any of those great struggles in politics or religion in which some of his contemporaries distinguished themselves, there is reason to believe that he pursued his studies with exemplary diligence. He read Greek and Hebrew with a neighbouring clergyman. His connection with Banbury extended to a term approaching to thirty years.

In the spring of 1843, the congregation at Rivington being without a minister, he accepted their invitation, and found amongst them every comfort which could render the declining years of his life happy. On his arrival at this new scene of his duties, though he was upwards of sixty years of age, there was a freshness and elasticity about him which indicated many years of usefulness. As he had never before entered upon the responsibilities of a house, his life passed with a sense of new enjoyments. Thoroughly sensible of the beautiful scenery in which a kind Providence had cast his lot, he divided his attention between his chapel and his tasteful cottage. Amidst the intercourses of friendship and duty, his remaining years glided serenely and happily away. Nor were his opinions sta-

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BIBLICAL SCIENCE.*

THE movement and change which have pre-eminently distinguished the last half century, appear in no department of human inquiry with more marked results than in historical and critical theology. It is true that this is a science which dates back early in the annals of the Christian church, and has traces, though the remotest are somewhat faint, in facts and traditions connected with the Hebrew religion, while yet it bloomed on its native soil. An historical religion, such as is the religion of Moses and the religion of Jesus, must have records, and records, with an intelligent people, necessitate criticism. It is not denied that the religion of Hindostan and the religion of China have records without criticism, but they are also connected with a civilization without progress. Of such a social condition, veneration is the predominant power, and it is the characteristic of veneration to foster and preserve rather than to investigate and improve. Intellectual activity, however, scrutinizes before it accepts, and retains only what it has seen good reason to sanction. The exclusive or even the undue exercise of such a power may be destructive, by disowning unsound or questionable claims. But the prevalence of a blind veneration is still more injurious in relation to the past; for as by its warm and sultry mists it confounds all lines of distinction, it precludes the possibility of discrimination, and so leaves the true to share the lot of the false, when a critical eye comes to survey the confused accumulations. Such is the condition in which appear the sacred books of the East before the tribunal of modern scholarship. What their age,

* Biblisches Realwörterbuch zum Handgebrauch fur Studirende, Candidaten, &c. Ausgearbeitet von Dr. Georg Benedict Winer. 2 vols. 8vo. Third Edition. Leipsic. 1847.

Handbuch der Theologischen Literatur. Von Dr. Georg B. Winer. 1 vol. (with a Supplement) 8vo. Third Edition. Leipsic. 1838.

Thesaurus Librorum Rei Catholicæ. 2 vols. 8vo. Würzburg. 1848.

The Bible of every Land: a History of the Sacred Scriptures in every Language and Dialect into which Translations have been made. Illustrated with Specimen Portions in Native Characters, Series of Alphabets, Coloured Ethnographical Maps, &c. 1 vol. 4to. London—Samuel Bagster and Sons. 1848.

The Life and Letters of Saint Paul. By the Rev. W. J. Conybeare, M.A., and the Rev. J. S. Howson, M.A. 2 vols. 4to. London—Longman, Brown, Green and Longmans. 1853.

who their authors, what in them is historically true and what false, are questions which now are beyond the hope of any satisfactory answer. There is one exception, and but one. The Hebrew Scriptures and the Christian Scriptures are historical, and have and ever will retain an historical value. The difference, under Divine Providence, is owing to the prevalence in the Hebrew and the Christian church of a certain historical criticism. The heats of the further East dissolved mental energy into the haze of purblind veneration. The revealed energy of God's own intelligence in Palestine, set intellectual power side by side with veneration, and made prophets and priests careful and scrupulous as to what objects they placed in the ark divinely appointed to keep and transmit the most precious tokens of God's presence and favour to distant generations. Thus Hebrew tradition was no less discriminative than conservative; and this wise mixture of the two essential elements of historical truth passed from the Jewish into the Christian church. It is not, indeed, to be denied that, with the increasing degeneracy of later ages, the discrimination in the earlier church became less and less, so as in "the last days," the days of the Messiah, to have lost nearly all its peculiar features. The obliteration, however, was the less to be regretted, because, while it had left the treasures of the ark untouched, however overlaid with human conceits, it was about to

earlier—for instance, Chronicles to the Pentateuch—but a critical relation,—a relation which abridges and expands and comments and adapts and applies? The very preservation of certain writings in a literature richer than any other of the same age, evidences the exercise of selection, and selection, as involving a ground of preference, is a process of critical art. And then that selection, as we know by its results, is so grounded and so guided as to form and transmit a whole class of books perfectly homogeneous, having in substance one aim, one spirit, one doctrine, and pursuing that unity of intellectual and moral life through many successive generations, and over very diversified social conditions. Whence this? Ascribe it to the superintending control of the Governor of the world. But Providence works by human instruments. The human power was a spirit of criticism. The same power is seen in the kerib and ketib, the *read* and the *written*, or what modern criticism calls the *various readings* of the Hebrew manuscripts. It is seen also in the whole of the Talmudical writings, with their different authors, their opposing schools, their various principles, their numerous emendations and multiplied and multiform expositions of the sacred text. And when the multifarious mass of writings produced in the first and the second century of our era came before the tribunal of the Christian church, ere two hundred years had elapsed from the resurrection of its Head, what but a critical process was that which led to the successful discrimination of the apostolic from the heretical, the genuine from the spurious, books that were universally received from books of partial and limited prevalence,—and which finally settled the canon on grounds so satisfactory and by tokens so indisputable, that posterity has had little else to do than to approve and ratify the decision? Nor let it be supposed that this critical process was carried through without the salutary checks of vigilant eyes and opposing lips. The catholicity of the church was confronted by the heresy of the sects, and the true canon of apostolical authorship had rivals and competitors in the false canons of self-interested forgery. There ensued collisions,—nay, a long and bitter warfare,—in which discussion must have been favourable to truth, and toward which the criticism of the day doubtless lent its best assistance. The first express declaration and testimony of this critical process conducted by the church, is found in the remnants of the writings of Origen (born at Alexandria in 185 A.D.), who, while he recorded its existence, did his part to make the process more exact, and who tells us of a division of the Christian writings current in his day into three classes, the genuine (γνήσια), the spurious (νόθα), and the doubtful (μικτά), shewing the precision with which the unobtrusive and perhaps half-unconscious criticism of that primitive age, distinguished between the word of God and the traditions of men. The voice of the church found a still more full and emphatic, if

a somewhat less critical utterance in the ecclesiastical historian Eusebius* (born in Palestine about 264 A.D.), who, dividing existing Christian writings into three classes, produced, first, those which he calls *admitted* (βιβλία ὁμολογούμενα), and describes also by these epithets, namely, *stored up* (ἐνδιάθηκα), *undisputed* (ἀναμφίλεκτα), *unopposed* (ἀναντίῤῥητα), the *genuine* of Origen; second, those which he characterizes as *spoken against* or doubtful (ἀντιλεγόμενα), and of which he says that they were generally known and were publicly read in most churches. The third class consisted of writings which were circulated by the heretics under the sanction of the name of the apostles, and which our authority speaks of as *altogether spurious and divergent from the apostolic type of doctrine* (παντελῶς νόθα καὶ τῆς ἀποστολικῆς ὀρθοδοξίας ἀλλότρια). Even in that early period, the two lines of evidence, the external and the internal, which modern criticism has recognized and applied no less to the classical writings than to the biblical, had been developed and were in use; by the external, the deliberate judgment of the church, as known and exhibited in the established usages of its separate assemblies, as well as the practice of its distinguished individuals, was ascertained, declared, confirmed and perpetuated; and in the internal lay the solemn decision of the Christian mind and the Christian affection which, to some extent guided by recollection and tradition, and chiefly guided

have the recommendation of being the natural result of foregoing providential circumstances. Ezra's criticism was required by the obliterations and novelties of the Babylonish captivity. The criticism of Origen and Eusebius was required by the rank growth of tares among the rich growth of wheat, occasioned by the quickening life of Christ.

Again and again, in the lapse of ages, have these two sacred literatures given birth to schools of criticism. It may suffice to mention two instances,—the latter the inevitable consequence of the former. The activity of intellect which in part caused, and in part was produced by, the period which we call the revival of letters, brought forth from libraries and monasteries, where they had lain for ages, not only the precious writings of the classic authors, but the far more precious writings of the inspired servants and messengers of God. As one after the other of these pearls of great price came out of darkness into light, the question arose, "Whose work is this?" and the agitation and settlement of that oft-repeated inquiry gave birth to a classical and a sacred criticism, which led, for the most part, to positive results of the most definite character. This era of critical activity was, as is usual with all sublunary movements, succeeded by a time of uncritical acquiescence, during which the schools were for the most part satisfied with repeating the dicta of their several churches. But this passive subjection of mind could not endure in a church, the essential conditions of whose existence are light and activity. A new era of biblical criticism consequently began to dawn in the middle of the last century, which, rising to its zenith in the early part of the present century, has shone steadily on with undiminished lustre to almost the present hour.

The chief cause of this revival of biblical criticism may be found in a great anti-christian movement, which, extending throughout Europe, or rather throughout the civilized world, has, though latterly with much abated influence, come down to these times. The movement had its origin in our own country on the part of those who, in literary history, are known as "the English Deists." Imbued with the spirit of a philosophy which made the senses the sole inlets to knowledge, and erected the understanding into the umpire of truth, Lord Edward Herbert of Cherbury, who died in 1648, Blount, Toland, Collins, Woolston, Mandeville, Tindal, Morgan and others, assailed the Bible on dogmatical grounds, objecting to its prophecies, its miracles and its doctrines, which they found opposed to their system of mere naturalism, and of which they were desirous of destroying the authority, in order to undermine the national church, and generally to annihilate the influence of the Christian ministry. While, however, the long-continued and repeated assaults of English Deism had for its point of support the assumed incredibility of the biblical *records*, it did not fail to impugn the au-

thority of the writings in which the obnoxious statements and doctrines were contained. Thus, while Spinoza had gone the length of declaring that the books of the Old Testament were forged in the time of Ezra, Toland, in his Amyntor (1699), pronounced the New Testament spurious, on the ground that the original autographs could not be produced, that the authors were unknown, and that the text was uncertain. The advancement of positions such as these, was to lay the axe at the foot of the tree.

The whole movement was superficial. Those by whom it was originated and sustained, had little acquaintance with either Hebrew or Christian antiquity, and as little were they versed in sacred or profane philology. Embittered against the clergy, they seized such weapons as came to hand; and when none offered themselves, fabricated weapons out of their own imaginations, aiming only to demolish the ancient edifice of Christianity, which was odious in their eyes. On motives such as these, no other seal can be set than the seal of stern disapprobation; and from efforts of this description, the direct gain to truth must have been of the smallest extent. Superficial, however, as the movement was, it produced deep and widely-extended results. If the assailants were but partially informed, and had for the most part scarcely any pretensions to learning, the persons whom

espect beyond that which imagination might ascribe to the spu-ious Orations of Cicero or the supposititious Letters of Phalaris.*

This attack made by the united forces of Gallic Deism and Atheism was, no less than the previous one from which it sprang, ictated and sustained by hatred rather than knowledge. Never, erhaps, in the whole history of controversy, was a more trucu-ent spirit manifested than appears in the anti-christian writings f that prince of superficialities, Voltaire.† Yet, alas! the ppetite of the public corresponded to the tendered offal, and the rench mind fed greedily, and still feeds, on patent falsities under he mask of important and renovating truths. Eminently unfit vas the whole school of Gallic philosophers to estimate, and by stimating to gain a right to criticize, the Bible. Of Eastern istory and Eastern manners and customs, Voltaire and his asso-iates were utterly ignorant; they possessed scarcely a smatter-ng of the requisite knowledge, and of the requisite taste they vere entirely destitute. In their silly attempt, therefore, they nade ridiculous blunders, and have left to all who are more ready o question than to inquire, warnings which even self-love ought o make effectual.

The contest took a much more serious aspect when transferred o the earnest minds and learned schools of Germany. Losing it once its English superficiality and its French frivolity, the ostile spirit went down into the depth of things, and opened the whole question of the origin and credibility of the sacred books of the Jewish and the Christian Church. The affair became the nore serious from the fact that, under the guises of a varying Rationalism, which not seldom ran in the merest Naturalism, the enemy took his seat in the citadel of the churches, and made his attacks in the prelections of the professor's chair or the exposi-ions of critical exegesis. An age of wild disorganization ensued. Every point was assailed,—every point, in the opinion of the assailant, was carried. The frame and the portrait, the image and the niche, the saint and the shrine, were smashed together, so far as they were made of breakable materials, as if by the hard hand of a theological Cromwell. A cry of surprise, and then a

* Diderot, *Pensées Philosophiques*, 1746, sect. 60; De la Serre, *La Vraie Religion*, 1767, p. 37. See on the subject a valuable work which traces the historical genesis of the whole, in Lechler's *Geschichte des Engl. Deismus*, 1841. The survey of the controversy given in Leland's *View of the Principal Deistical Writers in England* (London, 1754), though the only work on the point, is now at least found insufficient and unsatisfactory by all competent judges, if consi-dered as offering an answer to the objections which it historically sets forth. The most effectual confutation and exposure there is in English, may be found in Priestley's *Letters to a Philosophical Unbeliever*, Vols. XVI. XVII., Rutt's Edition.

† The most violent attack was made by Damilaville's (commonly thought to be Holbach's) *Le Christianisme Devoilé, ou Examen des Principes et des Effets de la Religion Chrétienne* (Nancy, 1767), published in London under the title of *Christianity Unveiled*, and under the name of Boulanger.

cry of alarm, and finally a cry of distress, went up from the camp of the Lord, and the world was well-nigh believing that it was all over no less with Christianity than the Church.* The career of Rationalism in Germany was stopped by that which seemed at first likely to give it a new impulse and an irresistible momentum. Strauss, in his *Leben Jesu*, put forth his mythical theory, and Rationalism was dissolved in his mists.† From that moment the battle became a contest between the religion of the gospel and no religion, between the abstractions of Hegelianism shamming Orthodoxy and the deep faith of the Christian heart, rendered all the more precious and the dearer from the infidelities to which it had been exposed. This practical Atheism has its critical side in the school of Tübingen theology, whose heresiarch, Baur, still labours to destroy the authority of the Christian canon; and, while he snatches out of Paul's hands all his Epistles save four, not only spares no effort to bring down the composition of John's Gospel nearly a hundred years after its reputed date, but exercises a perverse ingenuity, whose purpose is to find the true source of Christianity itself—its blessed truths, as well as its sacred writings and its divine effects—in the ordinary affections, powers and impulses of human nature.

While Rationalism was making its devastating way on the continent, nurtured by philosophy and propagated by divines, a

ith scepticism, the effects of which have not yet wholly passed ray. About the end of the first quarter of this century, Paine as followed by Carlile, an upstart tinker, and Taylor, a rene- ade priest, who became the missionaries in England of a system infidelity which aimed to sweep away the Christian religion together. Carlile, with no learning and little knowledge, was mpelled to depend on a certain skill in disputation and facility speech. Taylor, "the Devil's Chaplain," as he was called, as at once more degraded and better informed than his asso- iate; but whatever acquaintance he had with Christian anti- uity, he did not scruple, *per fas et nefas*, to forge therefrom a eapon against the books and the doctrines of the gospel. Pro- eeding a step beyond that which men of any position in the earned world would have ventured to take up, these champions negations in religion and republicanism in social life, boldly lenied even the existence of Jesus Christ, and found only too uch favour in a population left for the most part without sound istruction in either the history or the teachings of Christianity.* n England, unbelief has generally been mixed up with social r political sympathies and schemes. Such was the alliance which had in the advocacy of the well-known visionary, Robert Owen,† e hedges of whose social parallelograms were to be planted in soil out of which religion was altogether rooted up. Taking p their positions in the ignorant and excitable masses of our rge towns, the representatives of this atheistic socialism seemed r a time likely to prevail; but as they enticed the young from eir fire-sides to join in public dancing, as they assailed the nctity and loosened the bands of wedlock, and as some of them ixed even buffoonery with irreligion, and hypocritically assailed e gospel while pretending to expound it, Owen and his band ere made to feel, by decreasing audiences and increasing debts, at, much as the English public will welcome licence of speech, ey will not encourage, nay, nor endure, the desecration of their omestic sanctities and the violation of the religion of their earths. The comparative failure of this set and deliberate ttempt to infidelize the English people, has checked the pro- agandism of unbelief, and, leaving men's minds time to reflect nd settle down, has, under due efforts on the part of the minis- rs of religion, and specially the indirect influence of Sunday- chool discipline, occasioned a general return to a sounder state f feeling, so that at the present there is, on the whole, little opular infidelity prevalent, and accordingly, Holyoake and ther advocates have a severe struggle to find the means of sub- stence.

Meanwhile, there has been growing up in the midst of us, in

* Their assaults were met and repelled in *The Historical Evidences of Christianity Unassailable*, by John R. Beard, 1826.

† See *Lectures on Owenism*, by John R. Beard.

the higher and cultivated ranks, a species of spiritualistic eclecticism which finds good almost everywhere except in the Bible, and acknowledges a sort of universal religion, provided always it does not include the revelation which God made by his Son Jesus the Christ. The hierophant of this school is Francis William Newman, formerly Fellow of Baliol College, Oxford. His efforts to destroy Christianity as an historical and revealed religion, have had coadjutors in Foxton, Greg and others, and there is reason to fear have served to unsettle the minds, if not to destroy the faith, of many whom a vulgar infidelity could not reach. The best answer, and, in the judgment of the writer, is an effectual one,—the best answer that has been put forth to the objections of this new school of unbelief, is a work by Edward Miall, editor of the "Nonconformist" newspaper, and Member of Parliament for the borough of Rochdale.* This clear, forcible and sometimes eloquent writer, well furnished with the requisite knowledge and thoroughly versed in the questions at issue, takes objectors on their own grounds, and, from that earthly point of view whence they draw their principles and their arguments, shews demonstratively that the old and now assailed methods of Christian defence have not, as was triumphantly alleged, become invalid and untrustworthy, but remain sound and proof against all attack, capable of leading sincere and unprejudiced men to

exposition so far as relates to the Bible. Viewed in its remoter and in its ultimate relations, biblical science might embrace religious opinions and religious institutions, and so comprise our creeds and our churches. But while such an extension of the terms would in itself be scarcely justifiable, we think it best, on many grounds, to restrict the application to the sacred Scriptures, considered generally in their origin and their contents, as a repository of facts to be admitted or rejected, rather than as a source of doctrines to be believed and of spiritual life to be appropriated. We know well that it is the latter which chiefly gives their value to the former; but there is, we think, an advantage in studying the former apart from the latter, if only in the obvious probability that thereby the former may be more exactly known, more precisely expounded and more securely established. We refer to the instance of the distinction at length securely established in physical studies, namely, that which separates abstract science from applied science. From that distinction, what advantages have ensued! Until that distinction was recognized and in a measure observed, physical science scarcely had an existence. In proportion as it has been rigidly followed, both the abstract sciences and the applied sciences have made progress, until now the former present a system of formulæ the most definite and the most comprehensive, and the latter a system of phenomena the most clear and the most certain; while the mental discipline afforded by the study of the abstract sciences, and the practical uses to which the applied sciences are turned, combine to confer on our race blessings of the highest and the most durable nature. So long, however, as the two were confounded together, and use and opinion not only pre-judged and pre-determined facts, but prevailed so far as even to form laws, mould systems, nay, construct a universe, science neither did nor in any way could advance; and its surface, which ought to mirror only the mind of God as shewn in his works, did little else than reflect the imperfect, the distorted, the broken, the dim images of the mind of man. What science was before the distinction was practically made, is seen in the writings of Plato, Aristotle and the schoolmen. What science now is, may be known, and what it will be under the influence of that distinction, may be concluded from the writings of Bacon, and Newton, and La Place, and Dalton, and Liebig.

It is then with abstract Biblical Science that we have here to do. Strictly speaking, abstract science is the only science. Science is knowledge, and knowledge is an acquaintance with facts as they are,—simple facts, uncoloured facts, facts neither lessened nor magnified, facts as presented to and by the intellect, wholly apart from the shadows and the lights, the breadths and the depths, of our emotional nature. This is science in its materials; and these materials, when marked and classified and ar-

ranged according to certain inherent and essential features, form science in the full and highest sense of the term. Such is the science which we wish to see cultivated in relation to the Bible.

But here we must remove an objection. So pure an abstraction as is this science cannot minister to religion; how can there be a religious influence in that out of which the charities and sympathies of our nature are avowedly and expressly shut? The objection is founded on a mistake of our aim. That aim is to secure the life of Zion, not to inhabit and enjoy it. The enemy declares that Christianity is not what it is said to be. The first question then is, What is Christianity? true or false? a human invention or a revelation from God? That question cannot be answered at all till we have a satisfactory reply to another—What is the Bible? what is its age? its contents? its claims? its rights? Here, again, the issue—true or false? reliable or unreliable?—comes first into view, and cannot be dismissed until a satisfactory answer be gained. Nay, independently of any hostility whatever, every man is of all things most concerned to know the exact facts in this issue, than which none can be so momentous,—the issue, we mean, set before us by the Bible. Here is a Messenger who declares he is sent from God in order to offer forgiveness of our sins and life everlasting. What can be so important as to examine his credentials and ascertain his real character? At any

Biblical science, then, is the science of the Bible; that is, an exact, comprehensive and systematic acquaintance of what the Bible is in itself and in its history. The science of the Bible differs from religion, because religion is a soul quickened into spiritual life under the aid of the Bible; whereas the Bible itself is but a record, and biblical science is a knowledge of that record. And the science of the Bible differs from theology, inasmuch as theology is the science of God,—that is, the science of God's revealed will; but the Bible is but the record of that will, and biblical science is a knowledge of that record. Biblical science, accordingly, embraces everything relating to the origin, the substance, the credibility of the biblical record. Advancing as far as the acceptance of the book, at that point it comes to a stand. And this it does, not arbitrarily, but on necessity. Up to that point it deals with facts; beyond that point it would enter the domain of opinions. Even with the credibility of the Bible it has to do only as with a conclusion, for its business is not to vindicate so much as to describe the Bible. Should the correct description of the Bible prove its vindication—as we do not doubt it will do and must do—that result is of God's ordination, and is to be taken simply as an inevitable result,—a result neither hindered nor sought for,—a pure intellectual conclusion ensuing from, or rather involved in, the premises.

The science of which we speak is evidently an historical science. Here is a book whose history we wish to trace from its rudimental to its fully completed form. We wish to ascertain who were its authors, when they lived, what opportunities they had for knowing what they state, through what vicissitudes the several parts and the united whole has passed, and by what means and in what condition the book has come down into our own hands. This totality constitutes what we mean by "biblical science."

The description suffices to justify the separate treatment of biblical science. The Bible is a cyclopedia. The Bible is the whole literature of one tongue, and part of the literature of another tongue. As a cyclopedia and a literature, the Bible demands, as a preliminary to the successful study of it, a minute and personal acquaintance with the whole circle of science, ancient and modern. If you would know the Bible well and truly, you must be familiar with Hebrew and Greek and their cognate languages; you must be minutely conversant with ancient history in all its branches, especially the oriental; you must have studied the religions and the superstitions of the world, in order to assign to the biblical religion its proper place, and estimate it at its due worth; you must possess a thorough acquaintance with literature and literary history, so as to be able to compare these sacred books with the sacred books of other nations, and to trace the pathway by which the biblical writings have come down to our own age, in manuscript and in print, and to determine how far

their condition at any moment of past time or at the present moment, is such as is in itself satisfactory, and is also congruent with the actual circumstances as they were then or as they are now; you must have made yourself master of at least the sciences of which the rudiments were known to the ancient world, otherwise you will be totally at a loss to form a fair and correct estimate of very many of the biblical statements and implications; and—to go no farther—you need also a mind, not only capacious enough to receive and contain all these things, but cultivated enough to bring them into order, and disciplined and powerful enough to wield the whole and every part in such a way as circumstances may require, and to such a result as may enable you finally to pronounce thereon a wise and equitable judgment, not merely for your own guidance, but also for the guidance of others.

It is an unhappy thing that, especially in theology, German scholarship has still to plead for admission into our high places of knowledge. Yet to the previously mentioned qualifications of a theologian, we must be permitted to add a critical acquaintance with the masterpieces of German learning. Those writings are models of the scientific treatment of questions which it most concerns the divine to be acquainted with. But on this point we must arrest our pen. Let the requirements we have ventured to claim be duly considered, and then let it be determined whe-

ithin the last century the whole cause of the Bible, in its own sential qualities and in its relation to human science and human ılture, has been pleaded afresh; issues have been joined on a ultitude of minor questions involved in the great question, and ıdgment has been given and recorded. Can any professed ex- ›under of the Bible be guiltless, if, knowing this fact, he make › inquisition after the result? In other terms—under the ırious and very valuable aids of modern scholarship, modern ıesearch, and modern exploration and discovery, almost every iblical question has been studied over again, has been subjected › a fresh investigation, and a minuter as well as more intelligent nd more rigorous scrutiny. Of the multitudinous questions hus passed under review, scarcely is there one that has not un- ıergone modification. In some, old opinions have been confirmed —in others, old opinions have been confuted; here, a slight :hange has been made—there, a great change. In general, the issue is highly satisfactory; but in particular cases the result is various. Who but the careful student can be sure that he is not positive where he should be cautious, and that he does not yield to timidity where he would be justified in the utmost confidence? Any way, is not the love of truth for truth's sake a sufficient inducement to survey the labours of others, in the pleasing hope and the manly resolve to gain more light, to learn to know things as they are, to honour God by honouring truth, which is at once God's essence and God's word? Few impulses are there in the human breast more noble or more elevating than a simple and ardent love of truth, apart from all consequences and independent of all reward. As there are few, if any, nobler impulses, so is the social power which so lofty a passion exerts of the most beneficent nature. Great and good as are the truths which result from such an aim, and prove the immediate recompence of its exercise, even these are inferior to the pure, high and manly spirit with which it impregnates the mind of a nation, making that nation's life a grand thing in itself, and capable of grand and undying actions. Indeed, the love of truth in simplicity and earnestness approximates man to God, the Author of truth, and gives him the mind of Christ, the promulgator aud the martyr of truth. Who does not admire this divine spirit in our astronomers, our chemists, our geologists, our historians? How long, O Lord, how long shall not the very ministers of truth lead the van of the army of the living God, which goes forth to make new conquests and acquire new territories in the boundless domain of truth?

Biblical science, then, implies two qualities,—first, a sincere and earnest love of biblical truth; and, secondly, with a view to the free existence and energetic action of that love of truth, the absence of all foregone conclusions, all predilections for, and all aversion to, any particular form of opinion or result, and a careful

and constant abstaining from theories and *à-priori* reasonings. There is the positive quality—the simple, earnest, constant and all-absorbing love of truth. This passion is an ardent desire and firm determination to discover actual phenomena, to recognize and record actual phenomena, as they present themselves, in their own rigid accuracy, and under the conditions existing in each case; and it is a manly resolve and a scrupulous care to report those phenomena, and, in argument or in narrative or in system-building, to use those phenomena with the utmost good faith, precisely in the state in which they first appeared to the mind, so as to make each fact and the combined whole stand before the eye of man as nearly as may be in the same shape and the same light as they stand in before the eye of God.

But the presence in all its fulness of this positive quality, requires the absence of certain influences of a very subtle and very perverting nature. We do not approach the study of the Bible with unoccupied or unbiassed minds. We bring to it all the loved furniture of our infancy; well, too, if we bring not also many a toy, and many a plaything, and many a piece of lumber. Even these pre-occupations, however, are not so obstructive as is a proneness to hypotheses, and a fond inclination to identify God's glory with the promotion of our opinions. Nay, the error goes further. Some men sit calmly down, and, after the measure

iffer, indeed, in the accident that one is in favour and the other against miracles and other supernatural manifestations. But ais is their sole essential difference. Equally enamoured of heir own notions, and equally wedded to their own methods, hey carry opinions into the Bible, instead of taking the Bible as their instructor; and the moment they find a fact in the external history or the internal contents of the Bible alien to their conceptions or adverse to their methods, they resolutely tax their ingenuity to explain the obstruction away, and to compel a complete accord to their system and a thorough subservience to their aims. Thus, till the days of Kepler and Galileo, did men who were called astronomers write their own falsities on the skies, and pronounce the characters those of God's own hand. How long will it be ere theology shall profit by the wisdom of her sister science, and reverently study the heavenly book, in order here to "read, learn and inwardly digest" the declarations of the All-wise and the determinations of the All-powerful? Certainly here can be no true biblical science until assumptions of all kinds are renounced, and men, like little children, seek for divine truth "in the love of it." Here let us be permitted to cite a few illustrative words from a work which combines the processes and the results of a sound learned analysis, with those of a synthesis no less faithful than ingenious, and which may well serve in this country as a model of theological dissertation,—we mean the Chevalier Bunsen's Hippolytus:*

"At present let me only ask, Would it be fair to exclude entirely the free discussion of whether the late origin of Daniel is a (an) hypothesis or a fact? Certainly it would be not. But still ask your own conscience whether you do not in fact exclude a fair discussion, if you set down beforehand as a starting-point that it cannot be a fact, because you suppose that it would prejudge the sacred character of the book and dishonour the Bible. I cannot see the difference between such a proceeding and that of the Roman inquisitors against Galileo, which you always quote against Rome. They maintained that the honour of Scripture depended upon assuming as certain that the philosopher's system must be false; for they asserted, as the Scripture evidently supposes the sun to move and the earth to stand still, it would be impiety to admit that such a (an) hypothesis could be a fact. You ought at least to go as far as the Jesuits did in the seventeenth century, when they edited your Newton's *Principia*, as a model of ingenuity for rendering plausible a (an) hypothesis which a good Christian of course knew beforehand to be wrong. Now it is easy to see that whoever starts from the assumption that to admit such a (an) hypothesis is impiety, will never find the truth. For there is no historical truth and no philological fact against which theological obstinacy cannot raise many objections. Many of your people

* Hippolytus and his Age, or the Doctrine and Practice of the Church of Rome under Commodus and Alexander Severus, and Ancient and Modern Christianity and Divinity compared, by Christian C. J. Bunsen, D.C.L., London, 1852, Vol. IV. pp. 40, 41.

[illegible] in asserting against an alleged historic
[illegible] consid'ering that nothing is true or unt
[illegible] it is probable or improbable, but simp
[illegible] general logical possibility, it can be proved to
[illegible]. This is a sad subterfuge of Jesuitism or of igno
[illegible] shall be critical and honest inquiry of truth-s
[illegible] believe in truth, historical facts seem to
[illegible] demonstration as mathematical truths."

This indisposition to transmute the current empyrical the into biblical science, is the more to be deplored because a tical record to the dislike is an act of suicide. Biblical s i only a branch of general science in one view, and in a it compri es many sciences in itself. Whether we conside a container or as a thing contained, biblical science obv forms a part of one great whole—is a department of the nited realm of knowledge. Now, in that kingdom, all th vinces, and all the cities, and all the citizens, are bound to in a mutual dependence which gives rise to universal har What is truth in one department, is consequently truth i ther. There is not one law for the rich and another law f poor, but "rich and poor meet together" on the level of a mon law and on the ground of a common citizenship. then the science of the universe is, so far as it goes, biblic ence. There cannot, in consequence, be an astronomy

systems of astronomy, there cannot be two true geological theories. Science, in becoming biblical, does not cease to be a part of general science. Truth changes not its character by its application. After all, *science* is only a Latin term for the old Indo-Germanic *knowledge;* and the knowledge of contrarieties, the knowledge of opposites, is simply nonsense. We must, therefore, with a simple regard to truth, cultivate biblical science, if we would have our knowledge of the Bible and biblical things enter as an harmonious element into the grand category of universal science, and keep there its place undisputed and unperilled. There, indeed, it may appear, and there it ought to appear, and there by our act let it appear, as the most brilliant of all earthly luminaries, and the most powerful of all earthly potentates, precisely because it is fullest of the spirit of God, and was given to man by God's hand, at once to achieve results of its own, and to aid in their work all who in any department of knowledge "buy the truth and sell it not" (Prov. xxiii. 23).

CATHOLIC UNION.*

Mr. F. W. Newman has lately favoured the world with his views on one of the most important subjects connected with religion and Christianity, by publishing a book under the title of *Catholic Union: Essays toward a Church of the Future, as the Organization of Philanthropy.*

We intend to give some account of the theory he develops; but it is very difficult to do so, from the loose and wandering way in which he has thought proper to state what he brings forward. He has in this, as in former cases, instead of taking the pains to digest his ideas, presented them in a form so crude, that his readers are left to supply for themselves much of the connection necessary to intelligibility, and much more of the information that could at all justify assent. To a want of appreciation of the gravity and significancy of questions which he presumes to settle with a touch, there is added a method of talking about his subject instead of fairly discussing it; and on both these grounds one is continually tempted to dispute his right to undertake a work for which he was so little prepared as he has proved himself in this instance to have been.

"Catholic Union," according to Mr. Newman's conception of it, is to be sought for on moral principles alone; and "the Church of the Future," which he anticipates, is a society professedly constituted to promote the temporal welfare of humanity.

* Catholic Union: Essays toward a Church of the Future, as the Organization of Philanthropy. By F. W. Newman. Pp. 113. London—John Chapman.

To such a society we have no objection to offer. Those who entered it would have our heartiest wishes for their success. We should, indeed, esteem it an advantage that individuals, whose opinions did not permit them to join any of the existing religious organizations, connected themselves together, with some benevolent purposes in view, in place of those which these organizations contemplate. If our author had simply urged such individuals to the performance of this duty, and pointed out how it might be best accomplished, we should have applauded his efforts; but instead of that, he has set himself to disparage all other church unions besides that which he devises, and especially to plead for the necessity of his scheme on the ground of the failure of whatever has gone before it. His argument is so conducted as to be applicable to the design of shaking the faith of those who may be connected with churches of the present, rather than to that of strengthening the faith of those who may be prepared for his church of the future. Thus drawn in as we are to pass judgment, for ourselves, upon this scheme, we naturally examine it, not only as it stands related to others, but as it affects our own position as religious and Christian men.

The first thing that must strike any one who regards the matter from this point of sight is, that not only Christianity, but religion itself, is excluded from having anything to do with the formation of the union under notice. We are, it is true, told that, in the opinion of the author, this union will work toward religious objects; and it is also true that he permits the Theists who may join his association to provide on Sundays for the distinct expression of their Theism among themselves; but the church as projected is to be constituted without respect to religion of any kind.

become prominent. Many things for which some would desire
r, would seem to others equally wrong, as to pray for a reversing
laws of gravitation. I do not deny that Theists could harmoni-
co-operate, without schism or sects, while engaged on objects
in no respect required that their Theism should be *defined:* but,
g, why might not Pantheists or Atheists, if morally as good as
f them, also co-operate? To hold intellectually a Theistic creed,
ly no guarantee of moral goodness: and if Pantheists are to be
ed, it cannot be simply as morally unworthy, but because some
is being undertaken, for which they are obviously incapacitated.
closing section I may touch on the after-formation of friendly
r rather branches, within the same moral community: it suffices
) indicate my opinion that the attempt to enact a well defined
cal creed as the test of admittance to the society, would at once
that it should not be One society, but Many; and would, at start-
produce the old phenomena of religious controversy, with extreme
agement and probably with a rapid and total failure."*

strict is the determination to make this union independent
igion, that even as to the tolerated religious exercises of
sed Theists, we meet with the following drawback:

may be that religion for a long while has been made *too* social a
and that an interval of time is necessary, during which all public
ices of religion shall be suspended,—the juices of the soul being
down within, as in trees during the winter season, that the glo-
ife may again bud forth more richly, when nature has been
hened by repose. If such a suspense actually were experienced,
ot think we ought to feel either alarm or discomfort, as though
gion were vanishing, unless moral depravity and general levity
anied the phenomenon. A winter of solemn repose may be heal-
ut not rottenness and fungous growths."†

w it ought to be carefully noted that no attempt is made
book to shew, either that religion does not present a valid
of union, or that those who possess religious faith are not
obligation to give to it practical expression. Both these
are generally thought to be sustainable enough; and if
an be sustained, Mr. Newman has committed a grave offence
posing to religious men that they should make that com-
se with their duty which the adoption of his union would

What is it we are asked to do, when we are thus urged
ordinate our convictions relative to the character and will
d, so that our church associations may harmonize with the
tions of those who do not believe in his existence, but to
ss that sense of divine responsibility which impels us to
or religious sympathy, and join with others in religious
s a primary service of our nature. Of one thing, at least,
well assured,—that those moral interests which are here
ed as of paramount importance can never be adequately

* Catholic Union, p. 72. † Ibid. p. 111.

preserved, while so palpable a violation of the dictates of conscience, as that which this suspension of religious exercise involves, is committed.

No one possessed of any true religious feeling can read this book without being struck with the little weight which is, throughout it, conceded to the principle of religion. The want of any due sense of the nature and conditions of that principle, is one of the most marked features of the whole discussion. It is this which lies at the bottom of the objections preferred against Christianity. We are told, for instance, that Christianity has not favoured family and national interests; that the evils of war and slavery cannot be remedied by its means; and that it leaves marriage and legislation in an altogether unsatisfactory state. The whole question of its social relations is summed up in such sentences as these:

"The churches cannot take the lead of moral and philanthropic reform of our institutions, *because this function of the Church was never contemplated in the New Testament.*"*

"The more closely one examines the phenomena, the more it appears that the precepts of Christianity, given to a small community of slaves which was shortly to be transferred to a better world, are quite unsuited to vast communities of free men which are to be permanent in this world."†

not artificially moral, we must not admit the idea, that a man *earns w moral position by joining it.*" *

low this dictum squares with what is elsewhere so positively earnestly said about the obligation of preserving family rela-ıships and patriotic feelings we do not know; nor do we know r it is meant to be carried out in the face of those selections exclusions which are meant to distinguish Mr. Newman's ı church. When we are told that the object to be primarily ed at in that church, is "to attract to our society the purest freest minds of the age;" that "quality, not numbers, is in first instance to be alone thought of;" and that "to be strong f course useful, but strength is the result, not of mere num-s, but of steady concord and community of aim;"†—we natu-y infer that something like a brotherhood is contemplated arate from the vast family of man. We should like to see how ould be shewn that Christianity was not entitled to the bene-of such a sentiment as this—"Our actions *must* be close at ne, and our affections *ought* to be peculiarly there."‡ But ting aside the inconsistency with which this objection to a ristian brotherhood is advanced, we desire specially to mark forgetfulness of the necessary operations of the religious nciple which its advancement implies. The mutual worship l fear of one Heavenly Father must produce such a brother-od; and to represent it as an injurious or a useless thing, is to ow discredit upon the principle itself from which it cannot t arise.

We are sorry to make anything like a personal application of remarks we have just offered; but the manner in which Mr. wman has formerly come before the public obliges us to say, t his hostility to Christianity has evidently affected the whole ıe of his thought, so far as to lead him to treat matters con-cted with religion in an entirely different spirit from that which, an earlier part of his career, he was accustomed to display. e lament, though we do not wonder at, this degeneracy. When think upon the many rash and uncalled-for imputations upon ristianity which this book contains, we cannot but come to e conclusion already glanced at, that a destructive aim was far re present to the mind of its author than the constructive one professes; and when we mark how transparently the plan of contemplated association is adapted to meet the particular ws of the party called Secularists, this conclusion becomes nfirmed in our minds. The whole business appears to us, leed, to be just this,—that Mr. Newman hereby expresses his adiness to accommodate himself to the demands of Atheism, r the purpose of forming a stronger anti-christian league.

We will turn, for a little longer, to view this scheme of Catho-

* Catholic Union, p. 58. † Ibid. p. 62. ‡ Ibid. p. 83.

[illegible] in the light of its own merits. Morality, we have said, is proposed [illegible] the sole principle on which the union should be [illegible]. It is natural to inquire, on hearing such a proposal, what [illegible] doctrines which the society is to profess, and what [illegible] objects to which it is to be directed? So [illegible] that Mr. Newman has two chapters [illegible] *Doctrines of the Future Church* and *Work* [illegible]. It may seem passing strange, after this, to [illegible] the church ought to be characterized by [illegible] no work assigned to it; but such is the [illegible] doctrine and work are to grow up within the associ[illegible] establishment, but it is to be established independently [illegible] either. This matter had better be expressed in Mr. Newman's own words. As to doctrine, he says

> [illegible] profession just laid down, no moral *doctrine* [illegible] Milton proposed himself, believing polygamy [illegible] would not be shut out of the society thereby. [illegible] opinion with him, it might possibly be disagreeable [illegible] me with. If however this, or any other moral [illegible] shape which appeared scandalous to the [illegible] practical question might certainly arise: but it is [illegible] or other associations, nor is it to be expected [illegible]

me from a layman, but one of
rk amongst the body. When
on the subject of the Minis-
rance Society, Edward Swaine,
eported to have said,—

erything Mr. McAll had said
ctrine was correct, he (Mr.
should not feel he was doing
olding the office of Treasurer,
as he might have something to
he distribution of the funds of
ty. If, in the case of a diligent
of Christ, who had been the
drawing sinners into the church,
be suggested that he was, per-
perfectly sound on Calvinism,
Swaine) could not allow such an
nor give it the weight which
ers possibly would attach to it.
ar.)"

me we believe to be not very
hen a bolder protest than this
ttered in the Congregational
gainst the assumption that that
t denomination is to be for
ored to the dogmas professed
forefathers. Towards the close
eting, the noted Dr. Campbell,
r of a newspaper and cheap
, which do little credit to the
Protestant Dissent or Chris-
ing, received from Rev. Geo.
of Leeds, one of the ablest and
pectable ministers amongst the
lents, a gentle rebuke for his
of the principles of Indepen-
y remarks of a dictatorial cha-
specting congregations when
ministers. The editor scarcely
l his displeasure, and, while
to thank his brethren for their
praise, he gave them to un-
he could, if necessary, smite
as fawn. Elsewhere the ex-
of opinion amongst Indepen-
pecting their journals, as con-
y Dr. Campbell, have been far
n. In some lectures delivered
ester, a Mr. Porter, once col-
f the late Dr. Wardlaw, gave
to severe censure. We hope
see great changes in the reli-
rld of England.

KIDDERMINSTER.

Rev. M. Gibson's connection
congregation in this town has
ed. Soon after he sent in his
n, a memorial was sent to
h 141 signatures, expressing
gs of sorrow and regret which
uncement of his intention had
excited, and concluding that, "unwilling to terminate the connection which has so long and happily existed between us, we respectfully request you to reconsider your determination, and by precept and example to continue as hitherto to guide and encourage us in the paths of virtue and Christian holiness." It is now nearly thirteen years since he accepted the pastoral charge of the congregation.

SERVICES AT THE OLD PRESBYTERIAN CHAPEL, HALL BANK, BUXTON, 1854.

July 2. Rev. J. H. Hutton, B.A., Manchester.
— 9. Rev. E. C. Whitfield, Ilminster.
— 16. Rev. Wm. Whitelegge, M.A., Cork.
— 23. Rev. J. Lampray, Lincoln.
— 30. Rev. H. Green, M.A., Knutsford.
Aug. 6. Rev. James Whitehead, Ainsworth.
— 13. Rev. A. Lunn, Boston.
— 20. Rev. F. Baker, M.A., Bolton.
— 27. Rev. Wm. Smith, Rochdale.
Sept. 3. Rev. J. R. Montgomery, Huddersfield.
— 10. Rev. Chas. Beard, B.A., Gee Cross.
— 17. Rev. Joseph Hutton, LL.D., Derby.
— 24. Rev. R. L. Carpenter, B.A., Birkenhead.
Oct. 1. Rev. J. Cropper, M.A., Stand.

Morning service at eleven o'clock.
Evening service at half-past six.

SLAVERY AND THE BOSTON UNITARIAN ANNIVERSARIES.

We learn from the *Christian Inquirer* of New York, that at the banquet at Fanueil Hall which followed the meeting of the great annual Unitarian gathering, the following exciting incident occurred. Towards the close of the meeting, Mr. James H. Fowler, of the Divinity School at Cambridge, desired to say a few words, and was invited by the President to do so. He said he was aware that what this assembly expected was festivity and mirth. There are occasions when this is proper, and this is one of them. There is a time to laugh, and there is also a time to mourn. For himself, he must say, that under the circumstances that now attend our festival in this city, of a fellow-being arrested for no crime, and in danger of being carried into hopeless bondage, and with the feeling that pervades the

…ly one might suppose that the least reflection upon the …ject would be sufficient to convince every right-minded man …t such a principle was far more dangerous than any other …ch could be applied. Who does not know …t this evil has been one of the very sorest evils in …ligious associations? Who does not instinctively feel …t … in a greater degree foster pride and originate tyranny? …ly the acknowledgment of some moral prin…ple … for the fulfilment of some moral purpose, …ieties, would, in the very character of its con…stitution, … against those personal wrongs in which …ses of such societies is to be found; but a man …s to estimate "the practical intention" of its …! to exclude them "on purely moral grounds," …ly entertain exaggerated ideas of its own merit, …ful feelings toward those with whom it came …. Moral judgment upon our fellow-creatures is just …ment with which, from the nature of the sub…ject, … as little as possible to do in our intercourse …; and it is because of the great and peculiar …ted with its exercise, that, as Mr. Newman has …, … is obliged to step forward to prevent the injury of which it may be the cause.

all on one side. Very sober men, of highly conservative principles, talk very furiously upon the aggressions of the South upon the North, and the possibility and even the probability of disunion. We were not much impressed by the cheap rhetoric of the counsellors of mob violence. It was the deep conviction of the candid, common-sense people whom we met, which satisfied us that slave-catching is looked upon by the great majority as a foul dishonour to the Massachusetts soil, and that its days are already numbered. It seems clear to us that the slave-hunter in New England can be considered in no other light than as one of the most dangerous of incendiaries, and as such he should be kept away by the decency of the South and the manly indignation of the North. If the letter of the law gives a man a certain licence, it is no proof that he should use the licence. A man has a legal right to take the last dollar from the orphan, or refuse bread to the starving, yet no decent man will use the right. Quite as little will any decent man use the legal right to repeat the horrors of last week in Boston, to inflame the honest indignation of the great majority against oppression, and seize hold of a poor fugitive from slavery with such desperate aid as a band of hireling marines and a gang of ruffians who are the vomit of brothels and gambling-hells. We do not believe in mob law, and therefore it is that we condemn the incendiarism that of necessity provokes the passion for liberty into the spirit of rebellion.

OBITUARY.

Mr. Henry Harrison, the subject of the present brief memoir, was born on the 30th of April, 1813. He was the second son of the Rev. William Harrison and Maria Kelsal. His grandfather, the Rev. Ralph Harrison, formerly preached at the Dissenting chapel, Cross Street, Manchester, in combination with Dr. Barnes, who was a popular preacher in his day. His father conducted public worship at a small Dissenting chapel at Blackley, near Manchester, which had formerly been under the care of the Rev. J. Pope, a man of considerable learning.

Mr. Harrison's early life was characterized by the liveliness of his disposition and the quickness of his intellect. When yet very young, he displayed considerable powers of memory which, united with a readiness of perception, gave promise of unusual ability. It is not always easy to say what credit is to be given to the stories which are related of precocity of intellect; it is, at least, safer to rest in general assertions than trust implicitly to particular instances. There can be no doubt, however, that great differences are to be discovered even in the natural aptitude of the youngest children.

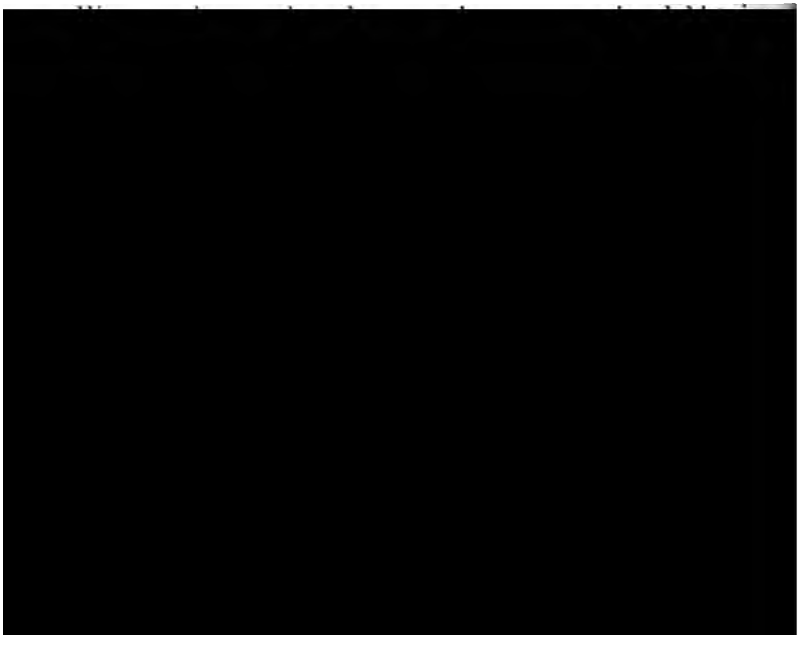
Mr. Harrison was first educated by his father, who, like many others of his profession, united the business of a schoolmaster to his ministerial avocations. The emolument which arises from a small Dissenting chapel is generally too insignificant in itself to provide for those who are not already possessed of an independent property. Subsequently, Mr. Harrison was placed with Mr. Dixon, a respectable tutor, who still conducts a commercial academy in the neighbourhood of Manchester. At a later period, Mr. Harrison was instructed by the Rev. Dr. Beard, who had recently returned from the Unitarian College, then existing at York.

It is to be lamented that the instruction which is imparted in the majority of schools is too restricted to afford even the rudiments of a liberal education; it being commonly thought sufficient to teach the elements of the Latin language, in addition to the principles of English grammar and the ordinary rules of arithmetic. Dr. Beard, however, endeavoured to include in his instructions a more extended course of education, particularly wishing to excite in his pupils a taste for literature, and to encourage the practice of English composition. Mr. Harrison, even at this early period, evinced a remarkable facility of writing, and the poetical contributions which he began to send to the Manchester newspapers and the Christian Teacher (a journal then conducted by Dr. Beard), display a nice appreciation of the delicacies of this department of letters. Unfortunately, these fragments of poetry are too widely scattered to be easily brought together; nor did Mr. Harrison seem to attach any value to them, so soon as the occasion which prompted them had ceased to interest him. They embraced various subjects and styles of composition, some being translations from the Greek and Italian authors, and others original compositions or imitations of our classical writers. They were, for the most part, simply signed with the initials, H. H.

But Mr. Harrison did not merely dis-

MR. BAKER'S LECTURES ON NONCONFORMITY IN BOLTON.*

Among the more prosperous English Presbyterian congregations of the Late ejection, that of Bolton-le-Moors occupies a most respectable position. In respect to the number of its members, the regularity of their attendance, and the zealous support of Sabbath-schools and other useful congregational institutions, it is scarcely surpassed by any Unitarian congregation in the country. The publication which now asks the attention of our readers, is a token of the prosperity and progressive character of the Bank-Street congregation. The "Historical Sketch" now before us was given in a series of four farewell discourses delivered in the ancient chapel, preparatory to its being pulled down to make way on the same site for a larger building, more accommodated to existing ecclesiastical tastes. The meetinghouses of our Presbyterian ancestors, so simple in their design and plain in execution, with their square ground plan, square seats and square windows, sternly utilitarian in every feature, are fast disappearing, and are being supplanted by edifices more distinctly ecclesiastical in their character, which imitate, with varying success, the beautiful parish churches which have for centuries adorned our land.



ıight—and I looked on the span-
ɔd sky,
e thousands of worlds that were
lling by;
ɔonbeams slept on the silver deep,
ıe hum of voices was hushed in
ɔep;
sound was heard, save the night-
nd's sigh,
hispered of peace and harmony;
said, Can it be that the Author of
ese
God of vengeance that none can
ɔpease?

J. B. H.

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l, 27, at Frenchay, ANNA SERENA
ɛ, aged 15. In childhood she pos-
all the graces which adorn that
period of life. Remarkable for
sity of disposition and strict vera-
ıe not only defended the right with
hing moral courage, but never si-
acquiesced in what appeared to her
ry to the principles of truth and
. Symptoms of weakness which
es caused anxiety in the minds of
arents, disappeared as her years
sed, and her vigorous intellectual
ıoral powers gave them reason to
for the developement of a useful
rnest character. Their well-founded
were fulfilled, but not in the man-
at they had fondly anticipated. In
ıtumn of 1849, her weakness re-
l and considerably increased, con-
her for many hours in the day;
r eighteen months previous to her
with rare exception, wholly to her

When the nature of the spinal
e from which she suffered was ex-
d to her, the flesh warred against
irit, and for a short time she felt
er trial was heavier than she could

But her earnest prayer for faith
ıtience was answered, and she cheer-
esigned herself to the prospect of
years' suffering and privation, oc-
ıg herself in such employments as
be pursued in a reclining posture,
ng the study of botany, and still
that of the Scriptures and religious
. Clearer and brighter each suc-
ıg day did her faith and trust be-

She saw "God in everything, and
hing in God;" and when the time
ached that it was needful to inform
f her approaching dissolution, she
y said that it had long been her
ɔtion that she should soon pass to
ternal home, and she should die
happy if she could have her mother's
ınce that she would not be "very
" when she was gone. She talked freely of the great change that awaited her to a dear sister and other tender relatives, who ministered to her comfort, and who learned lessons of wisdom, of invaluable price, by the bed-side of that humble, patient and devoted sufferer. Her interest in others triumphed over severe bodily pain. She was desirous that an orthodox friend should know that she died a Unitarian, "not trusting in her own works, but in the love of God,—that love which gave Jesus to us." It was this faith in her Heavenly Father's love which gave and which diffused around her such sweet peace. The dark valley of death was illumined to her, upheld as she was by Him who had entered it before her, and she left behind her a beam of light, which brightens the sorrow of her bereaved parents. Her

"memory breathes
A sweetness that survives her living days."

She was interred, May 6th, by the Rev. H. Hawkes, in the cemetery in Lyncombe Vale, which had been given by her grandfather to the Unitarian congregation at Bath.

May 29, at Chichester, aged 22, EMMA, eldest daughter of Mr. Henry IDE. Though the "short and simple annals of the poor," and of persons in a humble station, may not often afford incidents of sufficient importance to be worthy of obituary notice, there are there at times some flowers whose fragrance should not be suffered to "be lost in desert air." This remark, stripped of its figure, applies to the interesting young person mentioned above, whom a lingering consumption at length removed from her family and friends. Her religious views were decidedly Unitarian; and she would modestly, but firmly, give to those who lamented that such was the case, "a reason for the hope that was in her." These views beneficially influenced her in life; they nobly supported her in the expectation of death. In consequence of the loss of her mother about three years since, the management of her father's household devolved on her; but though family duties were many, they were seldom allowed to keep her from the house of God, and she was particularly anxious to attend with regularity at the table of her Lord. When her symptoms became rather alarming, she said to her minister, who frequently visited her, "I should like to take the Lord's Supper with you *once more before I die*, to record again my belief in him; and I should like to do this soon, lest my head become weak and confused, so as to

characters connected with Bolton anterior to those described by Mr. Baker, we proceed to make some extracts from his history of the ministers of the Deansgate and Bank-Street chapels. He begins his volume by the following roll of ministers, which also contains the place of their education and the period of their pastorship.

[illegible]	Emanuel College, Cambridge	1672 to 1685
[illegible]	Brazen Nose College, Oxford	1685 to 1692
[illegible]	Christ's College, Cambridge	1692 to 1695
[illegible]	Emanuel College, Cambridge	1695 to 1719
[illegible]	Rev. Jas. Coningham and Scotland	1719 to 1729
[illegible]	Not ascertained	1729 to 1750
[illegible]	Dr. Caleb Rotheram	1752 to 1754
[illegible]	Dr. Doddridge	1755 to 1789
[illegible]	Rev. T. Robins and Dr. Aikin	1785 to 1789
[illegible]	Rev. Thomas Belsham	1789 to 1820
[illegible]	Wymondley	1821 to 1822
Franklin Baker, M.A.	University of Glasgow	1823."

P. iii.

The founders of Nonconformist worship in Bolton were the vicar and lecturer who were ejected in 1662, viz., Rev. Richard Goodwin and Rev. Robert Park. Of the former, Mr. Baker gives this account:

[redacted]

THE

CHRISTIAN REFORMER.

No. CXVII.] SEPTEMBER, 1854. [Vol. X.

MAHON'S HISTORY OF ENGLAND.*

With this volume Lord Mahon has concluded, at least for the present, his labours on the History of England during the eighteenth century. Attracted, in the first instance, to the war of the Spanish Succession by the military fame of his ancestor, General Stanhope, of whose exploits his own title is an honourable record, he has been led on, through the reigns of the Brunswick family, to the separation of the American Colonies. Beginning with Marlborough and Eugene, he thus ends with Burgoyne and Cornwallis,—a contrast not very flattering to national pride, nor affording any great support to that marked preference of Tory over Whig administration, which is so conspicuous in his History. His work is a valuable accession to our historical literature. He has used carefully all the published authorities and documents, and, from his social and official position, has obtained access to many curious materials of history which had not been previously employed. Lord Mahon is evidently a candid and amiable man, not wholly free from prejudices of class and party; a friend to intellectual progress, though rather anxious lest the world should travel too fast for the church; tolerant in religion, but holding Dissenters in slight estimation. His narrative is easy and pleasant, without any extraordinary power,† and his reflections just and useful, though commonly such as the reader would have made without difficulty for him-

* History of England from the Peace of Utrecht to the Peace of Versailles, 1713—1783. By Lord Mahon. In Seven Volumes. Vol. VII. 1853.

† Where his Lordship attempts a loftier style he is not always successful. The following sentence closes his account of the failure of the Spanish attack on Gibraltar in 1782: "Thus did the Pillars of Hercules, so conspicuous as emblems on the device of the Emperor Charles V., with their ancient motto, Nec Plus Ultra, and borne by him upon his banners in the wars against King Francis I., now in British hands baffle and beat back all the endeavours of the heirs of Charles V. and Francis I. combined." (VII. 290.) Perhaps his Lordship had Sampson in his mind when he spoke of *pillars* being in *British hands;* but Sampson did not employ them to "beat back" the Philistines. We have seldom read a more uncouth sentence than the following: "Far superior to Arthur Young—superior as the researches of a Newton are above, though supporting and supported by, the observations of an Astronomical Table—stands the name of Adam Smith." (VII. 496.) His looseness of phrase sometimes approaches a *bull.* Thus he tells us (VI. 480) that the late Earl of Liverpool, finding himself once the sole visitor at a dinner of the Literary Club, "ordered a bottle of Madeira, of which he took a very moderate *share.*"

self. Lord Mahon will never take rank with our great historians, but he gives us fairly and agreeably the history of the times of which he treats, and is not likely to be displaced till Mr. Macaulay fulfils the long-deferred expectation of the public.

Lord Mahon's work would have maintained more of that impartial tone which should characterize history, had it not been composed in great measure during the progress of the mighty struggle of parties and principles which, beginning with Catholic Emancipation, has ended with the establishment of Free Trade. There are evident traces of the influence of passing events, in which he was himself engaged and deeply interested, upon his narrative of former times; sometimes in direct reflections, unfavourable to the contemporary party to which he has been opposed; sometimes in the manner of presenting facts so as to suggest censure on contemporaries, without directly naming them. It is evident, however, that Lord Mahon has not lived through the changes of the last thirty years, without being cured of some of the prepossessions with which he began his History, and that he has dropped from a Tory to a moderate Conservative. This change is conspicuous in regard to Free Trade. When he spoke of the Treaty of Utrecht, and the Commercial Treaty with France which should have been its supplement, he praised the Parliament which rejected that wise measure, for following the advice of practical men in opposition to theorists. In the review of literature which closes his seventh volume, he adopts Dr. Johnson's rebuke of the shallow criticism of Sir John Pringle on the Wealth of Nations, that an author who had never been in trade could not be expected to write well on that subject, any more than a lawyer upon physic; "on the contrary, there is nothing, said Johnson" (in a true statesman's spirit, observes Lord Mahon), "which requires more to be illustrated by philosophy than trade does."

The beginning of the year 1780 was remarkable for the commencement of a movement in the nation in favour of Economical Reform, in which the county of York, with Sir George Savile and its Whig aristocracy, took a leading part. The shameless profusion with which pensions were lavished, the multitude of sinecures which were the ready reward of political subserviency, the accumulated debts of the Civil List, naturally excited the murmurs of the people, who were heavily taxed for the maintenance of a war, which was undertaken, indeed, with their zealous concurrence, but which had brought as little glory as profit. Lord Mahon thus describes the presentation of the Yorkshire petition by Sir George, and its support by Burke:

"The great Yorkshire petition was presented to the Commons, on the 8th of February, by the principal Yorkshire member Sir George Savile. On that occasion, as the forms of the House did not yet prohibit, Savile delivered a speech in its support. His slender figure and his feeble voice

(then especially he was suffering from hoarseness) seemed to expand, and his delicate frame to gather strength, from the magnitude of the interests confided to his charge; and his brother members, preserving an unbroken silence, shewed him all the attention and respect due to a character so upright and unsullied. Three days later, Burke brought forward the motion that he had announced on Economical Reform. His speech, as shortly afterwards it was revised and published by himself, may deserve to rank among the highest of his oratorical productions. 'One of the ablest speeches I have ever heard,' said Lord North in reply; 'a speech such as no other member could have made.' Here the brilliant hues of fancy impart form and colour even to the dry bones of financial calculation. Here the very details of the Exchequer grow amusing. Thus lightly, for example, does Burke play on the defects of the five lesser sovereign jurisdictions of the realm: 'Ours is not a monarchy in strictness; but as in the Saxon times this country was an heptarchy, so now it is a strange sort of pentarchy..... Cross a brook, and you lose the King of England; but you have some comfort in coming again under His Majesty, though shorn of his beams, and no more than Prince of Wales. Go to the north, and you find him dwindled to a Duke of Lancaster; turn to the west of that north, and he pops upon you in the humble character of Earl of Chester. Travel a few miles on, the Earl of Chester disappears, and the King surprises you again as Count Palatine of Lancaster. If you travel beyond Mount Edgecombe you find him once more in his incognito, and he is Duke of Cornwall. So that, quite fatigued and satiated with this dull variety, you are infinitely refreshed when you return to the sphere of his proper splendour, and behold your amiable Sovereign in his true, simple, undisguised, native character of Majesty.'

"Burke proposed that these five lesser jurisdictions should be wholly swept away. 'When the reason of old establishments is gone'—thus with the truest Conservative wisdom he spoke on another branch of his subject—'it is absurd to keep nothing but the burthen of them. This is superstitiously to embalm a carcase not worth an ounce of the gums that are used to preserve it.'"—VII. 5, 6.

Though the plan of Economical Reform met with the support of the House of Commons at first, notwithstanding the opposition of Lord North, that support gradually dwindled away, and the Bill was lost, to be renewed with considerable modifications by the Rockingham Administration in 1782. Its failure at this time was not owing to any secret dealings of the Court. An election was impending, and many Members who were anxious to stand well with their constituents, having gained this point by their support of the principle of economy, were glad to have an opportunity of quietly getting rid of the Bill by less conspicuous votes in Committee against its most effective provisions. But there was another reason. It had been made a party measure, and the supporters of Government were alarmed at the advantage which they had given to their opponents by voting in its favour. Besides, the events of the Civil War had left behind a great dread of the erection of an independent power in Parliament, and, both

and it is a notable circumstance, that in the application for a licence to the new meeting-house, the congregation allege that the lecture "cannot reasonably be supposed to be any nuisance or hindrance to the market, since we have, on the contrary, experienced that the lecture hitherto hath been an advantage to it."

The successor of Mr. Seddon was his nephew, Rev. Samuel Bourn, who removed from Calne to Bolton in 1695. He preached for about twelve months in the chapel in Deansgate, and then, in the autumn of 1696, removed to the new chapel in Bank Street.

The original deed is remarkably free from every restrictive "doctrinal" clause. It describes the "chapel or oratory" as "a place for religious worship only, and for an assembly of a particular congregation of Protestants dissenting from the Church of England, for the free exercise of divine worship therein." The minister is to be "a Protestant minister of the gospel dissenting from the Church of England." Mr. Bourn's life was spared till his 74th year, and he died in 1719, after four-and-twenty years of service to his attached flock.

Mr. Bourn was succeeded by Rev. Thomas Dixon, a Master of Arts and Doctor of Medicine. Of him, Mr. Baker says,

"Little is known of this gentleman beyond what is preserved on the mural tablet in this place. He is there styled 'the prince of theologians,' in allusion to the honourable occupation in which he had been

he abstract right of taxation we possessed. But, beyond all doubt, it ras a war proceeding on the grossest impolicy, from the moment it was een how much resentment the exercise of that right provoked. For he mere barren assertion of that right—for a mere peppercorn of rent—ve alienated, and, as it were, in wantonness, flung from us provinces vhich, at the peace of 1763, had been as contented and loyal as the hires along the Severn or the Thames. We grew wiser, but too late. Earnest and more earnest overtures, larger and then larger concessions, were tendered, from time to time, to the uprisen Colonies, but always a few weeks or a few months beyond the period when they might yet ave healed the wound. The same utter want of policy which provoked he war was shown in its first direction. Our most skilful commanders, our most daring enterprises, seemed to be reserved for the conclusion of he conflict, when skill could no more avail us, and when enterprise led nly to disaster. While the opportunity was still ours—while France nd Spain, so soon to combine against us, still kept aloof—while Washngton's army, for example, was in full flight, or Gates's was not yet ormed, then it is that we find General Howe content to bound his conuests at the Delaware, and General Burgoyne refrain a whole month rom his advance to Albany. Such was the system in the Cabinet, gainst which our greatest statesmen warned the Ministry in vain. Such were the errors in the field which even the occasional skill of our officers, nd the constant bravery of our troops, could not retrieve. Thus did ve alienate a people with whom we might perhaps, to this very day, ave kept united; with them resolutely upholding peace among all other ations; with them, the leaders of the world in temperate liberty and hristian progress. They might have been both our brother freemen nd our fellow subjects, free with their own Assemblies as we are free vith ours, yet bound to us beneath the golden circle of the Crown. Or f even, with their growing numbers, that golden circle had seemed to hem to press, it might have been gently and quietly unloosed. We night have parted as friends and kinsmen part, not have torn asunder vith a bleeding gash on either side."—VII. 183—185.

There must be always much uncertainty in speculations conrasting what has been, which we know, with what might have been, which we can only guess at. America, we believe, has done much more for "Christian progress" as an independent power, than she would ever have done as a dependency of England. In regard to "temperate liberty," the case is more doubtful. A arge deduction from the favourable effects of the emancipation of he Colonies on the cause of freedom in Europe must be made, in consequence of the excessive admiration of republicanism which he example of America produced on this side of the Atlantic. This gave rise to the first and the last French republic; to this ve may trace the numerous abortive attempts at establishing imilar forms of government in other parts of Europe,—attempts nore fatal to the cause of temperate liberty than long years of nonarchical misrule; this keeps alive in the minds of many rdent continental patriots a visionary hope of overthrowing monarchy, and makes them refuse all compromise with existing

[illegible] We may also doubt whether "the golden circle [illegible]"—a phrase borrowed from O'Connell—would have [illegible] in regard to America than to Ireland, in [illegible] dependence. Suppose that England, [illegible] of slavery, had proposed to deal with [illegible] as she dealt with Jamaica and Barbadoes—[illegible] have tolerated such an interference with their [illegible]!

[illegible] the American War bring prominently into view the character of George the Third, whose determined adherence [illegible] caused it to be protracted a consi[illegible] after his Prime Minister, Lord North, had become [illegible] that the attempt was hopeless. The publication of [illegible] Papers, the Memoirs of Lord Rockingham and [illegible] open the whole course of Parliamentary [illegible] during the years that intervened from [illegible] to the appointment of Mr. Pitt. We do [illegible] character of the King suffers by the disclosures [illegible] when we separate the facts from the [illegible] formed under the influence of per[illegible] George III. had been most unfortunate [illegible] He had too faithfully remembered "the [illegible]" which had for ever repeated to him, "George [illegible] written to teach him what were the high [illegible] His education, as she herself confessed, had [illegible] and those who were placed about him [illegible] of such pernicious arbitrary principles of [illegible] gave rise to a remonstrance on the part [illegible] of the Whig party in the year 1752. [illegible] Mr. Dodington, she had desired his [illegible] from the Prince "about the Consti[illegible] to do it, for fear of giving jealousy to [illegible] and when she mentioned it again, he [illegible] province. Upon Dodington's in[illegible] what is his province?" the Princess replied, [illegible] unless it was to go before the Prince up [illegible] sometimes, seldom to ride with him, and [illegible] with him." His constitutional education, [illegible] by his preceptors, he received no doubt [illegible] from Lord Bute; and though this nobleman was [illegible] soon after he came to the throne, and though [illegible] entertained, that he governed by secret advice [illegible] had ceased to be a Minister, has not been warranted by [illegible] evidence, the spirit of his counsels remained deeply [illegible] into the mind of his pupil. He came to the throne with the fixed purpose of weakening and destroying that combination of [illegible] which had kept his grandfather in thraldom, and [illegible] to accept Ministries most distasteful to him.

Notwithstanding his Jacobite education, we do not believe that George III. ever entertained a desire to infringe the Constitution; and it would be a very partial view of the case between him and the Whigs, to treat it as a struggle between popular principles and arbitrary government. During the greater part of the 18th century, a game for power was playing between the Crown and them,—the Crown supported by its prerogatives and the natural leanings of aristocracy; the Whig party by popular principles, but also, in a great degree, it must be remembered, by borough influence obtained in an illegal manner. In this struggle George III. suffered occasional and short defeats, but on the whole he was triumphant, and really, though unintentionally, contributed to the advance of a more truly popular freedom. He has been accused of duplicity in his dealings with his Whig Administrations. There is abundant evidence of the cunning with which he availed himself of the state of parties and the jealousies of individuals to carry his own plans; but no breach of his word has ever been established against him; and certainly he never succeeded, if he made the attempt, in persuading any Whig Administration that he was cordially attached to them. The general voice of the country supported him at the commencement of the American War; and when we recollect that Chatham's dying speech was delivered in opposition to American Independence, we shall not be inclined very severely to condemn the Sovereign who resisted, while it was possible to resist, the dismemberment of his hereditary dominions.

But whatever opinion may be entertained of his political principles and conduct, we think every reader will sympathize with his feelings as a father, as disclosed in the affecting letters to Bishop Hurd, now published, we believe, for the first time (Appendix, pp. xxxv, xxxvi).

"*Windsor, August* 20, 1782.

"My good Lord,

"There is no probability, and, indeed, scarce a possibility, that my youngest child* can survive this day. The knowing you are acquainted with the tender feelings of the Queen's heart, convinces me you will be uneasy till apprised that she is calling the only solid assistant under affliction—religion—to her assistance.

"She feels the peculiar goodness of Divine Providence, in never having before put her to so severe a trial, though she has so numerous a family. I do not deny (that) I also write to you, my good Lord, as a balm to my mind. As I have not you present to converse with, I think it the most pleasing occupation by this means to convey to you, that I place my confidence that the Almighty will never fill my cup of sorrow fuller than I can bear; and when I reflect on the dear cause of our tribulation, I consider his change to be so greatly for his advantage, that I sometimes think it unkind to wish his recovery had been effected. And when I take this event in another point of view, and reflect how much more

* "Prince Alfred.

[redacted] Monday to Sunday evening, and thus it continued till the [redacted] was suspended by the trustees, and neither lectures [redacted] appointed since.

[redacted] establishment of this religious society, the form of [redacted] amongst the Presbyterians. The psalmody [redacted] same model, being led by a precentor or leader. [redacted] an organ was introduced into the Chapel. [redacted] Socinians to instrumental music, having no better [redacted] sympathy to Romanism, in whose worship music [redacted] element a part, gradually wore away as a taste [redacted] spirit took the place of religious animosity and [redacted]

MR. EVERETT ON THE VALUE OF THE SCRIPTURES

[redacted] statesman and scholar, whose recent retirement [redacted] public life on the ground of broken health others [redacted] regret, has contributed to a volume just [redacted] by the American Bible Society, entitled, "Testimony of [redacted] to the Value of the Holy Scriptures, par[redacted] Bearing on Civil and Social Life," the following [redacted]

[redacted]

ferments the residence then usually required was three months for the Dean and half that time for each Prebendary. 'But alas!' continues the worthy Prelate, 'never was Church more shamefully neglected. The Bishop has several times been there for months together without seeing the face of Dean or Prebendary, or anything better than a Minor Canon.' And as, in some cases, there were undisguised neglects of duty, so in others we may trace its jocular evasion. We may learn, on the same Episcopal authority, that the Church of Rochester was in no less ill plight than the Church of Bristol; and that on one of the Prebendaries dining with Bishop Pearce, the Bishop had asked him: 'Pray, Dr. S., what is your time of residence at Rochester?'—'My Lord,' said he, 'I reside there the better part of the year.'—'I am very glad to hear it,' replied the good Bishop. But the Doctor's meaning and also the real fact was, that he resided at Rochester only during the week of the Audit!"—VII. 471—473.

The state of religion and learning among the Dissenters in this age, is disposed of in a very perfunctory way:

"We may observe with pleasure, that many as were the neglects and shortcomings of the Clergy in that age, their lives, at least, were pure. No charge of immorality can, with justice, be brought against them, unless in such few and rare cases as in any very numerous body must, of course, in time arise.

"The Dissenters of that age, or some of them, might have more zeal, but had even less of learning. In some cases we find their deficiencies acknowledged by themselves. Here is one entry from the Minutes of the Methodist Conference, in May, 1765. 'Do not our people in general talk too much, and read too little? They do.'"—VII. 474.

We can hardly suppose that Lord Mahon has here fallen into the vulgar dialect of high life, which uses *Methodist* as a contemptuous synonyme for Dissenter; but the paragraph is as inaccurate as it is unjust. The Minutes of the Conference, he may be assured, had nothing to do with a deficiency of learning. The "too little reading" complained of was not a neglect of the classical authors or the Scriptures in the original tongue, but a preference of gossip to the perusal of the works of Wesley and Fletcher and the Arminian Magazine. It is very possible that Lord Mahon may never have heard of the names or seen the works of Taylor, Lardner and Benson; but in this state of ignorance he should not have ventured an opinion on the learning of the Dissenters. The Methodists of that age would have repudiated the imputation of Dissent, and the Presbyterians, Independents and Baptists, would have been much surprised at being lumped with the followers of Wesley and Whitfield, in an historian's estimate of their literary attainments. We conclude our extracts with a passage descriptive of the state of the labouring population of England, which fully confirms all that has been said of the selfishness and indolence of the clergy:

"As a hundred years ago, the lands were too often untilled, so were the cultivators of the land too often untaught. Throughout England,

the education of the labouring classes was most grievously neglected, the supineness of the clergy of that age being manifest on this point as on every other. It would be very easy to adduce many cases of deplorable ignorance and consequent credulity at that period both in individuals and in whole villages or parishes. A few will suffice, however, to establish my conclusions.—A remarkable man, in after years the chief of a religious sect,—William Huntington,—describes himself as the son of poor parents in the Weald of Kent. Without any instruction during his first childhood, he found his vacant mind fill with silly fancies. 'There was,' says he, 'in the village an exciseman, of a stern and hard-favoured countenance, whom I took notice of for having a stick covered with figures, and an ink-bottle hanging at his button-hole. This man I imagined to be employed by God Almighty to take an account of children's sins.' A person of far superior merit and attainments,—Hannah More,—declares that on first going to the village of Cheddar, near the cathedral city of Wells, 'we found more than two hundred people in the parish almost all very poor; no gentry; a dozen wealthy farmers, hard, brutal, and ignorant.... We saw but one Bible in all the parish, and that was used to prop a flower-pot!'

"Traces of ancient superstition were sometimes found to linger in the congenial darkness. Thus, in Northamptonshire, 'Miss C. and her cousin, walking, saw a fire in a field, and a crowd around it. They said, "What is the matter?"—Killing a calf.—What for?—To stop the murrain.' They went away as quickly as possible. On speaking to the clergyman, he made inquiries. The people did not like to talk of the affair, but it appeared that when there is a disease among the cows, or when the calves are born sickly, they sacrifice, that is, kill and burn, one for good luck.'

"Pass we next to Suffolk. There, in the village of Wattisham, and in the year 1762, it chanced that six children of one family died in quick succession of a sudden and mysterious illness,—their feet having first mortified and dropped off. Professor Henslow, who resides at no great distance from Wattisham, has given much attention to the records of their case, and has made it clear in his excellent Essay on the Diseases of Wheat, that in all probability their death was owing to their imprudent use of deleterious food—the ergot of rye. But he adds, that in the neighbourhood, the popular belief was firm, that these poor children had been the victims of sorcery and witchcraft."—VII. 491—493.

K.

A NOBLEMAN'S IDEA OF COMMERCE.

TRADE opens a passage to the discovery of other countries, and of the works of God and man, of nature and of art. It is the great incentive and the great instrument of society: it makes of mankind one body, and by mutual intercourse serves the occasions, supplies the wants, and ministers to the delight and entertainment one of another. It is the great interest of the kingdom: it inures men to hardship and danger, and instructs them in all the honest arts of living and self-security. It adds much to the power and strength of a nation, to the riches and revenue of the prince.—George, Earl of Berkeley. (1670.)

BIBLICAL SCIENCE.*

THE utility of exact study in subjects admitting only moral ridence, has latterly been established on the broadest and deepest asis of fact. We could point to several departments of human nowledge in which the introduction of scientific methods of ıvestigation has led to the most satisfactory results. We could ıew what uncertainties hung around those departments before scientific spirit presided over their cultivation, and we could resent the clear principles and unquestionable truths which the xercise of that spirit has brought to light. And in two ways ɔuld we offer this our demonstration of the importance of biblical ɔience: we could offer it in studies which have only an indirect earing on the Bible, and we could offer it in studies the express bject of which is the illustration of the Bible.

Let us, for an example, take ethnology, or the science of ations, considered in regard to their origin and dispersion. As science, this study is of recent date, though materials toward s cultivation date back to the days of Alexander and Herodotus. Not, however, before the surface of the earth had been traversed nd explored, could its inhabitants be formed into groups by the and of science, and referred to the stocks whence they had ɜverally sprung and the seats which they originally occupied. While, in consequence, ethnology could not set the first step pwards to the dignity of a science, until the compass had come ıto use in the Western world, it was compelled for its full ele- ation to wait, not only for the discoveries made in the New Vorld by the Spanish and Portuguese, but also for the conquests f Britain in the farther East, her explorations in the Arctic ɛgions, and the peaceful results of her triumphant career in very ocean and on every shore all over the globe. Possessed f only bits and crumbs of knowledge, what could ethnology chieve? Besides, there are eyes that see not, or see dimly, or ɛe wrong. Our earliest observers had not learnt the art of ɛeing. What they saw, they saw through the colourings of heir own preconceptions. Only after many trials and by slow egrees did observers learn to see things as they were, and to ıake a true report of what they saw. Accordingly, of all begin- ings, the beginnings of ethnology are fullest of absurdities. So idiculous and so obviously fabulous are very many of the stories old by our travellers of three or four centuries ago, that one as difficulty to think that they themselves believed what they ravely record and announce. Another source of error was their redulity, which made them prone to receive a tale in proportion ɔ its intrinsic improbability. What they accepted without ıdgment, they too often reported without discrimination; so

* *Continued from p. 471.*

CORRESPONDENCE.

THE PLURALITY OF WORLDS.

SIR,

ALLOW me to make a few remarks on what seems to me to be the exedingly inaccurate reasoning of the essay on the "Plurality of Worlds," entioned in your last number. The author's reasoning, when reduced regular form, is as follows. No place is fitted for the habitation of animals which is not like our earth. The stars, the other planets and oons, differ very much from our earth; therefore they are unfit for the abitation of animals.

Now when the argument of the essay is stated in this syllogistic form, must immediately strike every one that the major premise is utterly estitute and even incapable of proof, and that all presumptive evidence against it. How can we know what sort of animals the Creator has osen to make? How can we know that he has not chosen to create finite varieties, suitable to the various situations in which he has placed em? When we observe the almost countless variety of living creatures pon this earth, and how each is fitted for inhabiting that part of the rth in which it is placed, whether it be desert, mountain, fertile plain, ean, fresh water, or even the waters in dark caverns, is it not the most atural conclusion that other worlds also present the same infinite variety, and that each is inhabited by living creatures suited by the Great reator to the situations in which he has placed them?

the maintenance of its falsities—the Bible would have been injured in being committed to an unworthy conflict. Had the prosecution of ethnological study been pursued with a view to the justification of the biblical narratives and implication, Scripture would have been made to wait on science for a favourable audience, and, when that audience was gained, might have been charged with an attempt to qualify facts or even to bias the tribunal. But if the science of ethnology was cultivated on its own grounds, by its own professors, and for its own ends, then the results of such a course of study, if favourable to the biblical view of the origin of our race, would be so much pure gain to the cause of religion. The Bible would not have been lowered into a suitor; science would not have been distorted or misreported; but each of the two great powers, standing on their own grounds and working for their own objects, would bear an independent testimony to the same truths, give forth in common different but consentient utterances of the same Divine Mind, and combine to afford support to the one great cause of true religion. Such a result was exceedingly to be desired. Such is the actual result. But let it be distinctly remarked and carefully borne in mind, that this example of the harmony of religion and science we owe to the fact, that during the process religion and science kept each within its own sphere; so that science was prosecuted apart from pre-judgments, and the oracle was simply asked to make its inspirations known. The determinations of ethnology are necessarily of recent occurrence. As man, viewed in regard to his lower nature, is a member of the animal kingdom, so might his origin and history be studied in the clearly ascertained doctrines of zoology, one of the latest of the sciences. Now it was ascertained that, with the inferior animals, the qualities of the species were transmitted by procreation. So long as individuals of the same species bred together, the line of transmission remained unbroken. But if procreation took place between individuals of different species, the line, though it might be continued for a link or two, soon came to a stop, and the offspring twice or thrice removed of a cross-breed were unfruitful. The animals, however, which for the sake of a name we may call human, propagate their kind, though never so diverse as to form, colour, origin, language or locality; and the offspring of those intermarriages are as productive as their parents, if not more so. Indeed, cross-breeds,—for instance, the mulatto, the quadroon, &c.,—are known to possess a more vigorous life both in mind and body; and not without reason may it be declared, that Providence, by the intermixture of races, which is now proceeding on so vast a scale, seems to aim at the elimination of inferior qualities, the propagation and increase of superior qualities, and the general elevation of human kind. However this may be, analogy with a clear and strong voice declares, that

since intercourse is possible between any two races that wear the human form. All that wear the human form are of one species. Among slaves another word. In the animal world, new races are constantly formed, and these new combinations perpetuate themselves. Within the limits of species, these new races may be most various. The varieties may be produced under the influence of or by the specific act of man. The varieties have also been and are still produced by the unconscious operations of nature, more in the variations of climate, food, and what we term accident. Look at the multitudinous variety of the canine species, and learn what changes may in the lapse of time be wrought by nature and the hand of man. Learn, too, at the same time, that amidst these variations the general type is never lost, but that the specific qualities of the race, as well as the specific differences of the several varieties, pass from age to age,—fixed and permanent under some circumstances, transmuted and intermingled under others. Call to mind, also, how diversified has been the lot of human beings: the surface of the earth how various,—the skies, now oppressive with heat, now intolerable for cold, now never dark, now dark for six entire months, now serene, now almost ever agitated with tempest:—human institutions, too, how dissimilar: the crushing despotism of the East, the peace and security of constitutional government, the constant alarms of African tyranny, and the benumbing efficacy of Egyptian superstition and Chinese conservatism. Facts of this description suffice to shew the possibility of the multiplication of one type into most dissimilar forms and varieties.

Think of mental qualities. The unity of human nature is chiefly proclaimed by the unity of our higher endowments. Intelligence, in its lowest manifestations, can never be mistaken for instinct, nor ever has instinct been known to rise into intelligence. Man's reasonable nature, including his emotions as well as his intellect,—his love towards his kind, as well as his homage toward his Maker,—marks him out as a being *sui generis*. This reasonable nature is shared by all who are ordinarily called men. The varieties are very great. At the one extremity we have the large discourse of a Newton, or the creative imagination of a Shakespeare; and at the other extremity, a narrowness and a dullness which, superficially regarded, scarcely seem superior to the qualities of the higher orders of the brutes. Nevertheless, there is a broad and clear line of distinction between man and the animal, so that you cannot confound the ouranoutang with human beings in the lowest condition possible.

It is true that unity of race, which now seems to be generally admitted as a fact, does not of necessity involve the derivation of all human beings from one pair. Yet is such a derivation the most simple cause: and being the most simple, is also the most probable. The tendency of the whole of modern science goes

to shew that God works the most multitudinous and complex results from the simplest means. When, then, a cause, sufficient in itself and simple in its nature, is assigned for any class of phenomena, analogy gives judgment in its behalf. Far more conformable to analogy is derivation from one pair of human beings, than the creation on different spots of several pairs, we know not how many.

Indeed, the unity of the source, as well as the unity of the race, is indicated by the general bearing of two other witnesses, both independent of each other, and of those to which reference has been already made; we mean history and language. Ethnology is the last voice of many combined sciences; and inasmuch as sciences, when fully developed and rightly interpreted, concur to attest the unity of our race, if not also the unity of our origin, as human beings, it surely is no unwarrantable conclusion that human beings are of one species and sprung from one pair. Now, what in this matter is the voice of universal history? All history, all tradition, all religions, superstitions, usages and opinions, combine to carry the thought back to Central or Western Asia, as the cradle of the human race. Not more certainly, not more constantly, does the needle point to the Pole, than does the finger of Providence, teaching mankind in its own history, point to some high and well-watered land in Southern or South-western Asia, as the birth-place of the human species.*

Language establishes the same fact. Already in the last century did that accomplished scholar, Sir William Jones, whose intimate acquaintance with languages gave him a peculiar right to be heard on the subject, pronounce it as his opinion that the inhabitants of Asia, and consequently of the whole earth, sprang from three branches of one stem, and that these three races of mankind differed from each other in language and other known characteristics. These three are the Arabic, the descendants of Shem; the Indian, of Ham; the Tartarian, of Japheth. In the dialects spoken by the various families of each of these, a connection and a resemblance may be traced.† That connection finds its explanation in a common origin in one pair of progenitors. The decision of our distinguished countryman has found illustration and support in the general tendency and result of continental scholarship. We do not pretend that philology has given its final judgment; nor do we mean to assert that all difficulties have been removed; but we are justified in reporting, as the general tendency and approximate result of recent philolo-

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* As authorities, see Iselin, *Uber die Geschichte der Menscheit;* Adelung, *Versuch einer Geschichte der Cultur des Menschlichen Geschlechts;* especially Herder, *Ideen zur Philosophie der Geschichte der Menscheit.* Heeren's *Historische Werke* are also of great value. Creuzer's works, as well as Ritter's *Erdkunde,* may be advantageously studied.

† See the *Asiatic Researches,* Vols. I. II. III.

Ir. Clarke winds up the subject in the fourth and last lecture, by ibiting Unitarianism in its relation to other forms of Christian belief, pposed to assumed infallibility, and as the genuine result of the true nciples of Protestantism. Agreeing with him as we do in his estimate he *consistency* and *truthfulness* of the founders of the Milton Club, we stion the good taste of bringing such a miserably insignificant affair his misnamed London Club of Independents, &c., into the discussion he pulpit of the great subject he had in hand.

Ve are not aware whether the rector of St. Martin's has attempted rejoinder to these masterly replies to his lecture. He has probably this time discovered his mistake, and learnt that a greater disservice scarcely be done to the cause of orthodoxy than by an unreserved ck on Unitarianism. We believe that the angry effusions which in- rect clergymen are accustomed to deliver on Trinity Sunday, have le many Churchmen, even against their will, Unitarians. And cer- ly the public denunciations of men like the thirteen clergymen of erpool, Mr. Stowell at Bristol and Manchester, and Mr. Miller at mingham, have rendered unintended service to scripture truth, by iting inquiry, and by rousing from its accustomed apathy the popular nd, and especially by calling into action that stubborn English sense ustice which insists on hearing both sides. Mr. Bache and Mr. Clarke e proved themselves both able and prudent defenders of the Unitarian h. It is our earnest desire that their lectures may be widely circu- d. They are well calculated both to remove prejudice from the minds 'orthodox" believers, and to confirm the faith of Unitarians. Though track of the Trinitarian controversy may be supposed to be beaten familiar, it will be found that in these lectures important conclusions confirmed by new illustrations. As an example of this, we select Bache's ingenious mode of turning back upon his opponent the charge 'pride of intellect," of subjection to "carnal reason," and of "rejec- n of mystery."

Many of you are, no doubt, well aware that somewhere about three hu-

they were determined at all events to maintain. These conclusions appeared just and right enough to the philosopher Ptolemy (A. D. 150) who first announced them, because, reasoning from the only facts with which he was conversant, he could hardly arrive at any other. There was no *pride* of reason, therefore, in him in maintaining them. But by the inventions and labours of Galileo and the subsequent discoveries of Copernicus, other facts had been brought to light which could not possibly be reconciled with such conclusions, which went altogether to overthrow them. What shall we say of the men who, in spite of these facts, still maintained the conclusions,—the mere inferences, and mistaken inferences too, of those who had gone before them? Must we not say that they exalted the results of reason, in connexion with imperfect and erroneous conceptions, above the well-ascertained facts of nature and providence? And must we not, therefore, say, that if there be such a thing as 'pride of reason' anywhere, it must surely be here?—*not* in the philosophers who, by further inquiry and investigation, have exploded once popular errors, but in the men who have embalmed those errors in a delusive and lifeless creed, and still insist on maintaining them. Is not this the just and appropriate application of the censure, my brethren?

"Now is there any science among us in this country, and in these days, which bears the same character of unimproved and unimprovable stagnation, in consequence of being arbitrarily *fixed* and *established*, as the science of astronomy had, and perhaps still has, at Benares? I know of one, and of one only: that is, *theology*, or the science of religion. All other sciences, thank God! have burst their thraldom and are free; *this* will be free in time: at present, however, it is bound and fast. Accordingly Christians, who recognise this arbitrary authority among us, are forced to express their Christian belief, and this, too, in the very sanctuary itself and in the solemn services of divine worship, in terms which are nowhere to be found in Scripture itself, which very many of them freely allow have never been derived from Scripture, but from tradition and the fathers, and which authentic history shows us to have been originally suggested by the speculations of Eastern philosophy, against which many persons think that St. John, in the introduction to his Gospel, enters his emphatic protest, and which really form no part whatever of the rational, and practical, and devotional religion of Jesus. Now, if 'pride of intellect' can be fairly alleged against any form of Christian profession, must it not rather be against that form which *embodies* these vain and antiquated speculations than against that which *repudiates* them? Even on the admission that the profession itself *can* be shown to be in accordance with the Scriptures (which I presume that the Rector of St. Martin's at least would maintain, and which it is not my business in this lecture to discuss), does it savour nothing of 'pride of intellect' to substitute it, *as a profession*, for the plain and solemn declarations of the Bible itself, and to wrap up the living convictions (if such they be) of living souls in our own times in the antiquated and much-disputed phraseology of confessors in ages that are past?"—Pp. 16—18.

A Sunday Reading-Book for Schools and Families. Edited by Charles L. Corkran. Published by the Sunday-School Association. Pp. 304. London—Whitfield. 1854.

We accept with warm feelings of gratitude this beautiful compilation, which Sunday-school teachers and religious parents will find full of instructive and suggestive lessons,—of prose rich in moral truth, and of poetry abounding with the "thoughts that breathe and words that burn." Mr. Corkran has not followed, in his selection of lessons, any beaten or sectarian track, but has moved, under the guidance of a cultivated mind and a poetic taste, amongst Protestant and Catholic, Or-

hodox and Heterodox, Puritan and Latitudinarian writers. Here and here we have stumbled upon a passage which we should scarcely like o undertake to explain to an intelligent upper-class lad; but it is not ossible to select from such writers as Coleridge, Martineau and William Law, passages entirely free from obscurity. In one respect the volume leserves unqualified praise: it inculcates a pure, noble and generous norality, and aims equally at the instruction of the understanding and he enlargement of the heart.

The Christian Doctrine of Prayer. An Essay. By James Freeman Clarke. Boston—published by Crosby and Co., for the Executive Committee of the American Unitarian Association. 1854.

The subject of Prayer is difficult or easy, according to the way in which it is approached. Entered upon metaphysically, we at once encounter the difficulties of the question of liberty and necessity, of man's free-will and God's omniscience,—difficulties which have hitherto baffled the profoundest and subtlest human intellects. Approached scripturally and practically, the subject of prayer is simple, and opens to the human mind the most delightful views respecting God and man.

In this little treatise, Mr. Clarke has proposed to himself the high task of elucidating the subject of prayer in both its metaphysical and practical bearings, and "to shew how Divine Grace can be paired with Human Freedom, and Love be at one with Law." We cannot honestly congratulate him on the success of the metaphysical portions of his essay. He states the difficulties fairly enough, but he does little to remove

ittitude assumed by Jesus toward God and toward life. He who said to the woman of Samaria, 'God is Spirit,' also taught his disciples to say, 'Our Father.' He who made it the centre of all supplication to pray that God's will should be done on earth as in heaven, taught us in the next petition to ask for our daily bread. He who demanded, in view of the great emergencies and risks of life, a readiness for entire self-renunciation as the first condition of discipleship, nevertheless encouraged his followers to bring every desire of their heart before God. As the entrance-fee into his school, he demanded that they should be ready to hate father and mother, to give all their wealth away, to leave everything and to take up their cross. But having been found equal to this test, he laid on them no ascetic discipline, took them not away from the common scenes of life, and lived with them in cheerful communion with God and man. God was to him always the nearest friend; and life was no fatal web, but a scene where, amid the steady operation of divine laws, there was still the freest scope for divine and human freedom. We conceive that it is only necessary to compare these two views of God and Nature, to see how much more large and human that of Christ is than the spiritual Stoicism we have been considering."—Pp. 102—104.

We are informed that Mr. Clarke's essay has had a wide circulation amongst the professedly "orthodox" of America. The mode in which he discusses, when treating of the "object of prayer" and the "Holy Spirit," the controversial portions of his subject, is highly creditable to his candour. While clearly stating the Unitarian doctrine, as to the object of worship and the operations of the Holy Spirit, he does not shrink from an equally fair statement of "orthodox" objections. His exposure of "orthodox" inconsistencies, in respect to the doctrine of the Holy Spirit, is forcible, and cannot but tend to the promotion of better and more scriptural views on the subject.

The Church of the Free-born. A Discourse, preached on Wednesday, June 7, 1854, before the British and Foreign Unitarian Association, at its Twenty-ninth Anniversary Meeting, held in the New Gravel-Pit Chapel, Hackney. By Edward Higginson, Minister of Westgate Chapel, Wakefield. To which is prefixed, the Prayer offered in the Introductory Service by the Rev. J. J. Tayler, B.A., Principal of Manchester New College, London. 8vo. Pp. 44. Whitfield.

Our readers would be able to form some idea of the quality of this discourse from the outline of it which appeared in our last No., pp. 428, 429. With that, however, we trust not any of them will be satisfied. Of the many sermons which have come under our notice, we hardly remember one that appeared to us more appropriate to the occasion, or the subjects of which were treated with greater skill. Both about the thought with which it teems, and the language in which that thought is expressed, there are a freshness and vigour which, even in the reading, are quite exhilirating. In its delivery from the pulpit, the preacher could not fail to make a deep impression on his hearers, among whom we should wonder indeed, whatever the temperature of the place, if a single drowsy one were to be found. If good writing consist in "right words in right places," we think in this able production Mr. Higginson proves that he has mastered the art most completely. Noble, manly utterances, which find their way direct to the head and the heart, come clothed in a style at once easy, attractive and pungent. So strong is our own impression of the excellence of this sermon, that we are ex-

odingly desirous it should get into the hands of every Unitarian. ew, we think, could read it without becoming more deeply impressed ith the value of the principles they profess, and inspired with increased rnestness to extend the knowledge of them to others.

Were we to quote all the striking passages, we should extract the rger portion of the sermon. One paragraph will, perhaps, suffice to stify the high opinion we have expressed. It is on a feature of our ith which forms at once its glory and, for sectarian purposes, its weakess. Why should I, argue not a few timid people, who may have casional misgivings as to the soundness of views they at present pross—why should I renounce the opinions in which I have been educated, d which are believed by the great body of professing Christians, and lopt those of a mere handful, whom all other sects unite in denouncing, hen, according to your own account, I am, as regards the future, in as *fe* a state with my wrong views, as I should be with your right ones? he logic of this is worthy of its morality; but, on such minds, with hat a quickening power would a little counter threatening and damnaon fall!

"Our religious freedom is mainly due to our intire practical renunciation that specific idea or feeling, which forms at once the sting and the selfrture of what is called Orthodoxy. We are spiritually free, because we ve risen above the wretched dogma of merit as attaching, or salvation ithout merit) as accruing, to particular opinions rather than to other inions held with equal sincerity and adorned with like virtues. Practically, not theoretically too, as taught by the conduct of our Presbyterian forethers, if not also convinced by our own reflections, we understand the rings of opinion in the human mind too well to think ourselves in a safer iritual state than conscientious Trinitarians. Our distinctive theology inudes not religious opinions only, but more prominently *the philosophy of inions*. It goes far deeper than to the mere adoption of a belief in the ivine Unity, as opposed to a belief in a Divine Trinity. If to this our beef, with is attendant doctrines, we devoutly added (as why should we not? -let the Trinitarian reflect and answer) the anathema that 'unless a man

souls we are free. We are free from the sin or the sorrow (whichever it might be) of threatening or condemning others; and from the sore anguish of doubting whether the good, the pure, the upright, the intelligent and sincere among our fellow-men and fellow-christians, can be saved as well as we by the mercies of the Father of us all! We are spared the moral perplexity, the confusion and the misery of doubting whether the same things which are right on earth are so in heaven, and whether conscience, which is at any rate our best guide, be really a light from God, or a glare of temptation to make us sin against the faith!"—Pp. 24—26.

Attached to the Sermon is the appropriate Prayer delivered in the introductory service by the Rev. John James Tayler, characterized by all the beauty of thought and diction which is stamped on whatever proceeds from his graceful pen.

A Sermon delivered at the Opening of the Unitarian Chapel, Macquarie Street, Sydney, November 6th, 1853. By the Rev. G. H. Stanley, B.A. Published by Request. Sydney—Sands and Kenny, George Street. 1853.

It is with deep interest that we contemplate the erection of Unitarian churches at Sydney, Melbourne and San Francisco. In this good work our American brethren are our coadjutors. They feel equally with ourselves, that where we plant our colonies, and transmit our language, laws and civil institutions, we ought also to strive to plant pure Christianity. Whether our colonies shall become a help or a burthen, an ornament or a disgrace, depends largely on the moral principles of the colonists. Without the sanctions of religion, the security of good morals is slight indeed. We trust that in these new regions Unitarianism will be presented less in its controversial than in its moral and spiritual application. There must of course be no concealment or holding back of the positive doctrines of Unitarianism, which are in our view the pure doctrines of Christianity. But let this be done in no spirit of mere antagonism to existing forms of Christian doctrine. Mr. Stanley's discourse gives good promise that, in Sydney at least, Unitarianism will be presented to the public mind in its broader principles, and will be proclaimed in a truly Christian and catholic spirit.

Protestantism in Paris: a Series of Discourses. Translated from the French of A. Coquerel. Pp. 195. Boston—Crosby, Nichols and Co. 1854.

This little volume contains six sermons on the subjects of, 1, The Second Death; 2, Eternal Punishment; 3, The Faith of Thomas, an Easter sermon; 4, Christianity a Great Joy, a Christmas sermon; 5, St. Paul the Thirteenth Apostle; 6, The Two Promises to Piety (1 Tim. iv. 8).

The discourses are both pious and rational, uniformly scriptural, and sometimes eloquent. They are calculated to inspire unmixed respect for the Protestant teaching of M. Coquerel in Paris, and to excite the best hopes for the diffusion of true evangelical principles in France. Of the author the American translator thus speaks in the Preface:

"Athanase Coquerel, the author of the following discourses, may well be selected as the exponent of Protestantism in Paris, occupying as he does so prominent a position in the Reformed Church of France. M. Coquerel is a preacher, whose great eloquence has earned for him, in the course of his more than thirty years' ministry, a corresponding reputation and influence. As a

writer, he is perhaps still more widely known, being the author of a book called Experimental Christianity, a discussion of the fundamental doctrines of our religion, based upon a critical examination of the original texts; of a Reply to 'The Life of Jesus' by Strauss; of two letters on the Hieroglyphic System of Champollion, considered in relation to the Sacred Writings; and of a variety of other works. Finally, he has been before the public as a member of the last Assembly of France, previous to the *coup d'état* of December 2nd. He is therefore a man whose opinions, both for themselves and for the extent of their influence over the minds of others, are entitled to consideration."

With what pictorial grace and moral power M. Coquerel handles his topics, and how well he is represented by his translator, our readers may learn from a passage extracted from the first of the six discourses, on *the Second Death:*

"The expression of the text has perhaps caused you sufficient surprise to make it proper to describe the setting in which the sacred poet has placed it, and to admire the art with which he brings it out. It is found only in the Apocalypse; it appears there three times. It is in harmony with this style, so full of imagery, the obscurities of which have so much exercised the inventive spirit of commentators. This book, my brethren, where has been obstinately sought the delineation of the future, instead of seeing in it simply the emblems of the past,—and imaginary Jerusalems, Babylons and Romes, instead of finding there again those of antiquity,—this book opens with seven epistles, addressed to the seven principal churches of Asia Minor. The text terminates the epistle to the church of Smyrna. This famous city, situated at the head of the Mediterranean Sea, received, so to say, all its waves, its merchandise, riches, errors and vices; it was one of those immense marts

the diversities have been found to be both great and numerous: nor as yet have those diversities been found allied with such points of agreement as would justify the reduction of the tongues into a few comprehensive classes. But comparative philology is a young science, and the simplification which has ensued from the exact study of the languages of the Old continent, authorizes an expectation that a similar result will ensue from a similar cause in regard to the languages of the New continent.

Among the learned men who have rendered high services in this department of science, may be reckoned the Italian Balbi (born in 1782, died in 1848), the results of whose vast knowledge appeared in a concentrated form in his *Atlas Ethnographique du Globe.* In this monument of industry and science, 860 languages and about 5000 dialects appear in a state of classification. Of this prodigious number of idioms (in all, M. Balbi reckons 2000 languages as now in existence), 153 belong to Asia, 53 to Europe, 115 to Africa, 117 to the South Seas, and 422 to America. Accordingly, these several tongues are arranged, according to the localities where they are spoken, into these five classes: 1, Asiatic languages; 2, the European languages; 3, the African languages; 4, the Oceanic languages; and 5, the American languages. A similar division of languages is presented in a work, most carefully executed, and in its specimen alphabets and versions in the original types of extraordinary excellence and rare beauty, namely, "The Bible of every Land," the title of which stands at the head of this disquisition.

With the aid of these and other classifications, and with the aid of other considerations, ethnologists have thrown all the nations and tribes of the earth into groups. These groups vary in arrangement and in number—in part owing to the remaining uncertainties connected with the materials, in part owing to the point of view taken and the principles laid down by the several investigators. Buffon recognized but one human species. Linnæus, recognizing also one species, divided that one species into five varieties. In the hands of Blumenbach, the five varieties sank to three. Virey maintained the existence of two species comprehending six races. Desmoulins raised the races to eleven, and Bory de Saint-Vincent made even fifteen species. One of the most recent and at the same time most learned of ethnologists, Klemm, in one of those comprehensive and exhaustive works of which only German scholarship is capable,* regards humanity as one individual found in different degrees of development and culture, and having accordingly the period of infancy, of childhood, of youth and of manhood. The different systems

* *Allgemeine Cultur-Geschichte der Menschheit*, von Gustav Klemm; Leipzig, 1843—1852. Consult Prichard's *Researches into the Physical History of Man* (1813), and his more recent works; also Colonel Hamilton's *Natural History of the Human Species*; Edinburgh, 1848.

idea, without a sufficient variety of treatment: prepared, and not a blow misses, not a platitude irritates, not a sarcasm is impeded by a weakening phrase. The arrow, stripped of all plumage except that which aids and steadies its flight, strikes within a hair's breadth of the archer's aim;—whether it finds the joint of the harness, or shivers on the shield, is occasionally matter of opinion; but that it often wounds deeply, would seem to be proved by the exceeding ferocity with which, out of the House, Mr. Disraeli is assailed. In the House, it is rare for any one but Mr. Gladstone to meddle with him. * * * Mr. Gladstone is the most polished speaker in the House of Commons. His verbal resources are as remarkable as his management of them, and his manner is invariably that of a gentleman. He is charged with 'subtlety' by coarser minds; but we fancy that the English intellect, which is not distinguished for its analytical power, treats the subject in a somewhat jumbling fashion. Mr. Gladstone inclines to the Tractarian party. Tractarians are no better than Jesuits. Jesuits are proverbially subtle; and therefore, when Mr. Gladstone is defining very elaborately the difference between long annuities and deferred annuities, he is talking Jesuitically. We believe that Mr. Gladstone would be a more popular orator if he would be less explicit; but while he exhausts the subject, he sometimes exhausts the listener. His refined and scholarly periods, the creation of the moment, but as elegantly balanced and as keenly pointed as if they had been written and studied, are always marvels of fluency, and often specimens of eloquence."

The second article of the Review is Dean Milman's History of Latin Christianity, which is pronounced to be "the most important work on ecclesiastical history that the English language has produced." After alluding to the works of other ecclesiastical historians, the reviewer proceeds:

monuments there appear marked distinctions of colour and form. The fact is unquestioned. What then? Already had there elapsed ages long enough and numerous enough to produce those varieties, especially during a condition of the earth when all its active powers were on a gigantic scale, and, being in fresh youthful vigour, acted with a subduing efficacy. And here we are brought to the point where Science and the Bible make the same report. The Bible deduces all varieties of human beings from one pair in the first place, and, in the second place, from three descendants of that one pair. This view presented by the Bible is substantially owned by Science; but the agreement extends to details. The triple paternity declared by the Bible has an historical recognition, for it is found on the Egyptian monuments.* Nay, both the Bible and the monuments recognize as existing very early the three chief varieties of colour in men. On the authority of Heeren† and Knoble,‡ as well as our own eyes, we may state that the Egyptians in their paintings present men of three complexions—white, red and black. The same three diversities they recognized in their gods; for they conceived of Osiris as black, Typhon as red, and Horus as white.§ The recognition of the Bible has the naming of Noah's sons for its date, and the fact remains the same whether they are considered as strictly three individuals, or representatives of three nations or stocks. Japheth seems properly to denote *beauty*, and therein fairness or white complexion. A fair skin was with the Hebrews, as it is with us, a sign of beauty: thus the hues of the lily and the rose are celebrated in their poetry as lovely (Cant. v. 10; Lam. iv. 7; compare Gen. vi. 2), as is also the case in the Arabian poets. On the contrary, black was a colour hateful to the Shemitic Hebrews (Cant. i. 5; Lam. iv. 8), who, like other nations and individuals, in general preferred a complexion fairer than their own. The Japhetic Caucasian is still an object of idolatry for the fairness of her skin among the darker dyes of Europe as well as Asia.

While Japheth and the Japhetidæ are the originals and the types of the whiter races, Ham and his descendants represent the darker, standing at the other extreme of colour. Ham—in Hebrew, Chaldee and Syriac—signifies *to be hot*, and as a consequence of the action of heat, to be *burnt* and to be *black*. The root found in the old Egyptian tongue, and in its modern representative, the Coptic, has in those languages the same import. Hence Egypt, among its natives, as well as among the Hebrews, was called Chami, "the land of Ham" (Ps. cv. 23; cvi. 22).

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* See Osburn's *Ancient Egypt; her Testimony to the Bible;* London, 1846, pp. 23, 24.

† *Ideen*, II. 2, 88.

‡ *Die Völkertafel der Genesis*, pp. 3, 12.

§ *Plutarch de Isid.*, 22.

INTELLIGENCE.

EASTERN UNITARIAN CHRISTIAN SOCIETY.

The forty-first anniversary of this Society was held at Framlingham, Suffolk, on Thursday, June 29th. The service was introduced by the Revds. H. Squire, of Yarmouth, and S. F. Macdonald, of Diss; and a most interesting and impressive discourse was delivered by the Rev. Samuel Martin, of Trowbridge, from the words, "Let the whole earth be filled with his glory" (Ps. lxxii. 19). The preacher first shewed what the glory of the Lord properly consisted in,—namely, in the conversion of men from ignorance and sin, and the promotion of pure, undefiled religion throughout the world; secondly, he referred to the grounds upon which we may anticipate the fulfilment of this divine purpose; and, thirdly, he pointed out the obligations which specially rest upon us to labour vigorously and perseveringly in God's vineyard. The entire discourse was marked by Mr. Martin's characteristic earnestness, truthfulness and simplicity.

and State"—in which, however, he was persuaded all would join; for by the first he meant the true and universal Church of Christ; and by the second, the liberty and prosperity of the people who constitute the State. He then gave the "Army and Navy," and hoped that their exertions would speedily secure for us an honourable and permanent peace.

The Rev. S. MARTIN, the preacher of the day, responded to the hearty thanks presented to him for his services. He declared that he felt a lively interest in such association meetings as the present, which are calculated to awaken pleasant and brotherly feelings, to drive away indifference and sloth, and strengthen our union as Christians. Every man and woman should feel that they have got some work to do in helping forward Christ's kingdom, and where there is an earnest will, the way is always found. We must not despise the day of small things; we were few in number, but almost everything great and good had

Rev. THOMAS COOPER, recently at Framlingham, spoke of the nprovement which had taken that, his native town, since he orty years ago. He found the an reformers, the Independents ers, far more liberal and friendly. ertained hopes of a revival of igion; he wished to see greater mong Christians, and earnestly that all might hold the faith in f spirit, in the bond of peace, ighteousness of life.

Rev. H. KNOTT expressed the which he had derived from nt attendance at the annual s in London; but he owned se provincial gatherings were his taste, where, beneath a y and surrounded by the beau- ature, old and well-tried friends worship together, and to help ourage each other in their ar- ork. He referred in agreeable Mr. Martin's visit, and hoped uld all derive benefit from it. to the general state of society, as no doubt that the stream of was setting in the direction of liberal and reasonable theology; odox sects were decidedly turn- ards us, and perhaps it would amiss if we turned somewhat them. He believed this could without in the slightest degree mising our principles; he would last man to counsel any de- from sincerity, any trifling with ice,—but our isolation from the body of Christians was to be d, and he was satisfied that if w more of them, and they of should like each other all the

Rev. S. F. MACDONALD was dis- take a hopeful view of the po- nd prospects of our body. A profound and extensive, was y going forward; Mr. Forster, m and Mr. Barling, were in- of recent conversion; but he this only shewed the general y. Definite views of religion to be of the greatest impor- nd he valued the Unitarian r its noble, wise and merciful tation of the Divine govern- He had always felt Orthodoxy *unatural*, to be a strained, arti- ing, standing in opposition to er and better instincts of the bosom; therefore he rejected adopted a belief which does to no portion of man's nature. Our church required to simplify its principles, to familiarize them, and address them to the masses of society; when this was done, he felt satisfied we should be successful. Another thing that we wanted was due subordination. Perhaps we were too jealous of our freedom and the sacred sovereignty of the individual; we must not all expect to be officers in the great army, but be content to belong to the rank and file; "they also serve who only stand and wait;" nothing important can be accomplished without union. But above all, we wanted earnestness. It sometimes seemed as if we were afraid or ashamed of our belief. We were fond of quoting the sentiment that truth was great and must prevail; but ignorance and sin never die of themselves; they must be put to death; and truth can only prevail by the earnest efforts of the brave and the good.

The Rev. W. Selby's absence from the meeting on account of indisposition, was lamented by the Chairman.

J. W. DOWSON, Esq., had no desire to conceal his Unitarian convictions, but he deemed those points of doctrine which separate us from other Christians as of far less importance than the conversion and salvation of souls. He thought we should unite as far as possible with other denominations in evangelizing the world, and seek to build up and extend our own churches by free communion and active co-operation between ministers and people. He deeply felt the value of such labourers as Mr. Martin in the cause of Christian truth and brotherly love, and hoped we might all learn to "go and do likewise."

Mr. JAMES FREEMAN, to whom the Chairman alluded as representing a class of young men well fitted to enter the Christian ministry, said that he had attended this meeting with much pleasure and profit; he considered that ministers should not only be earnest in spirit, but also men of ability, learning and education, or they could not meet the spirit of scepticism now so prevalent in the world. He therefore wished best success to Manchester New College, and hoped it would train up a race of valuable men. He thought there was nothing in the Free Christian movement which was not to be found in Unitarianism, and believed, to use the words of an old divine, that "in essentials there should be unity, in non-essentials liberty, and in all things charity."

J. W. Dowson, Esq., begged to express his sense of the kindness and hospitality experienced by himself and others in past years from their Framlingham friends. The Chairman referred to the praiseworthy efforts of the ladies of our congregations, and wished that some of the gentlemen would follow their example. A vote of thanks was passed to Mr. Squire for his conduct in the chair; and after a fervent prayer by Mr. Martin, the meeting separated.

CALVINISM AND THE CONGREGATIONAL UNION.

To those who watch the religious signs of the times, it is sufficiently apparent that the Congregational body is in a transition state,—that the more learned and able of their ministers, and the more intelligent and cultivated congregations, are now in the practice of habitually ignoring the strict Calvinism in which their fathers believed. Their ministers are beginning to enjoy a much larger range and freedom of inquiry and thought. It is no longer in the power of any narrow-minded deacon to drive a too independent pastor from the

"On another point bearing on the ministry he must add a few words. What was the latitude to be admitted in reference to the doctrines held by the body? From that perfect toleration towards men of every faith, and even no faith, which, from the beginning, had been the distinction and glory of Independency, he would not have them swerve. Toleration Congregationalism had demanded in the worst of times, and had conceded it in the best. (Cheers.) As to their Communion, also—the fellowship of the Lord's Table, let them be as catholic as Catholicity itself—receiving all pious Romanists themselves, if they came, whom the Lord himself had received. (Cheers.) But as to the teaching of the body, that could not be too decided and uniform. They owed their present soundness, he believed, on the Trinitarian question, to the jealousy and determination with which their predecessors had opposed the least taint of that most subtle and most specious of all errors—Arianism. And now, in the presence of that assembly, he must proclaim the conviction, that the differences between Calvinistic and Arminian views of theology, were not matters on which the Congregational body were prepared to

ame from a layman, but one of ark amongst the body. When ig on the subject of the Minis- surance Society, Edward Swaine, s reported to have said,—

everything Mr. McAll had said doctrine was correct, he (Mr.) should not feel he was doing holding the office of Treasurer, ch as he might have something to the distribution of the funds of iety. If, in the case of a diligent r of Christ, who had been the of drawing sinners into the church, ld be suggested that he was, per- ot perfectly sound on Calvinism, . Swaine) could not allow such an m, nor give it the weight which thers possibly would attach to it. hear.)"

time we believe to be not very when a bolder protest than this uttered in the Congregational against the assumption that that ant denomination is to be for oored to the dogmas professed r forefathers. Towards the close neeting, the noted Dr. Campbell, itor of a newspaper and cheap ne, which do little credit to the of Protestant Dissent or Chris- rning, received from Rev. Geo. , of Leeds, one of the ablest and spectable ministers amongst the ndents, a gentle rebuke for his m of the principles of Indepen- by remarks of a dictatorial cha- respecting congregations when g ministers. The editor scarcely ed his displeasure, and, while g to thank his brethren for their ed praise, he gave them to un- d he could, if necessary, smite l as fawn. Elsewhere the ex- ns of opinion amongst Indepen- especting their journals, as con- by Dr. Campbell, have been far pen. In some lectures delivered chester, a Mr. Porter, once col- of the late Dr. Wardlaw, gave ce to severe censure. We hope to see great changes in the reli- orld of England.

KIDDERMINSTER.

Rev. M. Gibson's connection e congregation in this town has ased. Soon after he sent in his tion, a memorial was sent to ith 141 signatures, expressing ings of sorrow and regret which nouncement of his intention had excited, and concluding that, "unwilling to terminate the connection which has so long and happily existed between us, we respectfully request you to reconsider your determination, and by precept and example to continue as hitherto to guide and encourage us in the paths of virtue and Christian holiness." It is now nearly thirteen years since he accepted the pastoral charge of the congregation.

SERVICES AT THE OLD PRESBYTERIAN CHAPEL, HALL BANK, BUXTON, 1854.

July 2. Rev. J. H. Hutton, B.A., Manchester.
— 9. Rev. E. C. Whitfield, Ilminster.
— 16. Rev. Wm. Whitelegge, M.A., Cork.
— 23. Rev. J. Lampray, Lincoln.
— 30. Rev. H. Green, M.A., Knutsford.
Aug. 6. Rev. James Whitehead, Ainsworth.
— 13. Rev. A. Lunn, Boston.
— 20. Rev. F. Baker, M.A., Bolton.
— 27. Rev. Wm. Smith, Rochdale.
Sept. 3. Rev. J. R. Montgomery, Huddersfield.
— 10. Rev. Chas. Beard, B.A., Geo Cross.
— 17. Rev. Joseph Hutton, LL.D., Derby.
— 24. Rev. R. L. Carpenter, B.A., Birkenhead.
Oct. 1. Rev. J. Cropper, M.A., Stand.

Morning service at eleven o'clock.
Evening service at half-past six.

SLAVERY AND THE BOSTON UNITARIAN ANNIVERSARIES.

We learn from the *Christian Inquirer* of New York, that at the banquet at Fanueil Hall which followed the meeting of the great annual Unitarian gathering, the following exciting incident occurred. Towards the close of the meeting, Mr. James H. Fowler, of the Divinity School at Cambridge, desired to say a few words, and was invited by the President to do so. He said he was aware that what this assembly expected was festivity and mirth. There are occasions when this is proper, and this is one of them. There is a time to laugh, and there is also a time to mourn. For himself, he must say, that under the circumstances that now attend our festival in this city, of a fellow-being arrested for no crime, and in danger of being carried into hopeless bondage, and with the feeling that pervades the

community were cold to it, he had been disappointed if no reference had been made to it, that none of the speakers had said anything for the sentiment of Liberty of this occasion and in this hall. There are times when the soul has feelings which cannot be uttered in speech, and that was his condition at the present time. He had gone away from this hall during the festivities, to go to the Anti-Slavery Convention, but more still his impulse had taken him to the meeting, and he found himself here, and was compelled to speak. He said, we all know what is taking place in another land. We know that a divine person, whose name has been mentioned here, can never approve of this treatment of one of the least and humblest of his brethren. He could say, in the words of an apostle, that it was his earnest and prayer to God that we might live peaceably with all men; but it was equally his prayer and heart's desire that the captive might go free. As he was about to enter the ministry of the Unitarian denomination, he wished to test the feelings of this assembly, to see whether he should go on in his purpose of becoming a minister submit to such labour, degradation and punishment, as he may choose to put upon him, or to be sold as a piece of property, if that should be his will. Remarks were made by several speakers touching his situation, and prayers offered for his deliverance.

On the subject of Slavery, the *Christian Inquirer* thus forcibly comments in a leading article, headed "The Boston Anniversaries:"

The anniversaries of last week were marked by distinguished literary and intellectual ability in some of the most prominent exercises; yet it was quite obvious that comparatively little of the public interest was given to them, so universal and so absorbing was the excitement from the case of the fugitive slave, Burns. We have never attended a more instructive and creditable meeting of the American Unitarian Association than that on Tuesday; yet the chosen words of the speakers and readers lacked the illumination kindled by general sympathy with the topic. Rev. J. F. Clarke's admirable address before the Ministerial Conference was heard by a select assembly instead of the usual

all on one side. Very sober men, of highly conservative principles, talk very furiously upon the aggressions of the South upon the North, and the possibility and even the probability of disunion. We were not much impressed by the cheap rhetoric of the counsellors of mob violence. It was the deep conviction of the candid, common-sense people whom we met, which satisfied us that slave-catching is looked upon by the great majority as a foul dishonour to the Massachusetts soil, and that its days are already numbered. It seems clear to us that the slave-hunter in New England can be considered in no other light than as one of the most dangerous of incendiaries, and as such he should be kept away by the decency of the South and the manly indignation of the North. If the letter of the law gives a man a certain licence, it is no proof that he should use the licence. A man has a legal right to take the last dollar from the orphan, or refuse bread to the starving, yet no decent man will use the right. Quite as little will any decent man use the legal right to repeat the horrors of last week in Boston, to inflame the honest indignation of the great majority against oppression, and seize hold of a poor fugitive from slavery with such desperate aid as a band of hireling marines and a gang of ruffians who are the vomit of brothels and gambling-hells. We do not believe in mob law, and therefore it is that we condemn the incendiarism that of necessity provokes the passion for liberty into the spirit of rebellion.

OBITUARY.

Mr. Henry Harrison, the subject of the present brief memoir, was born on the 30th of April, 1813. He was the second son of the Rev. William Harrison and Maria Kelsal. His grandfather, the Rev. Ralph Harrison, formerly preached at the Dissenting chapel, Cross Street, Manchester, in combination with Dr. Barnes, who was a popular preacher in his day. His father conducted public worship at a small Dissenting chapel at Blackley, near Manchester, which had formerly been under the care of the Rev. J. Pope, a man of considerable learning.

Mr. Harrison's early life was characterized by the liveliness of his disposition and the quickness of his intellect. When yet very young, he displayed considerable powers of memory which, united with a readiness of perception, gave promise of unusual ability. It is not always easy to say what credit is to be given to the stories which are related of precocity of intellect; it is, at least, safer to rest in general assertions than trust implicitly to particular instances. There can be no doubt, however, that great differences are to be discovered even in the natural aptitude of the youngest children.

Mr. Harrison was first educated by his father, who, like many others of his profession, united the business of a schoolmaster to his ministerial avocations. The emolument which arises from a small Dissenting chapel is generally too insignificant in itself to provide for those who are not already possessed of an independent property. Subsequently, Mr. Harrison was placed with Mr. Dixon, a respectable tutor, who still conducts a commercial academy in the neighbourhood of Manchester. At a later period, Mr. Harrison was instructed by the Rev. Dr. Beard, who had recently returned from the Unitarian College, then existing at York.

It is to be lamented that the instruction which is imparted in the majority of schools is too restricted to afford even the rudiments of a liberal education; it being commonly thought sufficient to teach the elements of the Latin language, in addition to the principles of English grammar and the ordinary rules of arithmetic. Dr. Beard, however, endeavoured to include in his instructions a more extended course of education, particularly wishing to excite in his pupils a taste for literature, and to encourage the practice of English composition. Mr. Harrison, even at this early period, evinced a remarkable facility of writing, and the poetical contributions which he began to send to the Manchester newspapers and the Christian Teacher (a journal then conducted by Dr. Beard), display a nice appreciation of the delicacies of this department of letters. Unfortunately, these fragments of poetry are too widely scattered to be easily brought together; nor did Mr. Harrison seem to attach any value to them, so soon as the occasion which prompted them had ceased to interest him. They embraced various subjects and styles of composition, some being translations from the Greek and Italian authors, and others original compositions or imitations of our classical writers. They were, for the most part, simply signed with the initials, H. H.

But Mr. Harrison did not merely dis-

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our civilization and history, applies the severest test to the authenticity of the biblical narratives, inasmuch as the facts on which it is founded might have been contradicted, not only by Egypt, but also by ethnology in general. Instead, however, of being contradicted, this triple division of human kind finds corroboration in history, in language, and indeed in the general testimony of the past and the present. It is also a clear implication in the Bible, that the Hebrews were of a lighter complexion than the Egyptians. Hence was it that the latter admired Sarah when she accompanied her husband into their land—"the Egyptians beheld the woman that she was very fair" (Gen. xii. 14, 15). And Stephen, speaking evidently from the Egyptian point of view, states that Moses, even when an infant, "was exceeding fair" (Acts vii. 20),—a quality to which, according to Josephus (Antiq. ii. 9, 6, 7), the child was indebted for the attention he received from Pharaoh's daughter. In the lighter complexion of the Hebrews, may also be found the reason of the passion conceived for Joseph by his royal Egyptian mistress (Gen. xxxix. 7).

The implication, on the assumption of which we have just spoken, is grounded in fact. The Hebrews were of a complexion lighter than the Egyptians. On historical vouchers, we know that, while the former approached the lighter complexions, the latter approached the darker. The Greek tragic poet, Æschylus, ascribes to the Egyptians a dark hue. Lucian calls a young Egyptian "black complexioned," and Martial gives the epithet *fusca*, or *dark brown*, to the Egyptians living near the lake Mareotis and at Syene. By these and similar intimations it is not to be understood that the Egyptians were black and woolly-haired, after the Negro type. This is contradicted by the mummies, which, however, unite in shewing that the Egyptians were a dark-coloured race. Their modern representatives, the Copts, are also of a deep brown hue. In general, indeed, the Egyptians were, in physical as well as mental qualities, inferior to the Hebrews. Compare together the Egyptian type as seen on the monuments, and the Shemitic type as seen in Layard's excavations. Short of stature, the Egyptians had a broad undignified countenance, a thick skin, prominent cheek bones, the eyes wide apart, a rather broad and stumpy nose, and a large flat mouth,—all indications of an inferior race, as in the modern Copts. And in this inferiority is to be seen the proximate cause why the Hebrews, with their noble Shemitic blood, were able to maintain their foothold as a nation, and to develop under God's immediate supervision their pure religion, on a strip of somewhat ungrateful soil, by the very side of a people most advanced in all the branches and resources of an outer material culture. Here, again, Science and the Bible are found uttering the same voice; but never could the correspondence have been satisfactorily ascer-

prevent my fully enjoying it." Such was the enviable state of her mind: her soul was prepared for heaven. On the Sunday evening following her interment, the Rev. J. Linford, taking 1 Tim. vi. 19 as his text, made a few useful remarks on the vanity of life, and it forcibly on the proof afforded by such a death-bed scene as had on this occasion been witnessed, of the too much overlooked importance of the Christian ministry, the object of which appeared to be more clearly the salvation of souls than to gratify the wish of a young person was always a subject of deep interest to all, it was particularly so to an affectionate, conscientious minister, if he could derive the hope that his pulpit exhortations and his private conversation had been encouraging means in preparing such a soul for heaven. When taking a final leave, so far as earth is concerned, of a departing friend, he may in such a case almost apply to his mission the words which the Lord himself applied to his, "It is finished;" for where no reasonable doubt can be entertained that a soul is saved, having fully prepared for heaven, the *object of his mission is accomplished*. And while, also, from the irreligious attention of many in the house of prayer, from the careless unconcern to look forward with perfect confidence to their final approval by their Judge, this sorrow finds some alleviation; and in the deep gloom of the chamber of sickness, in which consumption is daily making encroachments, is brightened when he feels that he may say to the languid and almost pulseless sufferer, "What is our hope and joy and crown of rejoicing? Art not thou at the presence of the Lord Jesus Christ, at his coming? for thou art my glory and my joy." Yes, indeed,

"Sweet is the scene when virtue dies,
When sinks a righteous soul to rest."

June 19, at Ilminster, Mr. GILES LANG, at the age of 70 years. He was a man of activity, enterprizing in business, a kind and useful neighbour, and faithful to many trusts that were confided to him, so that he has left remembrances of himself in the minds of his fellow-townsmen which will not be readily effaced. In early life Mr. Lang joined the congregation of the Old Meeting in that town, and ever after firmly maintained the great principles of the Unitarian faith. They were his comfort and hope as he declined and closed in death.

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MAHON'S HISTORY OF ENGLAND.*

WITH this volume Lord Mahon has concluded, at least for the present, his labours on the History of England during the eighteenth century. Attracted, in the first instance, to the war of the Spanish Succession by the military fame of his ancestor, General Stanhope, of whose exploits his own title is an honourable record, he has been led on, through the reigns of the Brunswick family, to the separation of the American Colonies. Beginning with Marlborough and Eugene, he thus ends with Burgoyne and Cornwallis,—a contrast not very flattering to national pride, nor affording any great support to that marked preference of Tory over Whig administration, which is so conspicuous in his History. His work is a valuable accession to our historical literature. He has used carefully all the published authorities and documents, and, from his social and official position, has obtained access to many curious materials of history which had not been previously employed. Lord Mahon is evidently a candid and amiable man, not wholly free from prejudices of class and party; a friend to intellectual progress, though rather anxious lest the world should travel too fast for the church; tolerant in religion, but holding Dissenters in slight estimation. His narrative is easy and pleasant, without any extraordinary power,† and his reflections just and useful, though commonly such as the reader would have made without difficulty for him-

* History of England from the Peace of Utrecht to the Peace of Versailles, 1713—1783. By Lord Mahon. In Seven Volumes. Vol. VII. 1853.

† Where his Lordship attempts a loftier style he is not always successful. The following sentence closes his account of the failure of the Spanish attack on Gibraltar in 1782: "Thus did the Pillars of Hercules, so conspicuous as emblems on the device of the Emperor Charles V., with their ancient motto, NEC PLUS ULTRA, and borne by him upon his banners in the wars against King Francis I., now in British hands baffle and beat back all the endeavours of the heirs of Charles V. and Francis I. combined." (VII. 290.) Perhaps his Lordship had Sampson in his mind when he spoke of *pillars* being in *British hands*; but Sampson did not employ them to "beat back" the Philistines. We have seldom read a more uncouth sentence than the following: "Far superior to Arthur Young—superior as the researches of a Newton are above, though supporting and supported by, the observations of an Astronomical Table—stands the name of Adam Smith." (VII. 496.) His looseness of phrase sometimes approaches a *bull*. Thus he tells us (VI. 480) that the late Earl of Liverpool, finding himself once the sole visitor at a dinner of the Literary Club, "ordered a bottle of Madeira, of which he took a very moderate *share*."

self. Lord Mahon will never take rank with our great historians, but he gives us fairly and agreeably the history of the times of which he treats, and is not likely to be displaced till Mr. Macaulay fulfils the long-deferred expectation of the public.

Lord Mahon's work would have maintained more of that impartial tone which should characterize history, had it not been composed in great measure during the progress of the mighty struggle of parties and principles which, beginning with Catholic Emancipation, has ended with the establishment of Free Trade. There are evident traces of the influence of passing events, in which he was himself engaged and deeply interested, upon his narrative of former times; sometimes in direct reflections, unfavourable to the contemporary party to which he has been opposed; sometimes in the manner of presenting facts so as to suggest censure on contemporaries, without directly naming them. It is evident, however, that Lord Mahon has not lived through the changes of the last thirty years, without being cured of some of the prepossessions with which he began his History, and that he has dropped from a Tory to a moderate Conservative. This change is conspicuous in regard to Free Trade. When he spoke of the Treaty of Utrecht, and the Commercial Treaty with France which should have been its supplement, he praised the Parliament which rejected that wise measure, for following the advice of

then especially he was suffering from hoarseness) seemed to expand, and his delicate frame to gather strength, from the magnitude of the interests confided to his charge; and his brother members, preserving an unbroken silence, shewed him all the attention and respect due to a character so upright and unsullied. Three days later, Burke brought forward the motion that he had announced on Economical Reform. His speech, as shortly afterwards it was revised and published by himself, may deserve to rank among the highest of his oratorical productions. 'One of the ablest speeches I have ever heard,' said Lord North in reply; 'a speech such as no other member could have made.' Here the brilliant hues of fancy impart form and colour even to the dry bones of financial calculation. Here the very details of the Exchequer grow amusing. Thus lightly, for example, does Burke play on the defects of the five lesser sovereign jurisdictions of the realm: 'Ours is not a monarchy in strictness; but as in the Saxon times this country was an heptarchy, so now it is a strange sort of pentarchy.....Cross a brook, and you lose the King of England; but you have some comfort in coming again under His Majesty, though shorn of his beams, and no more than Prince of Wales. Go to the north, and you find him dwindled to a Duke of Lancaster; turn to the west of that north, and he pops upon you in the humble character of Earl of Chester. Travel a few miles on, the Earl of Chester disappears, and the King surprises you again as Count Palatine of Lancaster. If you travel beyond Mount Edgecombe you find him once more in his incognito, and he is Duke of Cornwall. So that, quite fatigued and satiated with this dull variety, you are infinitely refreshed when you return to the sphere of his proper splendour, and behold your amiable Sovereign in his true, simple, undisguised, native character of Majesty.'

"Burke proposed that these five lesser jurisdictions should be wholly swept away. 'When the reason of old establishments is gone'—thus with the truest Conservative wisdom he spoke on another branch of his subject—'it is absurd to keep nothing but the burthen of them. This is superstitiously to embalm a carcase not worth an ounce of the gums that are used to preserve it.'"—VII. 5, 6.

Though the plan of Economical Reform met with the support of the House of Commons at first, notwithstanding the opposition of Lord North, that support gradually dwindled away, and the Bill was lost, to be renewed with considerable modifications by the Rockingham Administration in 1782. Its failure at this time was not owing to any secret dealings of the Court. An election was impending, and many Members who were anxious to stand well with their constituents, having gained this point by their support of the principle of economy, were glad to have an opportunity of quietly getting rid of the Bill by less conspicuous votes in Committee against its most effective provisions. But there was another reason. It had been made a party measure, and the supporters of Government were alarmed at the advantage which they had given to their opponents by voting in its favour. Besides, the events of the Civil War had left behind a great dread of the erection of an independent power in Parliament, and, both

on this occasion and on that of the Coalition in 1783-4, an attempt to concentrate power in the House of Commons has brought defeat on the party which undertook it. Dunning carried by a majority of eighteen, in this session, his famous resolution, that "the influence of the Crown has increased, is increasing, and ought to be diminished;" but when he moved an address, requesting the King "neither to prorogue nor dissolve the Parliament till measures had been taken to diminish the influence of the Crown," he suddenly found himself in a minority of fifty-one. The whole matter was soon forgotten amidst the excitement of Lord George Gordon's riots, and the next great movement for Economical Reform was accompanied by an energetic demonstration for the Reform of Parliament, in favour of which Sir George Savile presented a petition from Yorkshire, to which, not, as before, 8000, but 30,000 signatures were attached.

Meanwhile, the American War continued, with a diminishing prospect of success to England. Whatever chance of the reduction of the revolted provinces might previously have existed, was entirely destroyed by the arrival of the French auxiliaries under the Count de Rochambeau. The following year (1781) witnessed the surrender of Cornwallis at York-town. The effect of the news on the Prime Minister and Sovereign of England is thus described:

the abstract right of taxation we possessed. But, beyond all doubt, it was a war proceeding on the grossest impolicy, from the moment it was seen how much resentment the exercise of that right provoked. For the mere barren assertion of that right—for a mere peppercorn of rent—we alienated, and, as it were, in wantonness, flung from us provinces which, at the peace of 1763, had been as contented and loyal as the shires along the Severn or the Thames. We grew wiser, but too late. Earnest and more earnest overtures, larger and then larger concessions, were tendered, from time to time, to the uprisen Colonies, but always a few weeks or a few months beyond the period when they might yet have healed the wound. The same utter want of policy which provoked the war was shown in its first direction. Our most skilful commanders, our most daring enterprises, seemed to be reserved for the conclusion of the conflict, when skill could no more avail us, and when enterprise led only to disaster. While the opportunity was still ours—while France and Spain, so soon to combine against us, still kept aloof—while Washington's army, for example, was in full flight, or Gates's was not yet formed, then it is that we find General Howe content to bound his conquests at the Delaware, and General Burgoyne refrain a whole month from his advance to Albany. Such was the system in the Cabinet, against which our greatest statesmen warned the Ministry in vain. Such were the errors in the field which even the occasional skill of our officers, and the constant bravery of our troops, could not retrieve. Thus did we alienate a people with whom we might perhaps, to this very day, have kept united; with them resolutely upholding peace among all other nations; with them, the leaders of the world in temperate liberty and Christian progress. They might have been both our brother freemen and our fellow subjects, free with their own Assemblies as we are free with ours, yet bound to us beneath the golden circle of the Crown. Or if even, with their growing numbers, that golden circle had seemed to them to press, it might have been gently and quietly unloosed. We might have parted as friends and kinsmen part, not have torn asunder with a bleeding gash on either side."—VII. 183—185.

There must be always much uncertainty in speculations contrasting what has been, which we know, with what might have been, which we can only guess at. America, we believe, has done much more for "Christian progress" as an independent power, than she would ever have done as a dependency of England. In regard to "temperate liberty," the case is more doubtful. A large deduction from the favourable effects of the emancipation of the Colonies on the cause of freedom in Europe must be made, in consequence of the excessive admiration of republicanism which the example of America produced on this side of the Atlantic. This gave rise to the first and the last French republic; to this we may trace the numerous abortive attempts at establishing similar forms of government in other parts of Europe,—attempts more fatal to the cause of temperate liberty than long years of monarchical misrule; this keeps alive in the minds of many ardent continental patriots a visionary hope of overthrowing monarchy, and makes them refuse all compromise with existing

governments. We may also doubt whether "the golden circle of the Crown"—a phrase borrowed from O'Connell—would have been more efficacious in regard to America than to Ireland, in maintaining even a modified dependence. Suppose that England, awaking to the enormities of slavery, had proposed to deal with Virginia and the Carolinas as she dealt with Jamaica and Barbadoes,—would they have tolerated such an interference with their peculiar institutions?

The events of the American War bring prominently into view the character of George the Third, whose determined adherence to the policy of carrying it on, caused it to be protracted a considerable time after his Prime Minister, Lord North, had become convinced that the attempt was hopeless. The publication of the Grenville Papers, the Memoirs of Lord Rockingham and Mr. Fox, have laid open the whole course of Parliamentary faction and Court intrigue, during the years that intervened from the King's accession to the appointment of Mr. Pitt. We do not think that the character of the King suffers by the disclosures which these works contain, when we separate the facts from the opinions which their writers formed under the influence of personal and party feeling. George III. had been most unfortunate in his early education. He had too faithfully remembered "the law of his mother," who had for ever repeated to him, "George

ask, Is not that proneness of our nature, to tire of our appointed work, a morbid perversity, to be checked and struggled against, rather than a genuine and legitimate desire? It surely ought to be the happiest and most desirable position for a man to be engaged in work that approves itself to his natural tastes and feelings. How justly eloquent is Mr. Ruskin against all mere drudgery! How well does he illustrate the enormous evil attendant on the devotion of a man's whole time to work that does not give scope for his best and highest powers! Assuming, then, a minister's heart to be in his work, we should naturally infer that, so far from tiring in the exercise of his profession, it would become more and more interesting to him; and that, so far from exhausting its resources, he would find them to grow into unanticipated and ever-increasing richness. This is surely the case with every other intellectual profession to which a man is really devoted. The literary student, the philosopher, the artist, the poet, if true to the spirit of his calling, does not find that the materials of his work are used up, but, on the contrary, that they multiply around him far more than in proportion to his diligence in using them; and never, probably, is he so full of new ideas as at the moment when death or physical decline interrupts the exertion of his mental powers. And might not the same thing be said, in many cases at least, of the profession of a religious preacher? Is it not the newly-fledged minister, just emerging from his collegiate nest, who is most apt to fancy that he has exhausted the whole realm of moral and spiritual truth—that he has no more worlds to conquer, no more truths to utter? Is it not, on the other hand, the experienced preacher who is most deeply impressed with the spiritual needs and practical shortcomings of mankind, and feels most full of matter on which it is appropriate and useful to enlarge? We believe it would be easy to point to many instances in illustration on both sides of the Atlantic, and we ourselves have one instance in recent and tender remembrance, of a minister who addressed the same congregation for more than forty years, and whose services were characterized to the very last by undiminished, nay, even increasing, freshness and poetry of religious sentiment. He was seldom indeed without something which he felt that it was appropriate and good to say to his hearers, and their hearts seldom, if ever, failed to respond to his appeals. Yet he was not distinguished by those rare gifts of genius or saintly enthusiasm which Mr. Thom allows to constitute exceptional cases. He simply looked upon the face of Nature and the ways of Providence, interpreted by the suggestive lessons of Holy Scripture, with cheerful, trustful hope, and uttered a word in season with the clear, vigorous and chastened eloquence of a devout and earnest heart, aided by a well-stored mind, a rich imagination and a cultivated taste.

But it is time to inquire, What is the proper aim and office

of a sermon? Certainly, if every sermon affects to be a prophecy or a revelation, as Mr. Thom's arguments and illustrations seem to presume, it can be bound by no rule, and to look for it as a matter of course once a-week, or once a-year, would be absurd. But when we are told that all the words that Jesus uttered would be exhausted in three sermons, and that the whole of the New Testament would not last a modern preacher six weeks, are we to understand that the New Testament contains all that Jesus and his apostles *did* utter? During the undetermined period of the ministry of Jesus, when he was always going about through the cities and villages of Galilee and Judæa, teaching in the synagogues and in the temple, and preaching the gospel (as we so frequently find it recorded), are we to suppose that he uttered no more words than those which happen to have been recorded and handed down to us? If he did, then his power of *expression* was not so soon exhausted as the illustration implies. If he did not, but used the same simple words over and over again, then we have at least a high authority and sanction for that *repetition* from which Mr. Thom seems so sensitively to shrink, when he speaks of being compelled to fall back upon what "did once come from a living spring." With regard to the apostles, how significant are the brief statements that Paul went into the synagogue at Corinth and "spake boldly for the space of *three months*, disputing and persuading the things concerning the kingdom of God;" and again, that he disputed "*daily* in the school of one Tyrannus; and this continued by the space of *two years*;" followed by his own recorded declaration to the elders of the Ephesian church, "By the space of *three years*, I ceased not to warn every one *night and day* with tears;" and that most comfortable incident for modern preachers, when Paul was so "long preaching," that "a certain young man named Eutychus, being fallen into a deep sleep," "sunk down with sleep, and fell down from the third loft, and was taken up dead"!* So far was the apostle from feeling exhausted, or at a loss for matter, that he felt under the pressure of a constant impulse in his soul to declare the testimony of God, leading him to exclaim, "Though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!"† All these fragmentary hints shew, either that there must have been a considerable demand on Paul's powers of *expression*, or that he repeated himself over and over again.

One word with regard to repetition. Do not men require a recurrence of the same spiritual food, with nearly as uniform a regularity as their bodies require a recurrence of the same material sustenance? Are there not some truths of which it is good for all men to be reminded from time to time, even though they

* Acts xix. xx. † 1 Cor. ix. 16.

have heard them from time to time before? Is it not rational now for preachers to adopt the principle laid down by an apostle, "I will not be negligent to put you always in remembrance of these things, *though ye know them*, and be established in the present truth: yea, I think it meet, so long as I am in this tabernacle, to *stir you up* by putting you in remembrance"?*

Here we may say that we know not how to reconcile the rigid requirement of novelty in the sermon, with the frequently expressed desire of uniformity in the devotional part of the service, and, moreover, with the outcry that has been raised in some quarters against a sermon at all as an essential part of public worship. On the one hand, if every *sermon* must be a special inspiration of the moment, why not every *prayer* and every *hymn?* On the other hand, if men like to assemble for worship to hear the same prayers, the same hymns, the same lessons of Scripture repeated from time to time, why can they not endure an occasional repetition of the same wholesome truths?

We have been accustomed to deem it a great point of superiority in the forms of Protestant worship, that so much is addressed to the understanding,—that men sing, pray and are addressed "with the spirit" and "with the understanding also." But if so much *expression* is to be deprecated as worse than useless, then we had better adopt the childish mummeries of Romanism or Paganism, counting our prayers by beads, like the worshippers of the Virgin, or by so many turns of a wheel, like the Hindoos; or sit in silence, waiting for inspiration, like the Quakers. This last appears to us the only ultimate alternative, if systematic and periodical expression by a professional class be set aside. This alternative, however, seems to us open to the objection, that those most ready to fancy themselves inspired, might not be those who could be listened to with most profit, but rather the vain and superficial. The most really superior men would perhaps feel the greatest hesitation in assuming, by a spontaneous and arbitrary effort, the attitude of spiritual teachers. Again, if, as some have lately recommended, a form of *worship* were agreed upon, and the sermon left to be an optional matter with both minister and hearers, so that, on the one hand, he would not need to speak unless he felt "the passionate urgency of a real occasion," and, on the other hand, those who came to pray might be at liberty to depart when the prayers were over, if they pleased,—how formidable would the effort at once become to a modest and sensitive man, thus virtually to declare that he had something of special importance to say, something equivalent to a revelation to communicate! He would no longer stand in the comparatively unassuming position of a fellow-worshipper who had made it his business to meditate upon spiritual things and to

* 2 Peter i. 12, 13.

give his hearers the result, but in the awful attitude of one claiming to be inspired with a prophet's burning words. Surely the very assumption thus virtually put forth, would often silence a man who might otherwise have spoken wholesome words of needed comfort or seasonable admonition. And let it be remembered that there are here two opposite possibilities. It is true that a man may, on the one hand, have an overweening conceit, and imagine himself to be speaking important truth when he is only beating the air; but, on the other hand, he may be imparting to some amongst his hearers inexpressible comfort or invaluable guidance, when in his own humble estimation his efforts are a total failure. If a preacher be liable to be blind to the weakness of the pulpit, he may equally be unconscious of its power. "The foolishness of preaching" may secretly be "the power of God unto salvation" to some by whom it is "spiritually discerned."

Nor let it be forgotten that all our faculties, and most of all our highest and best, need diligent and constant cultivation and exercise to reach their proper development and to preserve their activity and strength. The necessity of exertion has stimulated many mighty and brilliant efforts of genius, which otherwise would never have been put forth; and the spiritual faculty is no exception to the general rule. We must "watch and pray," if we would be superior to the temptations of indolence and love of ease, and acquire strength of spirit so as to overcome the weakness of the flesh. Ministers of the present day will do well to apply to themselves the exhortations of Paul to his youthful fellow-labourer, Timothy—"*Give attendance* to reading, to exhortation, to instruction. *Neglect not* the gracious gift that is in thee." "Meditate upon these things; *give thyself wholly* to them; that thy improvement may be manifest in all things. *Take heed* unto thyself and unto instruction; *continue* in them; for in doing this thou shalt save both thyself and them that hear thee."* "I put thee in remembrance that thou *stir up* the gracious gift of God which is in thee."† "*Watch* thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."‡

Mr. Thom informs us, in his published sermon, that it has been a settled purpose with him to quit the work of preaching, as he has now done, from his entrance upon the profession when a very young man. We can understand the purpose being then formed. To a very young man, the *prospect* of preaching successively, Sunday after Sunday, to the same hearers for years, is more formidable than the reality commonly proves to be. We remember in our own early youth deriving a comfortable hint from a very unpretending source, in Miss Emily Taylor's admi-

* 1 Tim. iv. 13—16. † 2 Tim. i. 6. ‡ 2 Tim. iv. 5.

rable and humorous fable of the Discontented Pendulum, which stopped the clock because it was *tired of ticking*, but was at length *staggered* by the consideration that, though it could *think* of millions of ticks at once, it would never be required to *execute* more than one, and that a separate second would always be allotted for the performance of every separate tick. "Sufficient unto the day is the *trouble* thereof." "As thy day is, so shall thy strength be." "Who gives the burden, gives the strength to bear." With the most respectful and sympathizing tenderness for the peculiar difficulties felt by a man of sensitive and fastidious (may we say morbid?) feelings, we must be allowed to express our conviction that a minister fairly endowed by nature and education, if only he lose not the one thing needful,—if only his *faith* fail not,—if he continue to have a deep and holy interest in the work of the ministry, as a truly important and sacred calling, full of opportunities of doing good to the souls of men,—will seldom feel at a loss for thoughts and words which he deems it good and seasonable to utter to his hearers; more especially if they comprise all sorts and conditions of men, including not merely the prosperous and luxurious children of this world who "have no need of repentance," but those also who do hard battle with the stern realities of life, and come to the house of God thirsting for the living water of simple and immortal truth. If the editor of a periodical, of a weekly and even daily newspaper, can find matter wherewith to interest worldly readers, it ought not to be felt as an unreasonable burden on a man of matured mind and devout heart, to speak once a-week a few words of spiritual wisdom as an appropriate lesson of the day. If it be not in his heart to say much, let him not affect to have much to say, but let a few brief and simple words of seasonable truth suffice; or let him adopt Sir Roger de Coverley's sensible plan, to which, in such a case, we can see no shadow of a reasonable objection,—let him draw from the treasured wealth of the departed fathers in our churches, who have left behind them imperishable memorials of their holy eloquence to instruct and enrich posterity. Rich though our literature is in such accumulated stores, the members of our congregations are not usually so much addicted to the study even of the finest models of pulpit eloquence, as to make it difficult to present them with what is both excellent and new.

We fully concur with the following passage:

"I believe that all rich speech is the fruit of a rich life: I believe that without this the tongues of men, or of angels, are in imminent danger of becoming sounding brass and tinkling cymbals: I believe that the more a man has to speak on spiritual things, the more he ought to live not in thoughts and self-raised emotions but in works, and sacrifices, and communion of spirit with all his fellows, if he would not make himself hollow and a lie."*

* Pp. 11, 12.

But we cannot see that a minister's time needs, any more than that it ought, to be wholly or mainly taken up in preparation for pulpit expression, to the exclusion of practical work. We believe that the more truly a minister throws himself amongst his people as a pastor and fellow-labourer in useful undertakings, the more richly and regularly will his heart be filled with that abundance of seasonable reflection and suggestion, out of which he will find it easy and even urgent for his mouth to speak. We cannot, therefore, admit the necessary truth of the following sentiment:

"I believe that the amount of expression required from Ministers of Religion is excessive and disproportionate,—that it shuts out a large experience, that it trenches upon truth of spirit and freedom of life,—and that the results which are deplored, the feeble fruits that have now become the measure of expectation, are only natural and inevitable."*

Nor can we admit that a minister's office necessarily disqualifies him from sympathizing with his people, feeling with them in their sorrows as a fellow-worshipper and fellow-mourner, as the following deeply touching passage seems to imply:

"So far as the future is concerned, I am sustained by the belief that many needful influences may be exerted upon you which were not possible to me,—and that all that is possible to me, in the genuine offices of personal religious friendship, may, for some years at least, not only remain but be enhanced. For these personal relations have been largely closed against me by the imperative necessity that the ministrations of Religion should come in thoughts and words, however in consequence they might fail to come in work and life. No one can tell how often I have missed what *could* have been done, what ought to have been done, by the anxious search for what had only to be *said*, and the haunting fear that the search would be in vain. The failures you could witness; the times when weekly Duties were not freshly discharged you could number if you chose; but the waste and exhaustion of unfruitful attempts, the loss of cheerful energy, and the sense of remorse, you could not know, and hardly could suspect. My heart, my door, has been shut by this cloud of preparation, not the less oppressive because so often it was barren, and gave no sign to *you* that it had rested upon me. Nay, even Sympathy has been turned aside from its natural course, by the thought of having to meet God's great occasions with *words*, and by the dread of not being able to meet them with the fitting incitements and consolations. How often have I felt, when the great Teacher was Himself dealing directly with the hearts of others, that it was profane for man to interfere,—for that the lessons were such as words could not convey, and yet could spoil! How often have I desired, in the moments of your affliction and mine, that I too might be silent, and sin not with my tongue! It is always a great trial, and often a great injury, instead of being placed like others under the teachings of Discipline, waiting in patience for the heavenly message and instruction, to have to exhibit the lesson at once as though you understood it all; to have to rise above the circumstances that yet are pressing upon you, and instead of lying

* P. 12.

in quietness under the Divine Hand, to have to become the spokesman of God. I am quite prepared to find that this is a suffering and a trial, the extent, and the existence, of which has not been suspected. Only experience can make it known; and I should be silent about it still, if in disclosing it I was begging sympathy or consideration for myself. But others may have the benefit of my confessions, and I may tell you, now, that in all such times, with every sincere man who strives to speak from out the heart of things, as their necessary price his thoughts and words are wrung from him, drop by drop, through whole days of pain. And therefore, for the very sake of a free and natural sympathy, I desire for a time to be at liberty to feel with and for others, without the instant necessity of placing myself in a position different from theirs: nay, I say it with fear, I desire to know and test the natural directions of my own heart and spirit, when it shall no more fall officially upon me to look out for the Lessons of things."*

We may safely venture to affirm that no one but Mr. Thom himself ever thought him unequal or unsuited to "God's great occasions," so reverently referred to above. How, indeed, could a gifted minister who so felt the greatness of such occasions, fail to speak words which, however far they might fall below his own inaccessible standard (as is ever the case with man's highest efforts), would immeasurably enhance both the impressiveness and the significance of the occasion to all who heard? It is well known to be one of Mr. Thom's characteristic excellences that he always rises to the level of a great occasion, and proves himself to be thoroughly worthy of it, if not the master of it, imparting to it an original, yet wise and legitimate lesson.

We must be allowed to add that we cannot comprehend Mr. Thom's declared inability to exert a personal influence over his people by friendly advice in the capacity of their minister, which he will have no scruple in doing when he is simply a fellow-worshipper.

"In those years to which I look, when I shall have the happiness of being a fellow-worker and a fellow-worshipper in this Congregation; there are many efforts from which I shall feel in nowise restrained, on which because of my very office I have hitherto feared to venture. This is not a time to speak of the shortcomings of any but myself,—but I cannot forget those shortcomings which have been through me. I have had a great, perhaps too sensitive a dread, of official influence. I reverence beyond all things human the rights of the individual spirit, the true movements of its inward life,—and knowing as you do my scorn of the sacerdotal character, and my intense faith in the priesthood of every man's soul, if you desired more of personal intercourse on religious things it was yours to seek it, and to accord the privilege which you knew I did not claim. Yet I am aware that many things might have been done, that much more of external prosperity might have attached to many of our Institutions, that, for instance, some of our sacred offices might have been more numerously observed, and a more zealous co-operation attracted towards our Schools and Missions, had I possessed

* Pp. 15—17.

in larger measure the faculty of making a safe use of personal persuasion. Especially in matters affecting the truthfulness of the inward life, and in all outward professions of spiritual allegiance, the more I have felt that I might have had a power, the more have I feared to exert it. For the individual movement and conviction are essential to truth and healthy growth, and compliance with the persuasion of another might pervert the whole character of a man's soul. There is a period, for example, in every fresh life when God's voice is clearest, and the difficulties of experience are least known, when therefore spiritual enthusiasm is at its height. And when ruling convictions thus assume their natural ascendancy and rise in majesty upon the youthful soul, they ought by some special Act of self-dedication to be solemnly enthroned, installed in the presence of God in clear sight of the sacrifices they demand, and have the great burden of Duty laid upon them. With us the Lord's Supper is the natural occasion for first taking that great vow of Life, and renewing it from time to time; and though we have had no reason here to mark that decline in the observance of this mighty Service, which is said elsewhere to be growing in our Churches, yet I confess I have sought in vain to understand the separation of some with whom such susceptibility would have been good,—and of some ardent and devout minds who have not had the prejudices of age to overcome, and who knew well that no abuse was to be feared,—and especially have I witnessed with sorrowful wonder, the feebleness of sympathy, or the slow ripeness of individual life, which could permit daughters to leave their mothers, or mothers to leave their daughters, to take these vows alone. In future I shall not feel the least hesitation, as friend with friend, to seek in personal communion the living root of all such things, —when I shall no more have the fear of official injury, or that a compliance might be accorded through a mere reluctance to give pain.—So far, therefore, I can hope that the best part of our religious relations, almost all that belongs to real as distinct from official life, may not only remain but be enhanced."*

There is no good thing that may not be abused, but we cannot understand why "a sensitive dread of official influence," or a "scorn of the sacerdotal character," should necessitate the extreme of doing nothing. If Mr. Thom's successor (whoever he may ultimately be) be of opinion, unlike himself, that it is part of his ministerial duty to throw the whole weight of his personal influence into his work,—to make himself the pastor, the friend, the adviser, the associate in benevolent labour, as well as the preacher, —the delicate question forces itself upon us, will Mr. Thom then feel that he can with propriety and advantage exert his own strong personal influence, as former minister and existing member, in a different, possibly in an opposite, direction?

One word, again, as to the alleged or implied contrast between a minister's duty as a preacher and his other professional duties. Does not almost the whole of a minister's most practical duty lie in words, in the endeavour to instruct, direct or influence the minds of others? Whether he have classes for the young, or

* Pp. 17—19.

originate and superintend the working of schools and missions, or give earnest and affectionate counsel to the tempted or the fallen, or soothe the afflicted with Christian sympathy, or cheer the dying and sustain the bereaved with solemn and immortal hope, or in any other way devote himself to properly ministerial duty, his specific work is to *speak*, or to be preparing himself to speak, with seasonable and appropriate effect. As well might an author deprecate the use of the pen, or a warrior the use of his sword, as a minister of Christ the use of speech. Of course it must be genuine speech, to be worth anything. To borrow Mr. Thom's striking expressions, a true preacher must be responded to by the "earnestness of the souls" of his hearers, and not submit, or be required, "to play on the surface of their natures." But, however varying in quality and susceptible of improvement in the keenness of its temper and the directness of its stroke, speech is the religious minister's great and indispensable instrument. It is the proper and distinctive aim of his office to prove, in reference to man's spiritual condition, "how forcible are right words."

By those whom our eloquent author's refined sensibility of temperament and beauty of diction fascinate and carry away, we shall perhaps be deemed prosaic and unappreciating in some of the remarks which we have ventured to offer, and it is only honest that we should deprecate the inference that in our own personal experience the ministerial profession has been wholly free from difficulty, misgiving or depression; but conscience and humility assure us that whatever may have been unhappy in our experience, has arisen from accidental failings or peculiarities in ourselves, rather than from the necessities of our profession. We know too well that at times it is very possible to acquire a feeling of contempt and loathing for much of the *sermonizing* in vogue, as nothing better than a sort of twaddling, gossipping comment upon things in general, as superficial, powerless and useless in relation to the deep problems of life and the actual conduct of human affairs, as the platitudes of a Greek chorus in relation to the action and passion of the drama. But there is, for true ministers of Christ, an attainable kind of speech, not necessarily gifted with genius or with anything that could claim to be called saintly inspiration—speech proceeding from a devout and sympathizing heart, which goes to the heart, and is diffused thence in blessed influence on the life.

There are some exquisitely beautiful portions of the discourse before us on which we have purposely refrained from dwelling, because they touch most tenderly on personal reminiscences and relations between the pastor and his people; but we will not refrain from setting prominently forth the following passages on the proper work and true position of Unitarian Dissenters:

"You are set as a *Witness;* and you cannot wax low or faint without

gical investigations, the reduction of languages into a small number of classes, and the possession by those classes of common qualities which intimate unity of origin.

Before we supply on this interesting point a few illustrative particulars, it may not be useless if we present the unscientific view of the matter, as contained in these words:* "Il serait curieux de compter le nombre des differents langages qui se parlent aujourd'hui dans tout l'univers. Il y en a plus de trois mille dans ce que nous connaissons de notre continent. Chaque province Chinaise a son idiome; le peuple de Pekin entend très-difficilement le peuple de Canton; et l'Indien des côtes de Malabar n'entend point l'Indien de Bénarès." The writer, in opposition to the biblical account of the formation of languages, intends to represent the number of independent and disconnected languages in the world as very numerous. Doubtless existing languages are numerous, even more numerous than this masked assailant fancied. As certain it is now, that however numerous, they are for the most part intimately connected together, in such a manner as to point to a common origin. The amount of mental activity that has been brought to bear on this subject within the last half-century especially, has no measure, in the ordinary terms of our tongue. A new school of classical philology has been formed, the laws of which are of the most definite kind, and

the diversities have been found to be both great and numerous: nor as yet have those diversities been found allied with such points of agreement as would justify the reduction of the tongues into a few comprehensive classes. But comparative philology is a young science, and the simplification which has ensued from the exact study of the languages of the Old continent, authorizes an expectation that a similar result will ensue from a similar cause in regard to the languages of the New continent.

Among the learned men who have rendered high services in this department of science, may be reckoned the Italian Balbi (born in 1782, died in 1848), the results of whose vast knowledge appeared in a concentrated form in his *Atlas Ethnographique du Globe.* In this monument of industry and science, 860 languages and about 5000 dialects appear in a state of classification. Of this prodigious number of idioms (in all, M. Balbi reckons 2000 languages as now in existence), 153 belong to Asia, 53 to Europe, 115 to Africa, 117 to the South Seas, and 422 to America. Accordingly, these several tongues are arranged, according to the localities where they are spoken, into these five classes: 1, Asiatic languages; 2, the European languages; 3, the African languages; 4, the Oceanic languages; and 5, the American languages. A similar division of languages is presented in a work, most carefully executed, and in its specimen alphabets and versions in the original types of extraordinary excellence and rare beauty, namely, "The Bible of every Land," the title of which stands at the head of this disquisition.

With the aid of these and other classifications, and with the aid of other considerations, ethnologists have thrown all the nations and tribes of the earth into groups. These groups vary in arrangement and in number—in part owing to the remaining uncertainties connected with the materials, in part owing to the point of view taken and the principles laid down by the several investigators. Buffon recognized but one human species. Linnæus, recognizing also one species, divided that one species into five varieties. In the hands of Blumenbach, the five varieties sank to three. Virey maintained the existence of two species comprehending six races. Desmoulins raised the races to eleven, and Bory de Saint-Vincent made even fifteen species. One of the most recent and at the same time most learned of ethnologists, Klemm, in one of those comprehensive and exhaustive works of which only German scholarship is capable,* regards humanity as one individual found in different degrees of development and culture, and having accordingly the period of infancy, of childhood, of youth and of manhood. The different systems

* *Allgemeine Cultur-Geschichte der Menschheit*, von Gustav Klemm; Leipzig, 1843—1852. Consult Prichard's *Researches into the Physical History of Man* (1813), and his more recent works; also Colonel Hamilton's *Natural History of the Human Species*; Edinburgh, 1848.

of classification, while they give evidence of grounds of diversity, also make it clear that the approaches toward unity are such as to call for a systematic arrangement, and make such an arrangement both possible and desirable. Inclining as we do to the view put forth by Klemm, we may yet present the classification of Baron Cuvier, as that which is both simple and extensively, not to say generally, received. His view, which recognizes one species having three stocks and a great number of branches, may be presented thus:

monuments there appear marked distinctions of colour and form. The fact is unquestioned. What then? Already had there elapsed ages long enough and numerous enough to produce those varieties, especially during a condition of the earth when all its active powers were on a gigantic scale, and, being in fresh youthful vigour, acted with a subduing efficacy. And here we are brought to the point where Science and the Bible make the same report. The Bible deduces all varieties of human beings from one pair in the first place, and, in the second place, from three descendants of that one pair. This view presented by the Bible is substantially owned by Science; but the agreement extends to details. The triple paternity declared by the Bible has an historical recognition, for it is found on the Egyptian monuments.* Nay, both the Bible and the monuments recognize as existing very early the three chief varieties of colour in men. On the authority of Heeren† and Knoble,‡ as well as our own eyes, we may state that the Egyptians in their paintings present men of three complexions—white, red and black. The same three diversities they recognized in their gods; for they conceived of Osiris as black, Typhon as red, and Horus as white.§ The recognition of the Bible has the naming of Noah's sons for its date, and the fact remains the same whether they are considered as strictly three individuals, or representatives of three nations or stocks. Japheth seems properly to denote *beauty*, and therein fairness or white complexion. A fair skin was with the Hebrews, as it is with us, a sign of beauty: thus the hues of the lily and the rose are celebrated in their poetry as lovely (Cant. v. 10; Lam. iv. 7; compare Gen. vi. 2), as is also the case in the Arabian poets. On the contrary, black was a colour hateful to the Shemitic Hebrews (Cant. i. 5; Lam. iv. 8), who, like other nations and individuals, in general preferred a complexion fairer than their own. The Japhetic Caucasian is still an object of idolatry for the fairness of her skin among the darker dyes of Europe as well as Asia.

While Japheth and the Japhetidæ are the originals and the types of the whiter races, Ham and his descendants represent the darker, standing at the other extreme of colour. Ham—in Hebrew, Chaldee and Syriac—signifies *to be hot*, and as a consequence of the action of heat, to be *burnt* and to be *black*. The root found in the old Egyptian tongue, and in its modern representative, the Coptic, has in those languages the same import. Hence Egypt, among its natives, as well as among the Hebrews, was called Chami, "the land of Ham" (Ps. cv. 23; cvi. 22).

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* See Osburn's *Ancient Egypt; her Testimony to the Bible;* London, 1846, pp. 23, 24.

† *Ideen*, II. 2, 88.

‡ *Die Völkertafel der Genesis*, pp. 3, 12.

§ *Plutarch de Isid.*, 22.

Here, then, we find the dark colour of our species, and we find also heat assigned as its special cause.

For evidence of the third diversity, we must appeal to circumstances, since the word Shem does not denote a colour, but rather a name. Indeed, on a little reflection, we see that the designation of the Shemites was not likely to be taken from the hue of their skin. The Hebrews were Shemites, and among the Hebrews originated our Scriptures. A nation, in speaking of itself, does not find a characteristic, still less its name, in its colour. Its own seems to it the natural colour; and it is led, by the strangeness of a different colour, when seen in others, to distinguish them by the discriminating epithets of white or black. But national vanity, or a better and higher feeling, national consciousness, may originate the distinctive epithet of "famous" or "men of name," that is, Shemites. In this way is the word Shem employed in the Hebrew. Thus, what in our version stands as "men of renown" (Gen. vi. 4; comp. xi. 4), is in the original "men of name," *Shem*. Such a designation is appropriate; for the Shemitic race, as in the Assyrians, gained the earliest fame of civilization. The Shemitic Hyksos conquered and for ages governed Egypt; and to the descendants of Shem the world owes its highest culture, as well as the cause of that culture, namely, the Bible and Revealed Religion.

our civilization and history, applies the severest test to the authenticity of the biblical narratives, inasmuch as the facts on which it is founded might have been contradicted, not only by Egypt, but also by ethnology in general. Instead, however, of being contradicted, this triple division of human kind finds corroboration in history, in language, and indeed in the general testimony of the past and the present. It is also a clear implication in the Bible, that the Hebrews were of a lighter complexion than the Egyptians. Hence was it that the latter admired Sarah when she accompanied her husband into their land—"the Egyptians beheld the woman that she was very fair" (Gen. xii. 14, 15). And Stephen, speaking evidently from the Egyptian point of view, states that Moses, even when an infant, "was exceeding fair" (Acts vii. 20),—a quality to which, according to Josephus (Antiq. ii. 9, 6, 7), the child was indebted for the attention he received from Pharaoh's daughter. In the lighter complexion of the Hebrews, may also be found the reason of the passion conceived for Joseph by his royal Egyptian mistress (Gen. xxxix. 7).

The implication, on the assumption of which we have just spoken, is grounded in fact. The Hebrews were of a complexion lighter than the Egyptians. On historical vouchers, we know that, while the former approached the lighter complexions, the latter approached the darker. The Greek tragic poet, Æschylus, ascribes to the Egyptians a dark hue. Lucian calls a young Egyptian "black complexioned," and Martial gives the epithet *fusca*, or *dark brown*, to the Egyptians living near the lake Mareotis and at Syene. By these and similar intimations it is not to be understood that the Egyptians were black and woolly-haired, after the Negro type. This is contradicted by the mummies, which, however, unite in shewing that the Egyptians were a dark-coloured race. Their modern representatives, the Copts, are also of a deep brown hue. In general, indeed, the Egyptians were, in physical as well as mental qualities, inferior to the Hebrews. Compare together the Egyptian type as seen on the monuments, and the Shemitic type as seen in Layard's excavations. Short of stature, the Egyptians had a broad undignified countenance, a thick skin, prominent cheek bones, the eyes wide apart, a rather broad and stumpy nose, and a large flat mouth,—all indications of an inferior race, as in the modern Copts. And in this inferiority is to be seen the proximate cause why the Hebrews, with their noble Shemitic blood, were able to maintain their foothold as a nation, and to develop under God's immediate supervision their pure religion, on a strip of somewhat ungrateful soil, by the very side of a people most advanced in all the branches and resources of an outer material culture. Here, again, Science and the Bible are found uttering the same voice; but never could the correspondence have been satisfactorily ascer-

On the 3rd of August following, another ordination was held at Knutsford. The persons ordained with Mr. Withington were Mr. John Whittaker, and Mr. Thomas Holland, of Wem. Mr. Withington presented a thesis entitled, "An Scriptura Sacra sit sufficiens Regula (Norma) Fidei et Morum." He argued it affirmatively. Mr. Gardner, of Chester, preached; Mr. Aldred, of Monton, took the confession; Mr. (afterwards Dr.) Charles Owen offered the ordaining prayer for Mr. Withington (perhaps he had been Mr. Withington's tutor); and Dr. Holland gave the exhortation to the newly-ordained ministers, from Acts xx. 28.

During the years 1715, 1717, 1718 and 1719, Mr. Withington continued to attend the meetings of the Classis. In the last-named year, he received the compliment of being appointed preacher to the Assembly; and the text of his sermon, like the subject of his thesis at ordination, shews his interest in the great Protestant principles of the sufficiency of Scripture and the right of private judgment, being 1 Thess. v. 21, "Prove all things—hold fast that which is good." In the following year, 1720, Mr. Withington removed to Bolton, and his name no more appears in the Cheshire minutes.

Our correspondent is inclined to think that, in removing to Bolton, Mr. Withington went not merely as assistant minister, but as a pastor. It is not easy, however, to reconcile this supposition with the circumstance of no trace of him having been discovered at Bolton by the recent intelligent local historian.

The fact, however, of there being a second minister at Bolton during the early years of Dr. Dixon's settlement, serves in a remarkable way to confirm our suggestion that the last-named gentleman studied and took his degrees, both in Medicine and Arts, at Glasgow, or at least some Scottish University, after his removal into Lancashire. He could well be spared by his Bolton flock during the winter months, if they enjoyed the pulpit and pastoral services of an experienced minister like Mr. Withington. The belief of our correspondent that Mr. Withington was the pastor at Bolton, is countenanced by the notice of him contained in the MSS. of the late Walter Wilson, which begins thus—"Peter Withington, assistant to Mr. Gardner at Chester, removed, 1720, to be pastor at Bolton."

His life soon came to an end. He died at Scarborough in the month of June, 1722. In the diary of a Lancashire lady, in the possession of our correspondent, there is an entry, under the date July 1, 1722, which serves to shew the estimation in which Mr. Withington was held: "—— preached to-day, from Psalm i. 6; but I was strangely surprised when the travellers came to the chapel in the afternoon" (Rochdale is the place). "They came from Scarborough, with mourning in their hats, and when I inquired the reason, I was told that Mr. Withington, [redacted], was dead, and int[redacted]

very desirable, but God will let us see that he can carry on his own work by what hands he pleaseth, and I must own God is righteous, though his ways are past finding out. He is, it is true, taken away in the midst of his usefulness, and when, to all human appearance, he could ill have been spared; but he has run his race fast and well, and has now won the prize. He hath reached the goal, got to his everlasting rest, where he needs neither sin, fear nor sorrow. He met death when he was in hopes to have his health restored; and indeed it was so, though not in the way his friends desired; but God, the wise Orderer of all things, saw much to do, and who shall say unto God, What doest thou?"

In the Appendix to Gent's History of Hull, the inscription on Mr. Withington's gravestone at Scarborough is preserved: "The Rev. Mr. Peter Withington, late of Bolton in le Moors, Lancashire, died in 1722, aged 34. *I shall be satisfied when I awake with thy likeness.*"

The only other fact connected with Mr. Withington of which we have found any record, is that he was the catechist appointed by Mr. Hulton's Trustees, for three years after Mr. Bourne's death, viz. 1719 to 1721.

It is remarkable that in the only printed account of the succession of ministers at Chester (in Dr. Piggot's History, furnished by the late Rev. James Lyons), the name of Mr. Withington finds no place. The faithful Nonconformist minister wins by laborious and barely recompensed service his title to respect, that of posterity as well as contemporaries, and we feel a pleasure in restoring to his place in the calendar of worthies, the name of Peter Withington.

MR. BAKER ON HIS HISTORY OF BOLTON NONCONFORMITY.

Sir,

After a careful reconsideration of the circumstances mentioned in my "Historical Sketch of the Rise and Progress of Nonconformity in Bolton," relative to different members of the family of the Hollands, and more particularly to Rev. Philip Holland, which have called forth some corrections from your respected correspondent, Rev. T. Crompton Holland, of Loughborough, I am fully confirmed in the accuracy of my statements, and must request a small space for the following brief remarks.

1. Your correspondent thinks that "Rev. Philip Holland never was minister at Wem" (p. 488). In a short biographical preface to two posthumous volumes of Rev. Philip Holland's Sermons, edited by Rev. [redacted] and Rev. William Turner, Jun., it is explicitly stated, [redacted] succeeded his father, and from Wem came to Bolton in [redacted] affirms that "Rev. Thomas Holland only

with the several distinctive peculiarities. So is it with the Hamitic languages, compared with the Shemitic and the Japhetic. In some common elements, the Egyptian tongue has a point of contact with the Shemitic, and through the Shemitic with the Aramæan,—the branch of the Shemitic to which belong the Arabic, and its sister tongues, the Hebrew and the Syriac. As, however, the old Egyptian stands in the Hamitic class, to the Hamitic race must the Egyptian people be referred. This is now a well-established ethnological fact. Here, then, is a scientific test which may be applied to the biblical history. Suppose that in the register of nations Egypt ranked with the Shemites or the Japhetites, then would there exist a contradiction between the Bible and modern Science. But suppose that Egypt occupies in the register a place among the Hamitic races, then the Bible and modern Science are at one on the point. Such is the biblical position of Egypt. Who can fail to be struck with this coincidence? Thousands of years after the materials of the register came into existence, and the register itself was composed, the learned inquiries of a few individuals put into our hands a touchstone. The criterion is applied, and we ascertain as a fact, as a proved and indisputable fact, that which in the Bible stands as a record. Could the biblical history endure such a test, were it not substantially true—were it not a real picture of the times

Sarah, at Wrenbury church, Dec. 29, 1713), "and their new minister, Mr. Holland.

"1717, Wednesday, Feb. 20. I had to-night a letter from Mr. Holland, a proposal for our third daughter Mary, which somewhat surprised me. I thought of that of Luther, 'I'll tell God of it.' I find an unspeakable satisfaction in any difficulty to have such a Friend whom I can be free with. 'Lord! what wilt thou have us to do?'

"Oct. 30. Mr. Holland came from Wem, and his brother from Mobberley met him, and concluded as to the forementioned affair. They agree to a publication in church, desirous not so far to own the Bishops (as to have a licence), which many have thought a public grievance.

"Friday, Nov. 1. The first time they were published.

"Nov. 7. Daughter Mary was married to Mr. Holland. My husband, self, children and niece, H. Tylston, Mr. Holland, of Mobberley, and young Mr. Vaudrey, the minister, attended them.

"Nov. 15. Mr. Holland took his new-married wife to Moat House.

"1738, July 22. Philip Holland shortly to go to Dr. Doddridge. (He afterwards was invited to Wolverhampton; on the death of his father he removed to Wem, where he stayed but a short time, being invited to Bolton, where he died.*)

"1742, April 15. Good tidings from Shropshire. P. Holland began to preach.

"1744. John Holland comes, in his way to Northampton."

ORTHODOXY.

WHAT is this thing called Orthodoxy, which mars the fortunes of honest men, misleads the judgment of princes, and occasionally endangers the stability of thrones? In the true meaning of the term, it is a sacred thing to which every denomination of Christians lays an arrogant and exclusive claim, but to which no man, no assembly of men, since the apostolic age, can prove a title. It is frequently amongst individuals of the same sect nothing better than self-sufficiency of opinion and pharisaical pride, by which each man esteems himself more righteous than his neighbours. It may, perhaps, be useful in cementing what is called the *alliance* between Church and State; but if such an alliance obstructs candid discussions, if it invades the right of private judgment, if it generates bigotry in Churchmen or intolerance in Statesmen, it not only becomes inconsistent with the general principles of Protestantism, but it impedes the progress of the kingdom of Christ, which we all know is not of this world.—*Bishop Watson.*

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* The passage in parenthesis is added by another hand.

CRITICAL NOTICES.

The Relation between Judaism and Christianity. Illustrated in Notes on Passages in the New Testament containing Quotations from, or References to, the Old. By John Gorham Palfrey, D.D., LL.D. 8vo. Pp. 344. Boston (U.S.). 1854.

In this goodly volume Dr. Palfrey presents us with a supplement to his larger work, "Lectures on the Jewish Scriptures and Antiquities," of which the two concluding volumes were reviewed a year or two ago in these pages, under a well-known and much-respected signature. Those who are acquainted with the author's previous writings will expect, and will find, in the present work, proofs of good sense, united with a fair degree of learning, accompanied at times by some unnecessary diffuseness, and even, it may be, an occasional want of clearness and force in the statements and arguments employed. The latter fault cannot, however, be said to be a common one in Dr. Palfrey's writings, which are generally characterized by plainness and simplicity of language. We can generally see his meaning easily enough, and he usually has a meaning also which he wishes us to see, although, as we have hinted, it might be stated occasionally in somewhat fewer words.

The purpose of the volume before us is to support the conclusions of the work on the Old Testament, by an examination of those passages of the New in which the former is referred to or quoted. And, in particular, Dr. Palfrey has brought together for explanation all the passages which appear to have been regarded by the New Testament writers as prophetically descriptive of the Messiah, or of incidents in his life; and he endeavours to shew us that there is nothing in such passages, rightly interpreted, inconsistent with the views respecting the Old Testament put forth in the Academical Lectures,—nothing inconsistent with such views, and much in their favour.

The conclusions alluded to are briefly as follows:—That the Pentateuch is substantially the work of Moses, "the divinely-authorized revealer of the Jewish religion;" the book of Genesis being a compilation from family traditions and other sources of little historical authority, and intended as a kind of preface to the Law, giving sanction to the latter by shewing that its provisions were in accordance with ancient opinion;—"that the revelation of Judaism, and all miraculous administration of the Jewish nation, terminated with the age of Moses;"—that the historical books later than Moses "have no other authority than that of works of other historical writers of a rude age," containing some truth, with much that is untrue and incredible, for which Christianity is in no way responsible;—that from Moses to Christ, no man is represented by either Testament as having been supernaturally informed of any future event, the office of a prophet not being that of a foreteller of events; the Messianic expectations expressed by the prophets were to a great extent incorrect, and, so far as correct, were founded on a declaration of Moses and earlier revelations to the patriarchs, and there is no evidence of their fulfilment such as to shew them to have been supernaturally suggested;—that the miscellaneous writings of the Old Testament, such as the Psalms and Proverbs, are simply the remaining literature of the nation, written under

he influence of the Mosaic law and religion; they are not the productions of men miraculously endowed in any way, and are "destitute of any peculiar authority." These are important propositions, and one or two of them of very doubtful character. The whole tendency of Dr. Palfrey's scheme, it is evident, is to make Moses and the Law the great and predominant authorities in the Old Testament. Many will certainly demur to the very subordinate rank which he attributes to the Prophets, who, he tells us, knew nothing "correct" of the Messiah, but what they had learnt from Moses or the revelations of earlier times. In the present state of the question as to the origin and authorship of the Pentateuch, such a position as this is at best a most insecure one. Our author himself, in that portion of his Academical Lectures in which he treats of that question, has, in the estimation of some judges, merely shewn, and that not always conclusively, the *possibility* of reconciling the contents of the Pentateuch with the supposition of its Mosaic origin. How far this is from establishing the "conclusion" that it "was written by Moses," it requires but little penetration to discover.

But these remarks of ours seem to refer rather to the former work of Dr. Palfrey than to the present. The object of the new work, as we have said, is to explain passages quoted from the Old Testament in the New, especially such as are taken by the various writers of the latter as relating to the Messiah, and actually applied by them to Jesus Christ. The main point is to vindicate those writers from the imputation of having understood what did not originally relate to Christ, as being strictly and properly fulfilled in him; in such instances, for example, as Matt. i. 22, 23. In this case it would appear that the evangelist regarded the prophet as having had the birth of Christ definitely in his mind, and as having delivered a definite prophecy, which was fulfilled in the circumstances attending that birth. But this, says Dr. Palfrey, is a wrong interpretation. "Matthew merely meant to say, in the use of a customary device of rhetoric, that words, used by that ancient writer in an entirely different application, might be adopted as applicable to those circumstances of the birth of Jesus which he, Matthew, was now describing." (P. 33.) The verses referred to, introduced by the words, "Now all this was done that it might be fulfilled," &c., form a kind of proof passage, and the explanation of other places is dependent on the view taken of them. We wish we could think Dr. Palfrey successful in his endeavour to shew that we have here a mere device of rhetoric; but we cannot do so. The subject is one of considerable importance, and at the same time one of some difficulty. We regret that we cannot exhibit our author's view without quoting his statements at undue length. What he says amounts very much to the assertion that the evangelist, in such instances as the above, intended simply to suggest that a result was accomplished corresponding, in some general sense, to the quoted words, so that these might be considered as "made good," verified, "fulfilled," in that result. Accordingly the words, "that it might be fulfilled," would more properly be rendered, "so that it was fulfilled," or in some equivalent way,—which of course is no new view of the subject, as may be seen by looking into the corrected version of the Gospels given in the Harmony of the late Dr. Carpenter. It cannot be denied that much that is ingenious and forcible is adduced by Dr. Palfrey in support of his interpretation. Much, however, of what he says, betrays a certain

greater faithfulness than the gifted and earnest author of the sermon before us.

The main consideration by which Mr. Thom justifies his retirement is, that he is afraid of losing all freshness for his work, and of falling into a life of mere routine; and he lays great stress on the undue amount of *expression* periodically looked for from the professed ministers of Christ. But let us give his own words:

"Speech is too largely the instrument of the Minister of Religion. The demand for the *expression* of religious thoughts and feelings is incessant. A man's life ceases to be one of free action, and becomes one of official services. There is not one moment in which the cloud of this impending necessity does not hang fearfully over the heart of a conscientious man, darkening as the hour approaches. But Expression is a sacred thing; its power is in its truth; it comes free only out of deep and rich experiences; it is forced at the peril of a man's soul; it is wrung out of him only at the price of the spoiling of his nature. Perhaps the rarest gift that God confers upon a man is the power of interesting, quickening, or elevating other men by the utterance of his thoughts, especially upon subjects spiritual and eternal, when they touch no living passion. Yet here is a Profession built upon this power, presuming upon the possession of it as if it was the common faculty of ordinary men. It is only thoughtlessness, or deep ignorance of human

Egypt. And this is the nature of quotations of this kind, of which such a great mystery and perplexity has been made."—Pp. 40—42.

It is evident that, in writing thus, our author really passes over the question whether the evangelists and their contemporaries may not, in their want of knowledge respecting the original meaning and application of much in their ancient Scriptures, have actually come to accept many passages as containing predictions of the Messiah and the incidents of his life, and at the same time have regarded various circumstances and occurrences in the history of Jesus as the destined fulfilment of such predictions. The Jews of Christ's time believed in demoniacal possessions; so, doubtless, did most of the early Christians. Was there not the same participation, on the part of the latter, in the prevailing views respecting the Messianic passages of the Old Testament? and did not the evangelists, in short, think on this subject like the rest of their countrymen? Moreover, when incidents took place in connection with Christ which were *contrary* to all their previous expectations,—when they saw the lowly condition, the sufferings and death of the Messiah,—did they not then, enlightened by the *event*, further *understand the Scriptures* by finding in them prophecies even of these unlooked-for occurrences? and was not this correspondence of fact with ancient prediction among the grounds of their conviction of the claims of Jesus? And here, again, arises an important question which Dr. Palfrey does not touch. Were facts or events in Christ's life, in any case or in many cases, originated, i. e. imagined or invented, under the influence or dictation of misunderstood prophecy,—facts or events which did not really occur, but were only supposed to have occurred, because needed for the fulfilment of ancient predictions? So asserts the author of the *Leben Jesu*, and many others of his, or some kindred, way of thinking. But the reverse process appears to have been more nearly what took place; viz. that actual occurrences, visible facts, seen and known in the life of Christ, some of them strange and altogether unexpected, were *after the event* discovered to have been predicted; and this is as much as to say, not that the prophecy originated the event, but rather that the event originated, or gave its significance to, the previously unrecognized or uninterpreted prophecy. This position, we believe, can be well established; and in it we have manifestly a strong defence against the imputation of a mythical origin of the gospel history.

The conclusion which we think the most probable one, may be stated briefly as follows. We of these later times, with our better understanding of the Hebrew Scriptures, and our knowledge of the first intention and application of various passages, can see that the supposed predictions do not originally relate to Jesus Christ at all, and, in fact, that there is perhaps no definite prophecy of him personally in the whole of the Old Testament. But the Jews of Christ's day did not see this. They were very poor interpreters of their own Scriptures, and had not the historical knowledge of the centuries preceding the captivity which the modern reader may acquire. Hence their misinterpretation of many passages,—their moral and allegorical and prophetical senses, where none were originally intended. Interpreters of our day, indeed, and Dr. Palfrey as clearly as any one, may see that the prophets, Isaiah, Jeremiah, Hosea, *could* not have meant, in certain cases, to refer specifically to Christ; but this does not settle the question whether the evangelists and first Chris-

tastes and indulge their feelings according to the dictates of their own sweet will. By an unfortunate perversity of our nature, the effort in which a man delights when it is spontaneous (especially if it be also forbidden, "stolen waters" being proverbially "sweet"), is apt to become intolerably irksome when hardened into a professional duty. The fountain of living energy within him which gushed forth pure and plenteous when free, sometimes refuses to flow when conscious of constraint.

The minister of religion is exposed to further and peculiar peril, arising from the fact that the exercise of his calling presumes the unchanged continuance of earnest *faith* in unseen and undemonstrable conceptions of the human soul, which, by the development of his powers of thought, or under the influence of life's heated atmosphere, may become hazy and indistinct, or vanish into invisible air. This is a danger, it is true, to which the comparative freedom of Unitarian churches renders their ministers as little liable as ministers of religion can be, and we may dismiss it from our consideration at present, the more especially as, in the case before us, there has not been a diminished, but rather an increased, earnestness of faith in spiritual realities. To those, however, who contemplate devoting themselves to the work of the ministry, with its poor and precarious possibilities of worldly good, at a time when able and eloquent thinkers are

early as in the first century, met at least occasionally on the first day of the week, which not long after was called the Lord's-day, and also the day of the sun, or Sunday, to partake of their ordinary evening meal, and that on that day they laid aside something to provide for the wants of their poorer brethren. There is no reason to believe that on that day, or on any other, they abstained from their ordinary avocations; and although the "breaking of bread," which was the commencement of their principal meal, was no doubt accompanied with giving of thanks, and probably with edifying conversation and other religious exercises such as the particular occasion may have suggested, there is no reason to believe that solemn worship was the principal, or the express and only object for which they assembled. About a hundred years later, as we learn from Justin Martyr, "the custom of observing the Sunday as a day of public prayer and other religious exercises, had become generally established among Christians" (p. 273); and at length, in the year 321, the Emperor Constantine issued a decree requiring persons in cities, but not in the country, to observe the Sunday as a Sabbath, that is, as a day of rest from business or ordinary labour. Even in towns no prohibition was imposed upon recreation or innocent amusement. The very strict observance of the Sunday, now observed by some religious persons in this country, originated with the Puritans. It may therefore be called the *Puritanic* Sabbath, to distinguish it from the seventh day, which was kept in the same rigid and arbitrary manner in the time of our Lord and his apostles by the Pharisees, and which may therefore be properly distinguished as the *Pharisaic* Sabbath.

We learn with pleasure that it is the design of our author to pursue the subject of the work before us, by examining the arguments for the sabbatical observance of Sunday derived from the Old Testament. On account of his very advanced age, he has already published in a separate form* that chapter of his proposed work which discusses the question as to the present obligation of the "Mosaic," or, as we should call it, the *Pharisaic* Sabbath. Though somewhat prolix in regard to style, yet the works before us evince so much solid learning, scrupulous accuracy, and conscientious care and diligence, that we would earnestly recommend them to our readers, and we indulge the hope that the discussion of the subject may be ere long brought to a conclusion by the same pen.

J. Y.

The Lamplighter. London—Routledge. 1854.

This reprint of an American work is rivalling in popularity "Uncle Tom's Cabin." It is a beautiful story, especially in its earlier portions. The religion which it develops is cheerful, hopeful and practical. Of its authorship we know nothing, but think we are not far wrong in attributing it to an Unitarian. To us the story loses something of its interest after the death of True, who is in every sense the hero and the light of the book.

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* The Mosaic Sabbath; or an Inquiry into the supposed Present Obligation of the Sabbath of the Fourth Commandment. Chapman and Hall, 186, Strand. 1850.

of a sermon? Certainly, if every sermon affects to be a prophecy or a revelation, as Mr. Thom's arguments and illustrations seem to presume, it can be bound by no rule, and to look for it as a matter of course once a-week, or once a-year, would be absurd. But when we are told that all the words that Jesus uttered would be exhausted in three sermons, and that the whole of the New Testament would not last a modern preacher six weeks, are we to understand that the New Testament contains all that Jesus and his apostles *did* utter? During the undetermined period of the ministry of Jesus, when he was always going about through the cities and villages of Galilee and Judæa, teaching in the synagogues and in the temple, and preaching the gospel (as we so frequently find it recorded), are we to suppose that he uttered no more words than those which happen to have been recorded and handed down to us? If he did, then his power of *expression* was not so soon exhausted as the illustration implies. If he did not, but used the same simple words over and over again, then we have at least a high authority and sanction for that *repetition* from which Mr. Thom seems so sensitively to shrink, when he speaks of being compelled to fall back upon what "did once come from a living spring." With regard to the apostles, how significant are the brief statements that Paul went into the synagogue at Corinth and "spake boldly for the space of *three months*,

obscure our convictions. It was the Father's love that sent him into the world and inspired his every action. In history, our hearts and consciences are brought into connection with holiness, and we learn to love its beauty; but never so closely as in the contemplation of him in whom was no guile. When we look on Jesus, we need not be at a loss to know what God delights in and requires. It might easily be shewn how much light is thrown by Christ upon nature and humanity, and how the law given to the Jews served as a schoolmaster to bring men to Christ. Christ, then, is the image of the living God, the first-born of every creature, the pure reflection of divine glory given to man. Being the perfect exponent of God, in him we have all we require: he is indeed God manifest in the flesh. The great object of the evangelists is not so much to give a distinct ritual, nor to prove that belief is more important than a good life; but to gather such parts of Christ's life which best place this his true position and mission before us. This is a revelation which all can understand. There is no controversy here, no unholy wrangling; all agree. It is to make us one with God, even as Christ is one with him. This view, however, is seldom adopted practically; and in fondness for creeds, from a love of difficult texts, men are led to overlook the direct bearing of the truth communicated by Jesus, "He that hath seen me, hath seen the Father." They are lost in their mysterious interpretations; for this is one of the great evils of orthodoxy, it hinders the adoption of simple truth. If in Christ we have the direct revelation of God, how clearly does this contradict the leading features of what is called orthodoxy! They look upon Jesus, so pure and holy, whose every deed is love and mercy, and then they say that he created the human soul impure and corrupt. They see Jesus ever merciful to the penitent, receiving the Magdalen that bathes his feet in tears, and yet they believe that He whose image Jesus was, would reject a penitent, if there were not a full payment made in sacrifice by a vicarious atonement. They believe that the Father cannot forgive any one till a substitute be found to bear the whole burden of his anger. Instead of blending all things in harmony, orthodoxy brings in discord; dividing the soul with contradictions, filling it with dread of Him whose image only calls forth love. The true *view* preserves us against Pantheism, which destroys all religious life; giving something definite, by the finite image of the Infinite Being, instead of the cold abstract worship of beauty, goodness and holiness. Again, it exerts a quickening power upon the affections. The great truths of Christianity might have been given in mere abstract forms, but they would not then have had the influence they now exert. To thousands who know really nothing of the creeds which they profess, this living reality of God's image in Christ is a saving faith. In looking to Christ, they feel a power within their souls stronger than anything merely intellectual. This view also allows room for the mind and conscience to act freely, and keeps the heart from bitterness. If men had only acknowledged that to be a Christian is to be as like Christ as possible, they would not have quarrelled about creeds and differences of opinion. Nothing can be more consoling than the conviction that Christ is the image of God. When we are in sorrow, we remember that he sympathized with grief, and wept at the tomb of Lazarus. When weighed down by conscious guilt, we think how kindly he said, "Thy sins be forgiven thee." When our aspirations are high and our actions fall far short of them, we remember how he found an excuse for his disciples who could not watch an hour: "The spirit is willing, but the flesh is weak." The great God will judge us mercifully; for as Christ was, so is our God.

The above abstract gives no fair idea of the beauty, both of thought and expression, which characterized Mr. Gaskell's truly Christian sermon; and we hope our readers may soon have an opportunity of seeing the whole discourse published by the Western Unitarian Society.

The friends of the Society, both ladies and gentlemen, met at dinner at the Clarence hotel at two o'clock, presided over by John Browne, Esq. After the cloth was removed, and the usual loyal toasts duly honoured, Mr. Mardon, in clear and energetic language, proposed the toast of "Civil and Religious Liberty." Mr. James proposed the health of the visitors, the Revds. G. B. Brock, J. Panton Ham and Brooke Herford, who all briefly responded. The health of Messrs. Gaskell, Chapman, the Chairman, W. Browne and Steinthal, having been proposed and responded to, Mr. Browne proposed the health of the Ladies, to which Mr. James re-

sponded, and the party adjourned till five o'clock, when they met again at tea.

After tea, W. Browne, Esq., took the chair, and various resolutions were proposed and carried. We regret that we are unable to give a full report of the meeting, but must confine ourselves to the briefest abstract.

After the usual routine business of confirming the minutes and appointing the committee for the ensuing year, Mr. Murch proposed a vote of thanks to the preacher of the day for the discourse he had delivered, very justly characterizing it as scriptural in tone and illustration, and peculiarly adapted to the wants of our own church and the necessities of the age. He pointedly alluded to the subject as all-important, the style as clear and eloquent, and the arguments contained in it as conclusive and scriptural; and having gracefully alluded to the other claims which the name of Gaskell has upon our esteem and gratitude, concluded with moving the resolution, which was seconded by T. Lang, Esq., and carried unanimously.

In responding, Mr. Gaskell spoke of the pleasure he had derived from meeting with some old friends in Bridgewater, and from having the opportunity of forming some new acquaintances; and then, in his usual clear and elegant style, spoke of the importance of the great doctrine in particular of which he had spoken in the morning, as well as of true opinions in general; opposing that false liberalism which would make truth a matter of indifference. He shewed how much ignorance prevails with respect to our views, and urged upon all the necessity of greater exertion in the cause of pure Christianity; while at the same time he warned all not to be too sanguine, aptly quoting the quaint saying of Matthew Henry, that we should be careful not to set our clocks before God's dial.

Mr. Odgers then moved, and Mr. John Browne seconded, the following resolution: "That the Committee be requested to take into their early consideration the mode in which the £300 now in the funds may be best employed, with a view to promote the objects of the Society; and that they be hereby authorized to sell out the sum above named, or any part thereof, and to apply it in such way as they may deem most expedient for the purpose of carrying out the wishes of this meeting."

Mr. John Browne proposed: "That this meeting, consisting of ministers and members of Unitarian congregations in the West of England, whilst rejoicing in the efforts recently made in both houses of Parliament, with a view to extend the advantages of the University of Oxford, by admitting to its studies and distinctions all classes of their fellow-subjects, without reference to sect or creed, and acknowledging the obligations under which they are laid as Dissenters to all those members of the legislature who have advocated their just claims, desire especially to express their gratitude to James Heywood, Esq., M.P., for the energy and ability with which he has sought to remove the oaths on matriculation and the first degrees, and to make the Oxford University Bill, in these respects, conformable to the spirit of the age, and to the demands of a free and enlightened people." He pointed to the causes of rejoicing for the many advantages which had of late years been thrown open to the nation, such as Catholic Emancipation, &c., as well as the opening of the University of Oxford, which he hailed with great pleasure.

Mr. Brock, in seconding the resolution, also expressed his sense of the great importance of the measure, to Unitarians especially. There were few who were aware how much of its success was due to the consummate tact and perseverance of Mr. Heywood.

Mr. James proposed that a copy of the resolution should be sent to Mr. Heywood.

Mr. Gaskell could not forbear to add his testimony to the unwearied exertions used through many years by Mr. Heywood to bring about this object.

Mr. James then moved a resolution expressive of regret for one who had long held so high a place in the Unitarian body, the Rev. J. G. Robberds. Mr. Steinthal seconded the resolution.

Mr. B. Herford proposed: "That this meeting, remembering the great Protestant principle of the right of private judgment which for generations has characterized the English Presbyterian churches, would again assert their perfect faith in the results which must arise from such liberty, and would express their earnest sympathy with all those who in sincerity and singleness of heart search after the truth of God, and would more especially welcome those who have not shrunk from making sacrifices in what they have felt to be the cause of pure Chris-

tianity:" and said a few words expressive of faith in the principles of free inquiry, taking as an instance the Presbyterian church. Its members now differ widely from those of a century ago. He guarded against the wrong use of the term "free inquiry," shewing that in its true meaning it did not lead merely to the rejection of what was false, but also to the holding fast of whatever was felt to be true. He also expressed his sympathy with such men as Mr. Ham and Mr. Forster, who had really made sacrifices for the truth; as well as for Mr. Howorth, who equally deserved our respect.

To this Mr. Ham responded, expressing his thanks for this sympathy. He had for the last five years lived much alone, having been shunned by many of his former friends, who considered that he was arriving at a dangerous position. He, however, felt otherwise. He had suffered much from doubts; but he had now arrived at Unitarian views, and felt at peace. He thought that Unitarians generally did not sufficiently shew their appreciation of the value of their views, and urged more efforts to make them known.

Mr. Jones moved: "That this meeting rejoice to hear of the formation of the Home Missionary Board at Manchester, for the training of young men for the Unitarian ministry to the masses of their countrymen, and commend it to the sympathy and support of the Unitarians of the West of England." After expressing his pleasure at meeting so many old friends, he said, that the census returns shewed how great a mass of people never come under any religious influences. The education given to most of our ministers was a very expensive one, also occupying a long time, and the Home Missionary Board was established in order to train those who were able to address the masses for such a work, without so great an expenditure either of time or money. Ought we not to aid every effort of this kind? We must promote our own views; but while supporting missions, we must each one of us exert ourselves to shew forth in our own lives the truth of our doctrines.

Mr. Gibson thought free inquiry could do harm only among the half-educated; but he had faith in its principles, notwithstanding these evils. To counteract the evils arising from this freedom, he thought missionary effort most necessary, *and therefore* cordially supported the vote of sympathy with the Home Missionary Board. It was to direct its labour more especially to working men, with whom he had always felt deep sympathy; and it would be his most useful work to counteract the Secularist tendencies he met among men of that rank.

Mr. Odgers moved: "With the conviction that the welfare of the Western Unitarian Society, and all similar societies, depends largely on the efforts of individual congregations, this meeting cannot separate without recording its grateful sense of the valuable aid rendered by the Bridgewater congregation, both minister and people, during a long series of years, and its earnest desire that the present respected pastor may long follow his predecessors in his course of generous, unsectarian and truly Christian usefulness, regarding the great interests of humanity above all other interests, and encouraged by the cordial co-operation of fellow-worshipers and fellow-citizens." There could be no doubt but individual and congregational efforts were needed to make the Society as useful as could be desired. He was glad to speak of the Bridgewater congregation as fulfilling its duties, and spoke in a very kind manner of the minister who at present leads its services.—Mr. Mardon seconded the resolution.

Mr. Browne responded for the congregation and Mr. Steinthal for himself.

Mr. Evans, in proposing that the next annual meeting should be held at Exeter, urged upon members of the Society to do more to make the Society useful in distributing books and tracts.

After this resolution had been seconded by the Rev. Jerom Murch, and a vote of thanks had been passed to the Chairman, the meeting separated, well satisfied with the day's proceedings.

RESIGNATION OF REV. CHAS. WICKSTEED.

The letters which follow relate to the much-deplored retirement of the Rev. Charles Wicksteed. They bear internal evidence of not having been prepared for the general public eye; but they are so deeply interesting, and so honourable both to the Mill-Hill congregation and their pastor, that we venture, without express authority, to print them. The respectful and affectionate regard and gratitude of those who have profited by Mr. Wicksteed's public services (and how various and important they have been!) will, we doubt not, alleviate and

But we cannot see that a minister's time needs, any more than that it ought, to be wholly or mainly taken up in preparation for pulpit expression, to the exclusion of practical work. We believe that the more truly a minister throws himself amongst his people as a pastor and fellow-labourer in useful undertakings, the more richly and regularly will his heart be filled with that abundance of seasonable reflection and suggestion, out of which he will find it easy and even urgent for his mouth to speak. We cannot, therefore, admit the necessary truth of the following sentiment:

"I believe that the amount of expression required from Ministers of Religion is excessive and disproportionate,—that it shuts out a large experience, that it trenches upon truth of spirit and freedom of life,—and that the results which are deplored, the feeble fruits that have now become the measure of expectation, are only natural and inevitable."*

Nor can we admit that a minister's office necessarily disqualifies him from sympathizing with his people, feeling with them in their sorrows as a fellow-worshipper and fellow-mourner, as the following deeply touching passage seems to imply:

"So far as the future is concerned, I am sustained by the belief that many needful influences may be exerted upon you which were not possible to me,—and that all that is possible to me, in the genuine offices of personal religious friendship, may, for some years at least, not only

er cometh, yet the earth endureth
'er," and "the Lord reigneth, there-
ıhould the earth rejoice."
ring this period, from first to last, I
been connected, as a minister of
on, with between two and three hun-
households, scattered often at great
ıces from each other over this town
ıeighbourhood, embracing many of
umblest and poorest, as well as some
e highest and richest, in your com-
ty. Though varying circumstances,
ɛraments and requirements, have of
e occasioned a variety of intercourse,
ith by far the larger portion of these,
ions of great joy or sorrow, mis-
ıe or tribulation, sickness or bereave-
, or, finally, occasions of sin or error,
the suffering entailed by these, have
d me by the deepest and warmest
ıgs of sympathy. While such inter-
ɛ and experience sometimes over-
ɛe the heart of an affectionate minis-
nd lay upon him a weight of anxiety
grief beyond the measure assigned
ɯ in his own individual and personal
ons by God, they yet are of so sacred,
fecting, and, I may add, with few and
exceptions, of so attaching a nature,
ıumble, or uninteresting, or repulsive
as the individual with whom he is
ght into such relations may appear to
s or to the world, to *him* he is the
ct of the most tender commiseration
of the truest Christian affection. In
ion to these sources of anxiety, and
'eight of my public services, and the
and preparation necessary for them,
'e no doubt had my discouragements
lisappointments, as every man must
who, bearing a kind heart to all, and
ıus for their highest welfare, is zeal-
affected in any good cause, and
ɛs to engage the energy and good-will
about him in the same.
ere are many subjects both of public
ɔngregational, both of personal and
l import, on which (had it been in
ower again to address you) I should
wished to speak to you before our
ıg came. But the past must now
: for itself. Indeed, its irrevocable
has already fallen on our ears, as it
upon those of all men. It is ours no
r to amend, or to alter, or to recal.
ɛ back upon it in silent and mingled
g; and if I find in it some things on
ı I might congratulate both you and
lf, and for which I might invite you
grateful to God with me, I find many
n which we might all of us have been
faithful to the holy gospel of love
ighteousness which we profess, and
true *to the maintenance* and advo-
cacy of that pure and uncorrupted faith in the One God the Father, and his Son Jesus Christ, which it is our privilege and honour to hold.

During my illnesses and absences from you, I had thought over several modes of increasing our congregational efficiency and religiousness, and it has been a most painful disappointment to me to find the inability under which my want of strength has placed me to carry them out. I had thought that by means, in part, of some annual and special service, the Lord's Supper might have gathered round it a more profound and extended interest in the congregation at large, and been made an occasion for the younger members of the congregation entering more consciously and seriously upon their duties and obligations as members of a Christian church. I had hoped also to carry out more systematic and continuous theological instruction in classes for the young, and to renew your interest in the boys' Sunday-school, which for the last year and a half has suffered, and I fear partly through my own inefficiency in awakening you to the calls of a duty, which the small portion of time secured on the week-day by parents among the working classes for the education of their children, the necessity of some direct religious instruction for them, and the great importance to the peace and harmony of society of beneficent intercourse between classes so widely separated in their condition as are the rich and poor in this country, render very binding and imperative.

These, however, and other matters of the like kind, I must now leave to the future and to yourselves. May God grant you united hearts, and patient and mutually forbearing dispositions, in proceeding to the choice of him who may now succeed me, and who, I humbly pray the Almighty Father, may be far more to you and yours, to this congregation and to the church universal of Jesus Christ, than he who now, in weakness and in grief, takes as a minister, but not as a friend, his final and affectionate farewell of you. One thing I shall always look back upon with unmingled satisfaction and gratitude. It is your long and generous kindness to me, your forbearance and indulgence towards me, and your earnest and affectionate desire to alleviate my afflictions, and to avert the present distressing separation. I can truly say, in return, that though circumstances may not have called for or admitted, at all times and with all of you, its direct manifestation, I have borne a heart of warm affection towards you, and a sincere desire to serve you. Let me say then to

yourselves, ere I leave you, "Love one another."

And now, brethren, as I cannot, to the disappointment of my cherished desire, bid you a personal farewell, I commend each one of you to the mercies of that Heavenly Father who watcheth over all his children, however separated from each other,—praying for you that ye may be found steadfast in every good work and word, contenders for the pure faith of the gospel, instructors of the ignorant, assertors of human rights and liberties in every place, and alleviators of human sorrows and oppressions,—that "whether I come and see you again, or else be absent from you, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel, and in nothing terrified by your adversaries," and that God may hereafter gather us all together within the folds of his infinite love in heaven, no wanderer lost.

Your faithful friend,

CHARLES WICKSTEED.

Leeds, July 20th, 1854.

Very Dear and Reverend Sir,—Your letter of the 7th inst., addressed to the members of the Mill-Hill chapel congregation, was read to them at the close of the morning service on the following Sunday, and we have been deputed, as a Committee, to acknowledge its receipt.

Although your previous communications had prepared us for such a result, yet when we read those lines which conveyed your farewell to us, those affecting lines in which you "resigned into our hands that solemn spiritual charge which we had committed to you, and terminated that ministerial relationship which has for nearly nineteen years subsisted between us," our hearts were moved with deep and unfeigned sorrow.

Happy indeed should we have been, if, by any means, we could have prolonged *that* relationship, and fondly have we clung to the hope that the ties which have so long and so happily bound us together might not be altogether severed; but far from wishing to pain you by any expression of vain regret, we beg you to accept the assurance of our conviction that necessity alone compelled you to take this step, and of our admiration of the high and delicate sense of honour and of duty, which has led you to refuse compliance with our earnest solicitations.

It would not become us on the present occasion to enumerate in detail all the ties which bind us to you so closely and so warmly, and all those claims upon our gratitude to which you so justly entitled by your long and faithful services. We can make but a passing allusion to those eminent talents which have ever made you conspicuous among the many distinguished ministers of our faith; to the deep learning and fearless research which you have brought to bear upon theological investigation; to the fervent piety combined with charity to all, which have characterized your ministrations; to the interest you have manifested on every occasion to increase the happiness and to elevate the character of your fellow-men: and, lastly, to the unwearied devotion and zeal with which you have discharged all your duties,—a truth which the present delicate state of your health serves but too fully to confirm.

We feel that a heavy debt of gratitude is laid upon us, and earnestly do we hope that this frank and full acknowledgment may in some degree soothe those sad feelings which your high ideal of the sacred office, and your humility in estimating your own realization of it, have led you to avow.

Wherever the requirements of health or the interests of your family may call you, thither will our sympathy and our love follow you. Our earnest prayer to God will ever be, that in his good time he may restore you to the enjoyment of renewed health and strength, and whenever you revisit the scenes of your long and unwearied ministrations, you will be welcomed to our hearts and our homes as a dear and valued friend.

That every earthly blessing may attend you and your family, is the sincere prayer of, dear Sir, your truly affectionate friends,

(Signed on behalf of the Mill-Hill chapel congregation,)

J. H. OATES,
JAMES BUCKTON,
J. D. LUCCOCK.

The Rev. Chas. Wicksteed, B.A., Minister of Mill-Hill Chapel, Leeds.

WARWICKSHIRE UNITARIAN TRACT SOCIETY.

The forty-eighth annual general meeting of this Society was held in the New meeting-house, Birmingham, on Wednesday, Aug. 23rd. The meeting had been previously announced by an address, distributed under the direction of the Committee, stating that a quarter of a century had elapsed since the last annual meeting in Birmingham, referring to the many changes which had taken place during that period, and expressing the hope that the principles and objects of the Society continued to

recommend themselves to the general approval of the Unitarian public in the town which is the centre of its operations. Nor was this hope disappointed. Notwithstanding the unavoidable absence of several of the leading members of the Unitarian societies in Birmingham, announced to the meeting with expressions of their regret, an unusually large congregation assembled in the New meeting-house at the hour for the religious service, and continued their attendance at the subsequent business proceedings and social union throughout the day.

The religious service was introduced by the Rev. Stephenson Hunter, of Wolverhampton; and the Rev. James Martineau, of Liverpool, preached from 1 Tim. i. 5, "Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned." The discourse, which was justly characterized in a subsequent resolution of thanks as "able, eloquent and impressive," and which was listened to throughout with the deepest attention, had reference "less to the metaphysics of the Godhead than to the interests of humanity," being devoted to an exposition of the moral bearings of the popular theory of redemption; and, in contrast with that theory, of what the preacher justly regarded as lying at the very foundation of all human responsibility, viz. the strictly *personal* nature of sin,—the essential evil of which, its penalties and remedy, were most clearly and impressively set forth. We regret that it is not in our power to furnish a complete analysis of this eminently philosophical and practical discourse; the more so, as our confident anticipations that it would be laid before the public, in compliance with the request, once and again urged, of those who heard it, are, for important reasons, disappointed; but we are persuaded that the impression made by the discourse on those who heard it, in favour of the rational and consistent views of God's providence and grace which are characteristic of Unitarian Christianity, is such as will not speedily be effaced.

At the meeting for business which immediately followed, the chair was taken, in kind compliance with the request of the Committee, by Henry Smith, Esq., of Edgbaston. A very handsome donation of £5. 5*s*. was presented to the Society by the Mayor, James Baldwin, Esq.; and additional annual subscriptions, *to the amount of* £6. 15*s*., were announced from twenty-three new subscribers. The Treasurer's account shewed a balance in hand of £16. 13*s*. 8*d*. The catalogue of books and tracts comprised 127 articles, of which 34 were introduced this year; and among them several originating in circumstances of peculiar interest as affecting the maintenance and avowal of Unitarian Christianity in the several localities from which they emanated.

About 120 ladies and gentlemen subsequently dined together, under the continued able presidency of Mr. Smith. At the close of the repast, the Chairman, in commencing the proceedings, made some very interesting remarks on the astonishing progress which had been made in civil and religious freedom since the establishment of this Society forty-eight years ago, and expressed the hope that every advocate of the rights of conscience would follow the example of those who had gone before us, in addressing the judgment and not the passions; and that, in whatever we might say, there might be nothing at which reason or charity could take offence; concluding with proposing the usual loyal toasts, which were duly honoured.

In responding to the sentiment, "Civil and Religious Liberty all the World over," which the Chairman in proposing justly designated "the shibboleth of our faith," the Rev. Wm. M'Kean expressed his lively satisfaction in the sense of freedom which he enjoyed from those views of the retributive providence of God which the preacher of the day had so ably illustrated; and then proceeded to remind the meeting of the obligations which civil liberty owed to the Puritans of England and the Covenanters of Scotland for the great advances which it had made.

In replying to a resolution of thanks to the Preacher for his services that day, in proposing which the Chairman had congratulated him on the "world-wide reputation" which he had established, the Rev. James Martineau made some very important remarks on the greatly increased facilities for the publication of our opinions which now exist; animadverting with a just severity on those who would shrink from the open avowal of their convictions, and on the attempt to unite together in one worshiping society those who do not agree on the great principles of faith and morals, which he characterized as an "idle dream." He expressed his high sense of the value of Noncon-

the darkness thickening. The Lights are all too few for any one of them to fall out of its sky. And the work to be done, the peculiar work in the Christian world that you only can do, is too vast for any organization, now pledged to the doing it, to be weakened or broken. The world is fast ripening for great religious changes; it waits only for bright and clear Testimonies to the practical Power of the very Truth *you* hold,—and these Testimonies will now best be given in unmistakeable manifestations of the religious Life in connexion with views that Conscience and Reason can accept. Believe me that the time is past for Controversy and the Pulpit to settle these things—the world is thirsting not for Theories, but for great good works of Faith—for practical solutions of the spiritual difficulties of Society—for the harmony of Light and Life—and *wherever* these appear it will now accept them gladly as bearing the manifest signatures of God. This is the Work that remains for this and the next generation of Unitarians,—to hold before the world the clear signs of a genuine religious Enthusiasm; of spiritual aspirations that rise into toil and sacrifice as their natural sphere; of a practical devotion to God and Christ and the Heavenly kingdom upon Earth, in combination with a large and reconciling Truth, with Freedom, and with Love. This is the work that remains to supplement and glorify all our Controversies."*

"Your distinguishing Principles are clear as the Sunlight, and may be stated in two sentences. You are DISSENTERS, not because you *have* the Truth, but because you have, and shall ever have, Freedom *to find it:* that in the faith of Progress you may worship the God who gives

trained to value, and to which, from conviction, she was led to give an intelligent and faithful adherence. In her youth, Unitarian doctrines were much discussed, in consequence of the indefatigable labours of Dr. Priestley. Her views of religious truth were, on most points, in accordance with those of that great and good man. To her mind, they appeared to be in harmony both with reason and scripture. She found them set forth in the clear and positive teaching of Christ and his apostles, and she believed them to be sufficient for the spiritual wants of the soul. Feeling their importance herself, she rejoiced in their diffusion amongst others, whilst she held them in a spirit of the broadest catholicity and charity.

Eminently retiring in her habits and gentle in her demeanour, Mrs. Kentish was always ready, whilst health and strength remained, to engage in any work of benevolence where she felt that she could be usefully employed. In the Schools and Working and Visiting Society connected with the Lewin's Mead congregation, she was long actively employed, with those who will never forget her sympathy with the poor, her self-forgetfulness and her generosity. There are not a few who could bear grateful testimony to acts of kindness, to thoughtful, continuous attention and aid from her, which have contributed to their moral and social welfare, and for which they will ever have reason to be thankful. She emphatically shewed, indeed, how possible it is for a Christian woman, without any distinguished gifts either of mind or fortune, to find abundant employment for her leisure in works of unostentatious benevolence, and to do good to others in a hopeful, trusting, loving spirit.

On the hearts of those who knew her most intimately, and who were best able to appreciate her cheerful temper, her serene faith, and the sterling excellence of her character, the virtues of the subject of this obituary notice are traced. When sickness came, and the hand of death was upon her, she was tranquil and happy,—looking with confidence to her Father in heaven, and feeling safe in his care. Throughout her trying and protracted illness, there was a sweet and submissive spirit of implicit faith and patience—the result of established piety and devotion—which shed a calm and almost heavenly peace around her. She had not to *seek* the consolations and supports of religion, but to *enjoy them, in her season* of trial and affliction. Without growing weary of life, she was ready to go, nor for a moment doubted that God's time was the best time for her departure. To the last, when she was able to see her relatives and friends, she delighted in their society. And when at length she heard the voice from on high calling her home, she quietly bowed her head and said, "The will of the Lord be done!" To her, it cannot be doubted the change has been a happy one. And those who mourn her loss, can look forward to a re-union with her in that better world where no tears are shed, and the pang of separation is not known.

July 30, EMILY, the wife of Mr. Harry RAWSON, of Manchester, at the age of 30 years.

Early has the young wife and mother been removed from her family and the world. Her husband, between whom and herself existed a most cordial affection,—her children, too young as yet to comprehend the value of a mother's love and the tender cares it prompts,—behold her no more. There is a vacant seat in their dwelling. There is a void in many hearts that loved her. The event draws largely on our faith. We see not why this separation should take place so soon. In our narrow vision, it is premature. We look on the infants whom she tends no longer, and we ask, Why is it thus? But that Wisdom which directs all events, has its own purposes to answer—beneficent purposes too—and human experience and religion unite to induce us to trust in it. The reasons may be inscrutable, but a future day will disclose them, and we may then learn that this present affliction was essential to the production of ultimate good,—a dark spot but to diversify life's brightness, and to make that brightness more beautiful.

Mrs. Rawson married early and happily; for mutual affection cemented the union, and pleasing prospects opened upon it. Hers was the disposition, hers the affections, which render home endeared and happy. There her chief interests centred and her most earnest cares. Young to fulfil some of the most important duties of life, she proved herself equal to them as they increased upon her; and it was to be seen that she felt her responsibilities, and was anxious that she might not fail to meet them. But this evidence was gathered, not from any display of her own—from the genuine simplicity of her character. All was natural and guileless. Quietly,

calmly, affectionately, she fulfilled the daily trust committed to her by Heaven, unconscious that others were observant of her merits, and anxious only to be simply right and faithful, and to obey the dictates of her own kind heart. Religion, in the same beautiful simplicity, revealed itself in her daily life, the centre gem of all her virtues; and we may lament—still submissive to the Divine will—that it is no longer her duty and privilege to communicate her own religious spirit to the minds of her children. Gentle and faithful a wife and mother was she; and if sorrow becomes deeper and intenser as her gentleness and faithful affection pass before his mind who laments her loss the most, yet should it be soothed by as deep a conviction that her virtues, so far from being extinguished for ever, will increase in beauty, and her affections become more pure and hallowed towards all who love her. Unseen, it may be given her to sympathize with those she has left: her spirit may be with theirs, although no human eye can behold so saintly a communion.

On the evening of the Sabbath, Emily looked upon earthly things for the last time, and the sacred calmness of that evening was not more calm than her spirit's final departure. She died as she had lived—meekly, hopefully. In the closing scene of her life, there was a lesson which many should learn. Her sufferings were borne in humble resignation to the will of God. No murmurs escaped her that her days were numbered so soon. No vain regrets harassed her spirit that the joys of life had been to her so brief. Nor were the feelings of those who waited around her dying bed wounded by any impulse of impatience, for which weakness and pain might indeed plead an excuse. She was more considerate for them than for herself, receiving their attentions in the spirit in which they were offered. The last throbbings of her heart were for them. Her religious principles were now tried, and they were not found wanting. Gazing into the mysterious future, she felt no fear. Her hope and trust were in God. The same hope and trust which had elevated her soul in the days of health and joy, waited upon her to bless her departure. Hoping, trusting, she gave herself to God, and "sank to rest as a child falls asleep in the arms of a tender parent."

Peaceful be her rest! Peaceful *will* be that rest, and happy the awaking. 'e so innocent, so meekly good, can only close in one world to open again with higher attributes in another. The hopes which have been crushed here revive with a more glorious promise, and the affections whose genial flow has been chilled by death, be set free by the sun of immortality, and with a fuller and purer tide enrich re-united hearts for ever.

It is our painful duty to record the death of the Rev. Samuel Walker, of Bristol. The life of men eminent for their virtues does not always abound in striking incidents, nor gratify the mere love of novelty; but there is a pensive satisfaction in the attempt to portray their character, and a lesson in it not the less attractive and impressive by reason of the calm beauty which it presents to the eye of contemplation.

Mr. Walker was the second son of the Rev. Sayer Walker, and born at Enfield, in Middlesex, on the 29th March, 1780. At this time the father was minister of an influential congregation at that place, and he continued his ministrations there until a physical defect obliged him to relinquish them. He subsequently removed to London, and as a physician was honourably distinguished by his connection with some of the public institutions of the metropolis, as well as by his private practice. His death occurred at Clifton in 1826.

In early life, his son Samuel shewed no particular predilection for the ministry. His education, therefore, was adapted to mercantile pursuits. First in Ware, and afterwards in the metropolis, the usual studies were pursued, and then he was placed in a merchant's counting-house. Thus far embarked in life, he soon manifested a steadiness of character and fixedness of principle not too common in youth,—secured the confidence of his employers, and was charged with duties beyond his age and experience, which were assiduously and ably performed. At the usual time, he engaged in business on his own account; but prosperous fortune did not wait upon him; the judgment and the integrity which had previously distinguished him not always securing pecuniary profit. After some interval of time, his mind turned towards the ministry. For this, his usual reading had in some degree prepared him, if it had not indeed originated the desire to aim at usefulness in such a vocation. From his childhood, the books he preferred were those of a serious and, still more, of a religious character. To the study of these, much of his leisure time

was always devoted, with great advantage, not only to himself, but to others. Still he was not content with these acquisitions. Choosing the ministry as a profession, he devoted much time and care to the preparation for it, and then sought a situation in which he might realize the usefulness to which he aspired. The pulpit at Crewkerne being at this juncture vacant, he accepted a cordial invitation to occupy it. This connection was formed at the commencement of the year 1824, and continued until 1839, a period of fifteen years. Mr. Walker then removed to the neighbourhood of the metropolis, giving occasional assistance at Hackney and elsewhere, during the few months that intervened between his first and second settlement. At the close of the same year, he undertook the charge of the Frenchay congregation, and continued to devote his powers to its service for the ensuing twelve years of his life. The circle of human exertion is limited; and Providence saw fit to put a close to the useful activities in which Mr. Walker had delighted. In the year 1851, he found himself disabled from continuing his services to the Frenchay congregation by an attack of paralysis. Unwilling to be deprived of these services, it kindly deferred appointing a successor, in the hope that he might resume his labours. But the hope was not justified by the event. The first attack was followed by others, which left such excessive weakness as made it impossible that he could appear in the pulpit again.

Thus separated from public usefulness, our deceased friend, if he were to instruct at all, must teach within the confines of the sick chamber. There he continued to evince the value, as he had openly done, of the patient endurance of suffering, and the efficacy of a rational, deep-fixed piety. This sustained his soul when other supports were falling away from him. To him, the blow which laid him aside must have been severe,—his estrangement from the duties he had honourably performed, a bitter deprivation; but he bore the change with an equal temper and an uncomplaining spirit. On his lips there was no murmur,—in his heart there was no rebel emotion wrestling with his deep convictions of the wisdom and beneficence of God. True is it that

"The chamber where a good man meets his fate,
Is privileged beyond the common walk of life."

There our friend continued to set forth the power of Christian piety, and there he resigned his spirit in the presence of those who had watched him with unremitting attention and tenderness, and loved him with strong affection. The trials through which he had passed, and these were deeper than the common eye took note of; the sufferings which marked a long period of increasing weakness and decay, were now ended. He expired on the 7th of August. In the Brunswick-Square cemetery of Bristol, his last remains are deposited. There, in the vault of the Jillard family, the father and the son rest together.

We have not to append to this brief and simple sketch the record of grand achievements to excite an ephemeral wonder. The life of Christ's faithful ministers generally consists of unpretending efforts to enlarge his kingdom, varied by self-known trials. That of the departed presents no contrast to it. His great anxiety was simply and earnestly to occupy the station of usefulness to which his consistent desires led him, and to train the minds which enjoyed his culture to a truthful and hopeful Christianity. To him, mere popularity appeared to be of very little value, and he struggled not to secure it. But it was of great importance that the offices of religion should be administered in their impressiveness and sanctity; that the morality of the gospel should be enforced, whilst its sublime doctrines were not thrown into the shade; that the worshiper should be made deeply sensible of the obligations under which he lay to the Great Being he worshiped: and these were the topics on which he plainly and without pretence insisted. He came somewhat late in life to the ministry, as if he had only changed the scene of his exertions. The writer of this sketch well remembers the impression made by his first discourse on a public occasion,—the approbation expressed of the argument of that discourse, and the style in which it was maintained. These made it evident that, if he was new to the duties of the pulpit, his mind had long been trained to those exercises and informed with that knowledge which render them truly efficient. It was permitted him for a large number of years thus to serve the great cause to which he was attached: and are there not many on which his ministry, thus simply and earnestly exercised, wrought with a silent efficacy, and who can still rejoice that they possessed the advantages of

brought up two of his sons to the ministry, namely, Philip, and Henry, afterwards minister at Ormskirk" (p. 488). The biographers of Rev. Philip Holland state that "his father, Thomas Holland, a Dissenting minister at Wem in Shropshire (whose yearly salary consisted chiefly of presents of the necessaries of life), brought up a large family of children, and sent *three* sons to the Dissenting academies in Northamptonshire" (Preface, p. iv). These three sons were—1, Philip, who spent the greater part of his ministerial life at Bolton; 2, John, who, after passing some years in the Presbyteran ministry at Wem and Allostock, conformed in 1763; and, 3, Henry, who first settled at Prescot and subsequently removed to Ormskirk.

There was also another John, son of Mr. John Holland, of Mobberley, who was educated at Kendal and Glasgow, and who died of a fever, in the thirty-first year of his age, Dec. 28, 1751, just as he had accepted an invitation from the Presbyterian congregation at Chowbent. Two volumes of his Sermons were published after his death. (Mon. Repos. V. 327.)

3. Your correspondent's next correction relates to the place of Rev. Philip Holland's education, and is also at variance with the statement of his biographers. Mr. T. C. Holland's words are—"Again, Rev. Philip Holland was, I believe, a pupil of Dr. Rotheram's, of Kendal" (p. 488). The biographers say that "Philip, the oldest of the three sons, was a pupil of the learned, amiable and pious Dr. Doddridge" (Preface, p. iv.). He entered the Academy at Northampton in 1739, at the age of eighteen. Had he ever been at Kendal, his name would have been found in the published list of Dr. Rotheram's pupils.

THE

CHRISTIAN REFORMER.

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THE BROKEN PLEDGE OF THE BRITISH AND FOREIGN SCHOOL SOCIETY.*

WE suppose the subject here hinted cannot be quite new to any of the more zealous members of the Unitarian body, though the details of religious fraud and cunning which fill up the page may have been very imperfectly retained in most of our minds, scattered as they are over many years, and glozed and varnished as they have been by various pens and tongues. Though it is assuredly no pleasant task to point at public immoralities, and, least of all, those which are perpetrated in the name of a conscientious zeal for saving faith, it seems a kind of duty resting upon us, as advocates not simply of Unitarian views of religious faith, but also of what everybody understands by *good faith* between man and man, to present in clear summary the "round unvarnished tale" to our readers,

> "Whereof by parcels they have something heard,
> But not intentively."

They will see by "what conjuration and what mighty magic" this Society, guided by their redoubtable Secretary, has "won" its present unenviable position among the promoters of popular education.

—It is perfectly notorious to the older friends of popular education, that at the beginning of the present century Joseph Lancaster originated a system of popular education, the distinctive aim of which was to extend its benefits as widely and cheaply as possible, without offence to the religious feelings of any body of Christians. He endeavoured to secure the latter object by using selections from the authorized version of the Scriptures, and by selecting the parts most suitable to the intelligence and feeling

* Mr. Henry Dunn's Reply to the Misrepresentations of Rev. F. Close and others on the British and Foreign School Society. 1839.
The Factories Bill Rejected, &c., by Henry Dunn, Secretary to British and Foreign School Society. 1843.
Has the British and Foreign School Society kept Faith with the Public? by Rev. G. Armstrong. 1847.
Case. As to the Present Management of the British and Foreign School Society (not published). 1847.
Letter to Henry Dunn, Esq., on the Management of the British and Foreign School Society, by Rev. S. Wood. 1848.
Letter to James Heywood, Esq., M.P., on the "Case," &c., by H. Dunn. 1848.
Reports of Unitarian Association, 1846—1854.

CRITICAL NOTICES.

The Relation between Judaism and Christianity, illustrated in Notes on Passages in the New Testament containing Quotations from, or References to, the Old. By John Gorham Palfrey, D.D., LL.D. 8vo. Pp. 344. Boston (U.S.). 1854.

In this goodly volume Dr. Palfrey presents us with a supplement to his larger work, "Lectures on the Jewish Scriptures and Antiquities," of which the two concluding volumes were reviewed a year or two ago in these pages, under a well-known and much-respected signature. Those who are acquainted with the author's previous writings will expect, and will find, in the present work, proofs of good sense, united with a fair degree of learning, accompanied at times by some unnecessary diffuseness, and even, it may be, an occasional want of clearness and force in the statements and arguments employed. The latter fault cannot, however, be said to be a common one in Dr. Palfrey's writings, which are generally characterized by plainness and simplicity of language. We can generally see his meaning easily enough, and he usually *has* a meaning also which he wishes us to see, although, as we have hinted, it might be stated occasionally in somewhat fewer words.

The purpose of the volume before us is to support the conclusions of the work on the Old Testament, by an examination of those passages of the New in which the former is referred to or quoted. And, in parti-

religious tenets shall be taught in the Schools; but every child shall be enjoined to attend regularly the place of worship to which its parents belong.'

"It was also agreed, that in order more fully to set forth its object and character, the Institution should be designated 'The Institution for promoting the British System of Education of the Labouring and Manufacturing Classes of Society of every religious persuasion.' This title was found cumbrous, and

"In 1814 these Rules were confirmed, and the Institution took the name of the 'British and Foreign School Society.'

"The Report of the Society states, that 'the Institution gives no countenance to the peculiar doctrines of any sect. It recommends the reading of the Bible, following in this the direction of our Saviour—'Search the Scriptures, for they are they that testify of me.'

"The Institution is 'founded on this simple and comprehensive principle, that it may not exclude the aid of any persons professing to be Christians.' And in the Resolutions prefixed to this Report, the Duke of Sussex in the chair, is one to the following effect:

"'That the plan of this Institution (which does not exclude children or persons of any religious sect, but affords religious instruction *without prescribing or rejecting the peculiar creed of any religious party*, literally opening the door of education to all) has our cordial, *deliberate* and *confirmed* approbation.'" (Case, pp. 3—5.)

Nothing can be plainer, nothing more truly Christian, than these avowals. And in the days in which they were made, there was no difficulty in carrying them into effect with perfect mutual faith and great public benefit. Those were the days, indeed, which certain more modern religionists, calling themselves Evangelical *par excellence*, now look back upon as days of religious darkness and error,—days when human virtues sadly stood in the place of supernatural graces, and the kindly suggestions of the natural human heart were trusted without shame, leading men to co-operate in the name alike of their common humanity and their common religion, without nicely testing each other's orthodoxy or heterodoxy. Since those days, a revival of religion is believed to have taken place. The "doctrines of grace" have superseded the human charities. Evangelical orthodoxy has taken rank above virtue and good morals. The good works of benevolence have been found to be "filthy rags" upon the shoulders of heretics, and to gain their true odour of sanctity only through the inspiration of the saving faith. The "saints" have wondered how they and their fathers could be so long blind to the iniquity of co-operating with Unitarians and Infidels in works of charity and public spirit. They have repudiated all connection with such persons for the future, beyond intimating a willingness still to receive their pecuniary benefactions, and disburse them in such a manner as may correct the evil principles of their donors.

There has been a good deal of pure fanaticism in this process,

want of ease, directness, and harmony with other *data*, such as would hardly be found were the explanation proposed the correct and natural one. We should prefer to accept the difficulty, and allow it its real weight, as did the late Professor Norton, to whose opinion on the subject Dr. Palfrey refers with disapproval (Pref. p. xiv.), rather than to admit any doubtful or artificial removal of it.

One of the shorter examples of the application of the proposed method is the following; and we quote the passage at length, in order to give a fair and entire instance of this class of Dr. Palfrey's explanations. The passage referred to is Matt. ii. 14, 15, "When he arose, he took the young child and his mother by night and departed into Egypt, and was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 'Out of Egypt have I called my son.'" On this citation of the Old Testament we have the following remarks:

"The reference is to the prophecy of Hosea (xi. 1), where we read as follows: 'When Israel was a child, then I loved him, and called my son out of Egypt.' The words are part of a discourse which, by the rhetorical device so common with the prophets ('Lectures,' &c., Vol. II. pp. 415—417), and not uncommon with other writers, Jehovah is represented as uttering. It is, therefore, with strict propriety that the evangelist quotes them as 'spoken of the Lord by [or *in*] the prophet.'

"It is perfectly evident that by the original words Hosea intended no prediction whatever. The Septuagint text reads, 'Out of Egypt have I called *his* [Israel's] children.' But that is immaterial. Whether Jehovah's *son*, or Israel's *children*, nothing can be clearer than that it is the Jewish people that is here signified (comp. Ex. iv. 22, 23), and that its past conduct and fortunes,

hem to seize their neighbours' property, and those whose hearts old them they were suffering robbery by defect of law. Accordngly, there came to be less and less cordiality between orthodox nd Unitarian Dissenters,—more particularly as the Dissenting laims were, by this time, pretty fully conceded, and there was o longer any motive of palpable worldly prudence to keep the hree Denominations in seeming unison.

It was through the same general influences that the more orthoox portion of the conductors of the British and Foreign School ociety had begun, about the same period, to feel scruples of onscience as to the propriety of continuing to co-operate with nitarians in that institution, and of remaining satisfied with onducting it on the unsectarian principles hitherto adopted. hey seem to have had no conscientious scruples about violating he trusts on which it was founded. To keep faith with heretics as seldom, indeed, been deemed obligatory, when the higher nterests of orthodoxy suggested its violation. Strange sacrifice f duty to dogma—of religion to theology! But so, alas! it is.

This purgation of the British and Foreign School Society from he plague of heresy was, however, a more complicated and diffiult affair than either of the others. Law could not be invoked ere in aid of orthodoxy. The less said about trust-deeds and oundations, the better. The origin of this Society did not date ack to the long antiquity which hallows persecuting statutes. t simply disowned all the orthodoxies. The question was, how o introduce them quietly, insinuatingly and triumphantly. Maorities in the Parent Institution did not secure the approval of he supporters of schools connected with it throughout the counry; and accordingly, when the system and management of the arent Institution had been pretty thoroughly perverted from ts foundation principles through the increasing proportion of nscrupulous orthodox men in the management, it was still a ask of extremest delicacy to know how to represent that Society rom place to place among the supporters of the connected schools hroughout the country. There were districts where the suporters were chiefly orthodox, and, in ignorance or indifference especting the question of faithful administration of trusts, were ell pleased with the orthodox demonstrations of the Society's gents. But there were other places where the leading Dissenters nd leading supporters of British schools were Unitarians, and here it was therefore necessary to represent the Society as nowing nothing of religious differences, but adhering to the rinciples of Joseph Lancaster, and using the Scriptures without ote or comment. How was this to be managed? The accomlished Secretary, Mr. Dunn, was equal to either task. No need o send a zealous orthodox agent into one quarter, and an unsecarian one into another. Mr. Dunn was ambidextrous, *in utramue partem paratus.* At Bridport, Maidstone and Tenterden,

tians in general saw the same thing as clearly. We think that, with their education and modes of thought as Jews, they could not; and, consequently, that the respected author of this volume very much misses the real solution of the difficulty about which he is concerned.

The Sabbath; or an Examination of the Six Texts commonly adduced from the New Testament in Proof of a Christian Sabbath. By a Layman.* 8vo. Pp. 338. 1849. With a Supplement. Pp. xxxvi. 1853. London—Chapman and Hall, 186, Strand.

THE venerable octogenarian, who has produced this work, has thereby rendered an important service to sacred literature. The proper grounds for the observance of Sunday, and the way, in which it ought to be observed, now attract as much attention as ever, and yet the question is very little understood. Many good persons insist upon observing the day with extreme rigour, and those, who incline to indulgence or laxity, can scarcely do so without some offence to their own misdirected or unenlightened conscience; while to multitudes of the idle, the ignorant, and the dissipated, the day is further removed from being sacred than any other in the week. The work above quoted is principally written in reply to the "Brief Remarks on the History, Authority, and Use of the Sabbath," by the late Joseph John Gurney, who was so celebrated for his charity to the poor. The author at the same time replies to the Rev. T. S. Hughes's "Letter to Godfrey Higgins, Esq., on the Subject of his Horæ Sabbaticæ;" and he also considers with sufficient fulness the arguments of Dr. Paley in his Moral Philosophy, so far as he adduces

Independents. In the first of them he says plainly that Roman Catholics, Jews and Unitarians, cannot accept the principles which he is developing as those of the British and Foreign School Society.

"We need not wonder that some Unitarians should object to the character of the scriptural instruction which is imparted in schools by men who worship Christ and have faith in his atonement. But here the practical difficulty ends. Apart from the extreme cases just referred to, there is nothing to hinder a united religious education."

Cool indeed! "Apart from the extreme cases just referred to!" Of which cases, two were never comprehended in the fundamental religious arrangements of the British and Foreign School Society, but specially indulged when found;—the third was so comprehended. But they can be alike disregarded now, without care for trusts or pledges.

Yet, in his second letter, Mr. Dunn speaks of the British and Foreign School Society as "maintaining its original principle, *open to all, belonging exclusively to none.*" Which Mr. Dunn are we to believe? Is it one person, or two, that speak thus? A double tongue is it, or two tongues? Mr. Dunn is truly an able secretary!

In 1846, the Unitarian Association thought it high time to see if the gentlemen of the British and Foreign School Society could not be brought to book for their sins against good morals and generous education. The following resolution was passed at the annual meeting, J. B. Estlin, Esq., of Bristol, being in the chair:

"That it be referred to the Committee of the Association to consider whether any and what steps can be taken to secure that the schools of the British and Foreign School Society shall be conducted upon the original fundamental and comprehensive principles of the Society, without dogmatic teaching."

The Committee found this, as was to be expected, "a very difficult and delicate matter;" but, after due deliberation, resolved to draw up a case for counsel's opinion. The case so drawn was submitted to the Committee of the British and Foreign School Society, with all politeness, for inspection, and was returned with a dogged refusal (perhaps wise) to give any opinion. It was then submitted to the Attorney-General (Jervis) and Mr. Rolt for their opinion. That opinion, with the previous proceedings, we must quote from the pamphlet before us.

"The following letter has been addressed to the British and Foreign School Committee, with the Draft of the foregoing part of this Case, and of the queries:

"'*To the Committee of the British and Foreign School Society.*

"'Gentlemen,—The Anti-Trinitarian Dissenters of England conceive that their civil rights are illegally infringed by the present management

INTELLIGENCE.

WESTERN UNITARIAN SOCIETY.

The 63rd annual meeting of this Society was held at Bridgewater on Wednesday, the 19th of July, 1854. There was a very good attendance of ministers and friends from various parts of the country; among them we noticed the Revds. B. Mardon, W. Gaskell, J. Panton Ham, G. B. Brock, W. A. Jones (Taunton), Lewis D. Jones (Lympston), Brooke Herford, W. James, Jerom Murch, D. L. Evans, E. Chapman, — Howse; Messrs. W. Browne, J. Browne, J. Cuffe, T. Lang, C. Thompson, C. Thomas, T. Talbot, C. P. Browne, D. Cobb, &c.

Mr. Ham introduced the service in the morning with earnestness and devotion, and the Rev. W. Gaskell delivered an admirable discourse from John xiv. 9—"He that hath seen me, hath seen the Father."

The preacher forcibly described the circumstances under which the discourse in which the text is found was delivered, the perfect consciousness which Jesus displayed of his approach

suit controversialists to say they take the passage literally, yet no one does so. We all have some other than a literal interpretation, and yet we can, apart from controversy, find a full meaning for it. Let us consider how spirit can communicate with spirit. Sense sees it not from outward signs and acts. We interpret by our minds what the spirit doeth. Thus it is with man, and thus also with the great Father of all spirits. The universe in every age reveals him, as the Psalmist says (Ps. xix.). Nature is one scripture of God,—divine thought in an outward form, as far as we read it aright, making known the spirit whence it sprung. So also do the affections of the heart and conscience reveal God to us. The purer the conscience, the purer the love of God appears. A good life ever brings us nearer to the knowledge of God, and more into sympathy with him. In history, therefore, we have another manifestation of God. We are led through humanity to God. Through

Attorney-General, in the Court of Chancery, at the relation of any parties who may feel themselves aggrieved by the present administration of the Society's Funds.

"3. There is nothing stated in the Case which, in our opinion, would absolutely disqualify the present administrators of the Funds from continuing in office, even if the Court should think they had been parties to the breach of trust complained of. If, however, their declared views on the subject of Education should appear to be incompatible with the due execution of the trusts to which the Funds of the Society are subject, the Court would remove them.

"JOHN JERVIS.

"Temple, 19th November, 1847." "JOHN ROLT.

The opinion was also given *in extenso* as follows (Unitarian Association Report, 1848):

"1st. We understand it to be admitted on all hands, that one of the original rules of the Institution (the 4th) provided that no catechism or peculiar religious tenets should be taught in the School, and that this proviso has always been, and still is, maintained as one of the rules of the Institution. The leading and material facts contained in the pamphlet of Mr. Dunn which accompanied the Case, appear to be the following:—That the doctrines of the Divinity of Christ and of the Atonement have always been and still are taught in the School, and that no change whatever has at any time taken place in this respect. That in the earlier stages of the Society's history no objection was raised by the Unitarians to this course. That Mr. Fox, the first Secretary of the Institution, in a pamphlet published within two or three years after the foundation of the Society, represented in substance and effect (we do not give the precise words, for which see the pamphlet), that doctrines of the nature above referred to were treated by the Society as leading and uncontroverted doctrines, and were not 'peculiar religious tenets' within the meaning of the 4th rule. We have adverted also to the other statements in Mr. Dunn's pamphlet, and for the purpose of this opinion we assume every fact asserted therein to be capable of proof. We think that the construction of the proviso in the rules, that no peculiar religious tenets shall be taught in the Schools, if considered apart from extraneous evidence, is free from doubt. It forbids the teaching of any religious tenets peculiar to, or entertained exclusively by, any class of Christians. And we are of opinion that tenets entertained exclusively by Trinitarians are peculiar religious tenets within the language of this proviso. See the Answer of the Judges to the 6th Question of the House of Lords in Lady Hewley's Case.

"If it could be shewn by extrinsic evidence, that at the time the rules were drawn up, and amongst the several persons by whom they were resolved on, the words 'peculiar religious tenets' had acquired a limited or especial meaning differing from their primary and strictly legal interpretation, and so as to exclude Trinitarian opinions from their operation, the construction we have put upon the words might perhaps be controlled. We think, however, that the facts of the case afford no sufficient evidence of this nature, but rather lead to a contrary conclusion. It may be contended that the open and avowed practice, which according to the statements of the pamphlet has always prevailed, of

teaching in the Schools the doctrines of the Divinity of Christ and of the Atonement, must have induced many to subscribe to the Society in the belief that those doctrines would continue to be taught; and that having regard to the fact that Unitarians have to some extent (according to Mr. Dunn's statements) acquiesced in or not openly complained of the practice, the strict construction of the rules must now be controlled by the practice. But we think this view of the case is not sound, and that the language of the rules must prevail, notwithstanding the existence of a practice which in our opinion has been inconsistent with the intention of the founders of the Society, as clearly expressed in the rules. We are aware that Unitarians were not, at the time this Institution was founded, fully entitled to the benefit of the several Toleration Acts then in force, but we think this circumstance will not affect the view taken by Unitarians of their rights on the present question. Though the open preaching of their tenets might then have been illegal, it was not we think illegal to found an Institution in which the teaching of doctrines opposed to their tenets should be excluded. *On the whole, we are of opinion that the present administration of the British and Foreign School Society, as disclosed in Mr. Dunn's pamphlet, is a Breach of Trust.*

"2nd. We think the Fund bequeathed by Mr. Dawe cannot be properly applied to the Borough-Road School, or to any School where the doctrines of the Divinity of Christ and the Atonement are taught. It cannot in our opinion be said that the benefits of such a School are (within the meaning of Mr. Dawe's Will) open to the children of every religious persuasion."

This opinion was forwarded to the Chairman and Committee of the School Society; and the Unitarian Association Committee (1848) expressed themselves as follows in their yearly Report:

"What further steps should be taken is a subject for consideration; but we are not without hope that such an impression may be made on the minds of the many respectable and respected gentlemen, who, doubtless, with the most benevolent intentions, devote time and care to the affairs of the Society in question, that they will correct the evils of which there is reason to complain, bring the management of the Society into more perfect conformity with its originally impartial and liberal intent and constitution, and carry out strictly that grand Protestant principle which comprehends within it respect for individual conscience and for the highest authority in matters of revealed truth—the broad foundation of Christian brotherhood and the element of spiritual life, namely, 'the Scriptures without note and comment' (that is, as we understand it), without the enforcement of private interpretation, and without the erection and virtual imposition of peculiar and sectarian religious tests."

In 1849, the matter was again reported upon by the Unitarian Association Committee, to the effect that a conference had been proposed between a sub-committee of the School managers and a deputation from the Unitarian Association, for mutual explanation and "without prejudice," but had been declined by the School Society, who "did not recognize any deviation on their part from the fundamental principles of the Society." Subsequently, however, "the Committee of the School consented to

place the matter in dispute before two of their most respected subscribers."

At the Unitarian Association meeting in 1850, some impatience for the decision of the arbitrators was expressed in the following resolution:

"That this Association, earnestly desiring to promote the cause of unsectarian education for the poor, feels it a duty jealously to watch against any infringement of this great principle by those institutions which profess to be based upon it, and would refer to the consideration of the Committee the propriety of their taking such steps as may be desirable to obtain the decision of the Arbitrators appointed to determine the questions raised as to the alleged infringement, by the Committee of the British and Foreign School Society, of the principles upon which that Society was founded."

And the wish was reiterated more strongly the following year:

"That this Meeting, having noticed the omission in the Committee's Report of any reference to that part of the Report of the last year stating the duty and necessity incumbent on this Association of taking efficient measures for the correction of abuses in the administration of the British and Foreign School Society, as affect the interests of the Unitarian body, pronounced by the late Attorney-General and Mr. Rolt to constitute 'a breach of trust,' desires to reiterate its wish that this subject may engage the immediate and earnest attention of the Committee of this year, with a view to a practical and satisfactory conclusion; and in particular to the prosecution of the Arbitration consigned, in part, to the Right Hon. Dr. Lushington, who has this day, for the second time, kindly expressed his readiness to carry out this part of the duty assigned to him."

Lord Monteagle afterwards expressed his willingness to go into the case with Dr. Lushington; and the Hon. Sec. of the Association wrote to Mr. Dunn, informing him of the readiness of these gentlemen to act as arbiters. In reply, Mr. Dunn stated that the managers did not admit that there was any ground of complaint, and did not hold themselves amenable to any other body; but were willing and anxious to satisfy such friends of the institution as Lord Monteagle and Dr. Lushington, that there had been no deviation from the Society's fundamental principles.

To make a long story short, these gentlemen, in February last, addressed the following joint memorandum to the Committee of the Unitarian Association:

"We have often expressed our opinion, and now repeat it, that the British and Foreign School Society was founded on the principle of religious equality, as regarded all professing the Christian faith; that in order to carry out this principle, the Scriptures were to be read in all the schools, carefully excluding all catechisms and all formularies of faith; that this principle was to be applied to all oral teaching, as well as to the books used.

"We consider, therefore, that the schools are open to those professing Unitarian opinions, as well as to any other Christians. In communicat-

... message which you have committed to me, and to terminate that ministerial relationship which has for nearly nineteen years subsisted between us.

Nothing, my dear friends, but an imperative necessity, an imperative sense of honour and duty, could have induced me to take and to adhere to this step, in opposition to your earnest and friendly remonstrances, and to your generous and considerate propositions to prevent it. But my idea of the sacred office, which I have endeavoured to fulfil, has been always placed so sadly and so loftily above all that I could realize, even in the periods of my best strength and courage, that now, when enfeebled health has for some time past been increasing the distance between my conception of the duties of this office and my power of fulfilling them, I can no longer think it right to remain under responsibilities, the discharged portions of which having proved too much for my strength, leave the undischarged portions a perpetual and increasing weight upon my conscience and my feelings.

The first intimation of my intention to resign my office as your minister, was, I believe, received by you with surprise, as the only cause which existed for such a step was the state of my health, and that cause did not appear to you sufficient to necessitate such a proceeding. But a fuller acquaintance with the nature of the case has, I believe, convinced many of you of the necessity of the course I have adopted; and were you all as fully aware as my own family have long been of the cost of exertion and exhaustion at which my services

can they contemplate with pleasure the necessity of invoking the law to lay down its hard maxims of administration in reference to theological matters, even negatively. The counterpart to the spirit of the Hewley proceedings does not characterize them as a body.

Nor is it for us to advise the Unitarian Association what further steps to take. Only we trust that, if legal measures be prosecuted, they will be directed, not to taking the administration out of the hands of its present conductors (with the exception of their paid mouthpiece, to whose unscrupulous talent we ascribe the head and front of the offending), but to restraining all future injustice. If this can still be effected by any means out of Chancery, we shall rejoice to see such a result; but the total failure of the proposed arbitration renders it less likely than before.

There is a bright spot, meanwhile, appearing in the horizon of unsectarian education. Lord Brougham, at the close of the late session, laid on the table of the House of Lords a series of resolutions, able in themselves, and enforced by a speech which recalls the best days of Henry Brougham. We preserve that noble speech elsewhere in the present No. of the Christian Reformer. His Lordship's rebuke to this recreant School Society is full of the spirit of religious justice. Possibly opinion, thus expressed, may yet awaken its paltry theologians to the higher claims of good morals and public usefulness.

"It was," he said, "with the utmost astonishment and indignation that he had found so wide a departure from the principle on which the Society had been founded." "To such an extent," he added, "was this found, that he held in his hand the opinion of two learned friends of his, that of the Chief Justice of the Common Pleas, when Attorney-General, and of Mr. Rolt, who, on a statement of the Society, signed by its own Secretary, being laid before them, gave their opinion that, in consequence of their dealing with the questions at issue between them and the Unitarians, they were administering their funds under a constant breach of trust, the funds being given on the condition of there being no such exclusion, no such test, no such dissidence between them and the other sects." "He hoped and trusted," he concluded, "that the notice he had taken of the grievous mistake into which very well-meaning men—over-zealous and without knowledge in their zeal—had fallen, would have the effect of leading them to remove this great abuse and grievance."

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rized version of the Sacred Scriptures, in its plain grammatical sense, without inculcating the doctrines of the Trinity and the Atonement" (pp. 16, 17), which he coolly ranks among the "*leading and uncontroverted* principles of Christianity." What can one do with such a man, but shew his duplicity to those who do possess moral perceptions? To reason *with him* is impossible. He has a conscience for his own orthodoxy, but none for ours, and he even wonders that we should have for our own! He would not *exclude* us therefore. He would admit—our contributions!

yourselves, ere I leave you, "Love one another."

And now, brethren, as I cannot, to the disappointment of my cherished desire, bid you a personal farewell, I commend each one of you to the mercies of that Heavenly Father who watcheth over all his children, however separated from each other,—praying for you that ye may be found steadfast in every good work and word, contenders for the pure faith of the gospel, instructors of the ignorant, assertors of human rights and liberties in every place, and alleviators of human sorrows and oppressions,—that "whether I come and see you again, or else be absent from you, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel, and in nothing terrified by your adversaries," and that God may hereafter gather us all together within the folds of his infinite love in heaven, no wanderer lost.

Your faithful friend,

CHARLES WICKSTEED.

Leeds, July 20th, 1854.

Very Dear and Reverend Sir,—Your letter of the 7th inst., addressed to the members of the Mill-Hill chapel congregation, has been read to the congregation, and has been received by them with feelings of the deepest regret. They have been accustomed to look upon you as their friend and pastor, and they have been gratified by your long and faithful services. We can make but a passing allusion to those eminent talents which have ever made you conspicuous among the many distinguished ministers of our faith; to the deep learning and fearless research which you have brought to bear upon theological investigation; to the fervent piety combined with charity to all, which have characterized your ministrations; to the interest you have manifested on every occasion to increase the happiness and to elevate the character of your fellow-men: and, lastly, to the unwearied devotion and zeal with which you have discharged all your duties,—a truth which the present delicate state of your health serves but too fully to confirm.

We feel that a heavy debt of gratitude is laid upon us, and earnestly do we hope that this frank and full acknowledgment may in some degree soothe those sad feelings which your high ideal of the sacred office, and your humility in estimating your own realization of it, have led you to avow.

Wherever the requirements of health or the interests of your family may call you, thither will our sympathy and our love follow you. Our earnest prayer to God

just taken place. Independently of his being a noticeable man in his day, it is not a little striking that in the grandfather of one but just departed, we have a man who lived through the stirring times of the Commonwealth and Revolution.* He was born, in 1650, at York, and appears to have enjoyed the advantage of early liberal education under Mr. Ralph Ward, the minister particularly patronized by Lady Hewley. He afterwards studied and graduated in the University of Edinburgh, and subsequently, it would appear in consequence of the persecuting statutes of Charles and James's days, left his native city, and settled in the wild moorland district north of Bradford and Halifax. "Persecution followed him hither," says a MS. of the late Rev. Thomas Smith. "Bands of soldiers were sent out in pursuit of him, but fortunately he never fell into the hands of his pursuers. His staff once became theirs; he had not time to take it." He was evidently a man of great strength, devoutness and integrity of character. Equally firm under persecution and proof against conformity with Oliver Heywood, he was more independent and liberal in his religious views, as appears alike from his own publications, the Diaries of Oliver Heywood himself, the Autobiography of Joseph Lister, the Life of Adam Martindale, and Thoresby's Diary and Correspondence. Like Oliver Heywood, he planted the seeds of some of the Presbyterian and Nonconformist churches in the West Riding, as the Kipping† at Thornton, a little north of Bradford; Warley, near Halifax; Eastwood, near Todmorden; and Mixenden. The *chapels* at Eastwood and Mixenden were actually founded by him.

Mr. Smith married Susannah Sharp, of the Little-Horton family of Sharps, adjoining Bradford,—a family which, in other branches, gave an archbishop to York, a coadjutor to Sir Isaac Newton, founders to the Leeds and Bradford Presbyterian chapels,‡ and

* The great age of the last Mr. Smith, and the advanced period in the lives of the two first Mr. Smiths at which their sons were respectively born, explains the unusual phenomenon of their three lives extending over four years more than two centuries. Matthew, born 1650; John, 1705; Thomas, 1763, and living to 1854.

† The Kipping was originally an Independent foundation (Hunter's Oliver Heywood, p. 353). M. Smith served both this and Mixenden at the same time, and was ordained at Shuckden-head, at a private house, John Bury's, equally distant from his two churches, both also then meeting in private houses (Hunter's Oliver Heywood, p. 355). Curious light is thrown upon his character and position in the account given of him in the Autobiography of Joseph Lister. At the Kipping he came into a kind of rivalry with Accepted Lister, the son of Joseph, whose tomb and epitaph are still to be found in Thornton episcopal chapel-yard: "*Impendam et expendar.*"

‡ Rev. Thomas Sharp, M.A., resigned the vicarage of Addle on the Restoration, and afterwards gathered some of the beginnings of the present congregation at Bradford, by a service in his father's house at Little Horton, and was afterwards minister both of Morley (1675—1677) and Mill Hill, Leeds (1678—1693), yet still residing at Little Horton Hall. His daughter, married to Robert Stansfield, gave the ground for the present Bradford chapel, erected 1719, which, however, was preceded by one, still existing (converted into cottages), in Little

formity, and of the importance of introducing a much larger number of thoughtful and earnest young men into the Christian ministry; and concluded with wishing that the Society might long maintain the reputation and influence it deserved from its very nature, and from the great and noble names with which it was connected.

The Rev. Charles Clarke then proposed, "The universal diffusion and triumph of Christian truth; and honour to those faithful servants of God, ministers and laymen, into whose labours we have entered!"—in connection with which sentiment, he contrasted the truth generally taught, which he characterized as altogether "an ideal thing," with that which nature and the gospel combine to teach; and concluded with illustrating the saying of Milton, that "the truth which we have not digested and which has cost us no expenditure of labour and time, is no truth of ours."

The Rev. Timothy Davis, of Evesham, the oldest member present, proposed, "Prosperity to the Warwickshire Unitarian Tract Society," and greatly interested the meeting by his reminiscences of the time when the last meet-

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Bache that he not only had the respect and affection of his congregation, but enjoyed the confidence and respect of the community at large.

The Rev. Samuel Bache, in acknowledging the kindness thus shewn him, observed, that if there were anything in either the principles or proceedings of the New-Meeting congregation or of the Tract Society, which seemed to him to militate against the largest and noblest principles of religious liberty, that thing must be changed, or his connection with either must cease. "When we refer to our noble ancestors, we do so not as inheriting their opinions, but their principles." He recommended the plans and purpose of the Tract Society, and shewed how great was the work still to be done in teaching men, first, that reason is to be applied to religion as well as to common life, and, secondly, that the Bible is the record of divine revelation, not the revelation itself,—illustrating his observations by reference to the recent local controversy. He dwelt at some length on the importance of shewing still farther the practical uses to which revelation must be applied, and concluded by

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SSancta ejus Precepta strenue inculcavit, moribus ornavit.
ɛendeniensibus suis Cura Labore Constantia pastorali, per Annos plus
minus quinquaginta sedulo et feliciter invigilavit.
Gravis demum laudibus et senio confectus obiit.
Ebor. Natus Anno Dom. 1650.
Mixen. Denatus Die Aprilis 19, 1736.
Heu Pietas, heu prisca fides!

In 1737, his son John, now succeeding him, edited a volume ıtaining five of his sermons, to which he prefixed a sketch of ı life, and added three discourses of his own. The Life contains t few facts, and is chiefly a warm and full, though probably not overcharged, eulogium on his character. It appears both nself and his son had offers of preferment in the Church, which th equally declined. The one was by a gentleman, of a benefice £200 a-year; the other (as related by the late Mr. Smith) ɔm Dr. Lee, vicar of Halifax, who wished Mr. John Smith, ıen at Mixenden, to take Illingworth, an adjoining chapelry, d to be lecturer at Halifax. Other offers of estate and prorty were made to M. Smith, which, out of honourable justice the relatives of the offerers, he strictly also declined. The ɯons, both father's and son's, are of a strong moral and spiual tone,—"sharply pointed against vice, and bravely set to adıce universal righteousness and holiness." They do not (as the ı remarks of the father in his Life) "sow [sew] pillows under npits." Hints might well be taken both from them and the ɜ of the inner man depicted in the sketch. "He prevented ɜ morning watch." * * "All his delight was in the closet and lpit. In the former, he maintained a holy intercourse between ɔd and his own soul, was a hard student, and prepared himself th all his heart for the employment of the latter." * * "He s an entire stranger to every recreation but that of conversing th good men."* Enough has been told of him to assure us w truly it is said, "He studied sincerely and impartially the *ɯw Testament* of our blessed Lord, and would subscribe none the petty Confessions of Faith which some of his Dissenting ethren love to impose. He abhorred, from the bottom of his art, the practice of keeping up spiritual engines to screw and rannize over the consciences of others." How striking an exıplification have we here of the doctrinal and the spiritual, of ɜ devotional and the free-born, going together,—of the reliɔus soul being the leader of the advancing mind!

That progress was going on. John Smith followed in his her's steps. He seems to have assisted him both at Warley d Mixenden some time before his death. He appears to have en a graduate of the Glasgow University. His name occurs

* There is an excellent direction on this subject by the late Rev. John Ken-ı, in his Charge at the ordination of Rev. F. Baker at Bolton, 1824-5.

...ness. Gentle and faithful wife and mother was she; and if sorrow becomes deeper and intenser as her gentleness and faithful affection pass before his mind who laments her loss the most, yet should it be soothed by as deep a conviction that her virtues, so far from being extinguished for ever, will increase in beauty, and her affections become more pure and hallowed towards all who love her. Unseen, it may be given her to sympathize with those she has left: her spirit may be with theirs, although no human eye can behold so saintly a communion.

On the evening of the Sabbath, Emily looked upon earthly things for the last time, and the sacred calmness of that evening was not more calm than her spirit's final departure. She died as she had lived—meekly, hopefully. In the closing scene of her life, there was a lesson which many should learn. Her sufferings were borne in humble resignation to the will of God. No murmurs escaped her that her days were numbered so soon. No vain regrets harassed her spirit that the joys of life had been to her so brief. Nor were the feelings of those who waited around her dying bed wounded by any impulse of impatience, for which weakness and pain might indeed plead an excuse. She was more considerate for them than for herself, receiving their attentions in the spirit in which they were offered. The last throbbings of her heart were for them. Her religious principles were now tried, and [illegible] were not found

Creed: and that this was the occasion of a joke; for when one friend told another of the omission, he said, "Oh, I'll *roast* him for it!" "But how can you," replied the former, "if he won't *turn*?"

The Mr. Graham mentioned above, was the Rev. William Graham, M.A., of Warley, the friend of Dr. Priestley, and noticed in his Memoirs. He was the author of "Repentance the only Condition of Final Acceptance, a Sermon delivered before the Dissenting Clergy at Mill-Hill Chapel, in Leeds, Sept. 18, 1771;" and of "The Doctrine of Atonement briefly Considered, in Letters to a Young Gentleman at the University; with Dr. Duchal's Letter to Dr. Taylor, 1772." Mr. Graham was not a common man. It was he whom Dr. Lee, vicar of Halifax, desired to introduce Dr. Priestley to him. He wrote a Latin epitaph for Dr. Lee, as well as others for some of his Dissenting brethren, as we shall see. It was always a subject of regret with the late Mr. Smith, that his biography was not included in his friend Mr. Turner's Lives of Eminent Unitarians. Dr. Priestley says of him (Memoirs, Rutt, I. 11): "The most heretical ministers in the neighbourhood were Mr. Graham, of Halifax, and Mr. Walker, of Leeds; but they were frequently my aunt's guests [about 1750]. With the former of these, my intimacy grew with my years, but chiefly after I became a preacher. We kept up a correspondence to the last, thinking alike on most subjects. To him I dedicated my 'Disquisitions on Matter and Spirit;' and when he died [1782], he left me his MSS., his Polyglot Bible, and two hundred pounds. Besides being a rational Christian, he was an excellent classical scholar, and wrote Latin with great facility and elegance. He frequently wrote to me in that language." Mr. Rutt adds several notes. In connection with our present subject, it is evident both from Mr. Graham succeeding the Smiths at Warley,* and from a man of similar advancement, viz. Dr. Richie, succeeding them at Mixenden, that the good seed was growing which they had gone forth in tears to sow.

According to the information of the late Mr. Smith, Dr. Richie, a physician, had had some pastoral charge in the north, which from some disagreement he left, and settled at Mixenden when Mr. John Smith removed to Bradford in 1753. "He was the author," says Mr. Smith's MS., "of a learned work on Sacrifices, which was revised by that excellent defender of both Unitarianism and Christianity, Dr. Lardner." He appears to have written more than one treatise. He continued at Mixenden till his death in 1763. Watson's History of Halifax, p. 501,

* There had been at Warley, contemporary with the Smiths, the Rev. Isaac Wilkinson, great-grandfather of the Rev. R. Astley, of Shrewsbury. He died [illegible]-2, aged 36, and is described, on his tombstone in the chapel-yard [illegible] as "a pious and painful minister of the gospel."

his public services and his private sympathy and friendship?

The friend of the poor is the friend of humankind, and such was our revered friend. He was well aware of the privations to which this large class of society is exposed. Whether he speculated upon the causes of them, or inquired whether they should exist, is beside our purpose: he was deeply sensible of their existence, and, as far as his power extended, applied to them a practical remedy. Both by duty and inclination, he felt bound to assist those who have few earthly friends to assist them, by counsel and by pecuniary aid endeavouring to remove some of their burdens and to supply some of their wants; thus acting as the almoner of the great Lord who places talents in the hands of his agents, that they may bring a blessing to the homes and hearts of others. The recollection of his kindness and assistance, unostentatiously and unselfishly extended, warms even now more than a few grateful hearts.

It will have been anticipated that a man such as we have described would be true and faithful to the various relations of private life. His parents were gratified by his dutiful behaviour, and moreover, are more extensive than is to be ascertained from the measure of the orbit in which he has moved. No one can tell how his virtues have elicited kindred virtues in the breasts of others, and these again performing in their turn the same generous office, and all sustaining and extending a moral power, as the breath of heaven raises wave after wave upon the surface of the transparent lake. The offices of the ministry, however coldly looked upon by some, and thought to be almost the grave of talents which should figure in the world, are fully congenial to the virtues in which Christianity delights, and enough to gratify a wise ambition; and when they are honourably maintained, are productive of the highest earthly good. By the deceased, they were honourably maintained. Actuated by a right spirit, he moved in a right course. To fulfil his Master's will, was the ruling desire of his life. To be a faithful minister of the gospel, was his great aim. And his exertions were without self-laudation—his zeal without personal interests. He was content to maintain the even tenor of his way, avoiding all ostentation, subduing all love of applause, quietly implanting the seeds of goodness and holiness in

ome chapels have been recently built by the Independents. Of he Bingley one it is difficult to find a trace; probably the Inde-ıendent chapel is its successor, as is the case at Pudsey (the scene ıf Rev. W. Turner's ordination in 1782), although the old chapel emains, converted into cottages. Morley is almost a solitary nstance (Kirkstead, in Lincolnshire, is said to be another) of a hapel originally belonging to the Church of England, becoming Dissenting place of worship. It had become disused in the ime of Charles I., and was leased by the Saviles, Earls of Sussex, n 1650, to Presbyterian trustees for five hundred years. Nor ras it restored with Charles II. Not half the term is expired, nd we have lost it.* The curious old structure remains, stretch-ng low over its elevated site, rich in Nonconformist and other ıemorials,—Lady Loughborough's† mausoleum and the tomb of Valler's daughter,—and contrasting strangely with the substan-ial modern school-room which the Independents have built in onnection with it. All these were the resorts of our Presbyte-ian forefathers, and most of them, nearly a century ago, received he visits of Dr. Priestley, Mr. Turner of Wakefield, and their ontemporaries, at their periodical meetings of ministers.‡ At he first of those meetings, in 1691, Presbyterians and Indepen-ents attempted to agree,§ but Matthew Smith was there, and : would not do. He wished to declare the whole counsel of ïod, and that was private judgment. Consequently, the Pres-yterians have met alone, and their untenacious principle has ɔmetimes lost them a chapel. That at Mixenden, however, was ot closed against the grandson of its founder, its kind and for-earing benefactor. He was interred, like his ancestors and their indred, within it. It had been his wish that his interment ıould have taken place at the Halifax public cemetery, and that is friend Mr. Turner should have officiated. But his remains ready rested there; and in the absence of Mr. Ryland, of radford, as well as of Mr. Barling (Mr. Turner's successor), at ıe time, Mr. Higginson performed the service at Mixenden on ıe 5th of July.

Dr. Bateman, who had known Mr. Smith from early life, and ho shewed him kind attentions to the last, writes,—

"He had a great interest in religion and religious matters to ıe close of his life. He had established preaching in his own ɔuse, which was continued up to the time of his death, the

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* Hunter's Life of Oliver Heywood, pp. 164 and 272. Allen's Yorkshire, [. 289, 290. Scatcherd's History of Morley.

† One of the Morley Dawsons, married to Wedderburn, Solicitor-General, erwards Lord Loughborough. She was his first wife, and died in 1781, aged 36.

‡ There are memoranda in MS. of this being the case between the years 1764 1 1773. It is much to be regretted that the official minute-book of the meet-s is missing.

§ Hunter's *Life of Oliver Heywood*, pp. 373—376.

of childhood, which are of course the easiest, simplest and least debateable parts of the sacred volume. The Roman Catholics in England were at that time so few as hardly to offer a practical difficulty to this plan on the ground of *version;* nor indeed, at that day, was it customary among them to urge the reading of the Scriptures, in any English version, upon their poor laity. The Church of England, under Dr. Bell's guidance, soon formed a separate system of schools for their poor; and thus the name Lancasterian became an equivalent to "School for Protestant Dissenters of all Denominations."

It is perfectly notorious that, among the various denominations, there were no more ardent and generous supporters of Lancaster's schools, from their very commencement, than the Presbyterians and Unitarians. Everywhere throughout the kingdom this was the conspicuous and acknowledged fact.

Lancaster found it up-hill work, however, to sustain his various schools, until, in 1811, the British and Foreign School Society (under a slightly different name) was founded.

"In the year 1811, an Address was published by a Committee formed for promoting the Royal Lancasterian System of Education. It was signed by the Duke of Bedford and Lord Somerville as Presidents, and in it the following very distinct and important declaration occurs:

"'For the particular methods pursued in Mr. Lancaster's Plan

. HUNTER'S NEW WORK ON THE FOUNDERS OF NEW PLYMOUTH, THE PARENT COLONY OF NEW ENGLAND.*

THE goodly volume of which we give below the title, is, in t, a new edition of the Critical and Historical Tract, which Mr. nter published in 1849, respecting the First Colonists of New gland. That tract has excited in both England and America ch interest and curiosity; and it has been generally acknowged that Mr. Hunter has, by his very remarkable discoveries pecting the English portion of the history of the PILGRIM THERS,† changed the face of the whole history of the movent during the residence of the actors in it in England. In the erval that has elapsed since its publication, Mr. Hunter has de some new and interesting discoveries, which, in the work fore us, he has incorporated with the facts previously narrated. e has approached his task, he tells us, in the spirit of an antiary, "in contradistinction to the controversial, the sectarian, other party spirit." On some matters of opinion, we suspect at there is a considerable divergence between our author and rselves; but we recognize and thank him for the spirit of truthlness which makes him fairly narrate every fact which he has sped, whether it accord or otherwise with his own wishes and edilections.

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* Collections concerning the Church or Congregation of Protestant Separatists med at Scrooby in North Nottinghamshire, in the Time of King James I.: Founders of New Plymouth, the Parent Colony of New England. By the v. Joseph Hunter. 8vo. Pp. 205. London—J. Russell Smith. 1854.

† We use the words, notwithstanding Mr. Hunter's censure of them in the owing note:

'There is something of affectation in this term, which is always displeasing; l we have seen also very strange applications of it: but further, it appears to to be philologically improper. A pilgrim is a person who goes in a devout rit to visit a shrine—real in the first instance but afterwards a place where, ay be, no shrine is, but which is hallowed by some recollections which would erve to have a substantial representative. An American who visits the place m which the founders of his country emigrated is a pilgrim in the proper sense he word, whether he find an altar, a shrine, or a stone of memorial, or not. t these founders when they sought the shores of America were proceeding to object of this kind, and even leaving it to the winds and the waves to drive m to any point on an unknown and unmarked shore. There is, however, it st be owned, the same corrupt use of the word Pilgrim in the English version the Scriptures, 'and confessed that they were strangers and pilgrims on the th.'"—P. 5.

Mr. Hunter is surely wrong in saying that the phrase is *philologically* improper. e etymology of the word pilgrim is immediately from the Dutch pelgrim; but h words have a common origin in the Latin *peregrinus*,=*qui peregrè venit*, one m another land, a wanderer. The quotation from Hebrews xi. 13, ought to re protected the word pilgrim, in its application to the founders of New Plyuth, from the charge of affectation. Even if the word were limited as Mr. nter would have it, we think its application in this case might be sufficiently onciled to reality. The emigrants of 1620 went to pay their homage to pure gion and spiritual liberty. They found in New England the shrine which at ne was destroyed. The term, whatever be its character, is inwrought into literature, and is now an absolute necessity. Believing this, we are glad not ympathize with *Mr. Hunter's* objection.

but something besides. Where property has been concerned, and the new "Evangelical" zeal (what a perversion of a once holy word!) has considered it a religious duty to dispossess Unitarians of their share in its administration, the most generous concession we can make to the religious sincerity of the monopolists, is only another way of saying that their fanaticism destroys their perception of the rights of *meum* and *tuum*.

The Orphan-Road School was the scene of the first conspicuous efforts of this intolerant spirit, when the Trinitarian Dissenters found (after sinning many years in ignorance) that they could not conscientiously preach in the same pulpit as Unitarians; and so, exercising the power of the majority to test truth and right by numbers, they effectually turned the Unitarians out of the administration of that charity, from which their own consciences forbade them quietly to withdraw themselves. Though we speak of Trinitarian Dissenters collectively, here and throughout, in describing the public acts of those bodies, let it be put upon honourable record that the best men among themselves always protested, though in vain, against the unrighteous deeds of the rest. It is the unhappy but seemingly necessary fate of churches founded on orthodox tests, that zealots for the creed have always the upper hand over those who merely advocate right and justice and charity. The latter are always sure to be suspected of being heretics

them to seize their neighbours' property, and those whose hearts told them they were suffering robbery by defect of law. Accordingly, there came to be less and less cordiality between orthodox and Unitarian Dissenters,—more particularly as the Dissenting claims were, by this time, pretty fully conceded, and there was no longer any motive of palpable worldly prudence to keep the Three Denominations in seeming unison.

It was through the same general influences that the more orthodox portion of the conductors of the British and Foreign School Society had begun, about the same period, to feel scruples of conscience as to the propriety of continuing to co-operate with Unitarians in that institution, and of remaining satisfied with conducting it on the unsectarian principles hitherto adopted. They seem to have had no conscientious scruples about violating the trusts on which it was founded. To keep faith with heretics has seldom, indeed, been deemed obligatory, when the higher interests of orthodoxy suggested its violation. Strange sacrifice of duty to dogma—of religion to theology! But so, alas! it is.

This purgation of the British and Foreign School Society from the plague of heresy was, however, a more complicated and difficult affair than either of the others. Law could not be invoked here in aid of orthodoxy. The less said about trust-deeds and foundations, the better. The origin of this Society did not date back to the long antiquity which hallows persecuting statutes. It simply disowned all the orthodoxies. The question was, how to introduce them quietly, insinuatingly and triumphantly. Majorities in the Parent Institution did not secure the approval of the supporters of schools connected with it throughout the country; and accordingly, when the system and management of the Parent Institution had been pretty thoroughly perverted from its foundation principles through the increasing proportion of unscrupulous orthodox men in the management, it was still a task of extremest delicacy to know how to represent that Society from place to place among the supporters of the connected schools throughout the country. There were districts where the supporters were chiefly orthodox, and, in ignorance or indifference respecting the question of faithful administration of trusts, were well pleased with the orthodox demonstrations of the Society's agents. But there were other places where the leading Dissenters and leading supporters of British schools were Unitarians, and where it was therefore necessary to represent the Society as knowing nothing of religious differences, but adhering to the principles of Joseph Lancaster, and using the Scriptures without note or comment. How was this to be managed? The accomplished Secretary, Mr. Dunn, was equal to either task. No need to send a zealous orthodox agent into one quarter, and an unsectarian one into another. Mr. Dunn was ambidextrous, *in utramque partem paratus.* At Bridport, Maidstone and Tenterden,

he could smile the Unitarians into the belief that the Society's principles were unchanged, and that they still recognized no distinctive theology objectionable to those persons. At Hull (where a Unitarian, who for thirty years had been the chief representative of the Borough-Road schools, was lately dead), he could stand up before an ungrateful assembly and be heard declaring that the Society's principles were unchanged indeed, for that they never had hesitated to teach the distinctive orthodox theology! At Bristol, this hypocrisy was detected and exposed by the Rev. George Armstrong. At Liverpool, in 1845, an agent of the Society—not Mr. Dunn, but a newer man at his work, and plainly not equally gifted for it—met an educational committee, of Unitarians chiefly, who were projecting a school; and being pressed with questions impugning the good faith of the Society, he wrote frequently to London to report the complaints made to him, and *he got no reply of any sort.* Mr. Dunn did not venture, either in writing or in person, to smooth things down in that instance.

One of the principal avowals of orthodoxy made by Mr. Dunn and the Committee on behalf of the Society, was provoked (it is curious to observe) by the taunts of a Churchman. The Rev. Francis Close, of Cheltenham, had charged them with jesuistry, in professing to use the Bible and exclude creeds and catechisms,

[redacted]

Independents. In the first of them he says plainly that Roman Catholics, Jews and Unitarians, cannot accept the principles which he is developing as those of the British and Foreign School Society.

"We need not wonder that some Unitarians should object to the character of the scriptural instruction which is imparted in schools by men who worship Christ and have faith in his atonement. But here the practical difficulty ends. Apart from the extreme cases just referred to, there is nothing to hinder a united religious education."

Cool indeed! "Apart from the extreme cases just referred to!" Of which cases, two were never comprehended in the fundamental religious arrangements of the British and Foreign School Society, but specially indulged when found;—the third was so comprehended. But they can be alike disregarded now, without care for trusts or pledges.

Yet, in his second letter, Mr. Dunn speaks of the British and Foreign School Society as "maintaining its original principle, *open to all, belonging exclusively to none.*" Which Mr. Dunn are we to believe? Is it one person, or two, that speak thus? A double tongue is it, or two tongues? Mr. Dunn is truly an able secretary!

In 1846, the Unitarian Association thought it high time to see if the gentlemen of the British and Foreign School Society could not be brought to book for their sins against good morals and generous education. The following resolution was passed at the annual meeting, J. B. Estlin, Esq., of Bristol, being in the chair:

"That it be referred to the Committee of the Association to consider whether any and what steps can be taken to secure that the schools of the British and Foreign School Society shall be conducted upon the original fundamental and comprehensive principles of the Society, without dogmatic teaching."

The Committee found this, as was to be expected, "a very difficult and delicate matter;" but, after due deliberation, resolved to draw up a case for counsel's opinion. The case so drawn was submitted to the Committee of the British and Foreign School Society, with all politeness, for inspection, and was returned with a dogged refusal (perhaps wise) to give any opinion. It was then submitted to the Attorney-General (Jervis) and Mr. Rolt for their opinion. That opinion, with the previous proceedings, we must quote from the pamphlet before us.

"The following letter has been addressed to the British and Foreign School Committee, with the Draft of the foregoing part of this Case, and of the queries:

"'*To the Committee of the British and Foreign School Society.*

"'Gentlemen,—The Anti-Trinitarian Dissenters of England conceive that their civil rights are illegally infringed by the present management

of the British and Foreign School Society, and, as Solicitors for the Unitarian Association, we have been ordered to prepare a Draft Case, on which to obtain the first legal advice on the subject.

"'The Association are very anxious not in any respect to misrepresent the facts, and also to state to Counsel, as far as possible, the grounds upon which the British and Foreign School Committee conceive themselves entitled to adopt the course they have pursued.

"'With this view, we take the liberty to send the Draft Case to the British and Foreign School Society, and to request its perusal by the Committee, and to beg also that the Committee will make any statements which seem to it requisite to enable Counsel correctly to judge on the matter. Such statements shall be embodied in or accompany the Case.

"'We are, Gentlemen, your very obedient servants,

"'SHARPE, FIELD and JACKSON.

"'41, Bedford Row, 22nd May, 1847.'

"To this letter the following reply was received:—

"'British and Foreign School Society, June 21, 1847.

"'Gentlemen,—I am instructed by the Committee to forward to you the following Minute, with the Draft of Case I received from you some days since.

"'I am, Gentlemen, your obedient servant,

"'HENRY DUNN, Sec.

"'Messrs. Sharpe, Field and Jackson.'

"*(Extract.)*

"'A letter having been presented from Messrs. Sharpe, Field and

Attorney-General, in the Court of Chancery, at the relation of any parties who may feel themselves aggrieved by the present administration of the Society's Funds.

"3. There is nothing stated in the Case which, in our opinion, would absolutely disqualify the present administrators of the Funds from continuing in office, even if the Court should think they had been parties to the breach of trust complained of. If, however, their declared views on the subject of Education should appear to be incompatible with the due execution of the trusts to which the Funds of the Society are subject, the Court would remove them.

"JOHN JERVIS.

"Temple, 19th November, 1847." "JOHN ROLT."

The opinion was also given *in extenso* as follows (Unitarian Association Report, 1848):

"1st. We understand it to be admitted on all hands, that one of the original rules of the Institution (the 4th) provided that no catechism or peculiar religious tenets should be taught in the School, and that this proviso has always been, and still is, maintained as one of the rules of the Institution. The leading and material facts contained in the pamphlet of Mr. Dunn which accompanied the Case, appear to be the following:—That the doctrines of the Divinity of Christ and of the Atonement have always been and still are taught in the School, and that no change whatever has at any time taken place in this respect. That in the earlier stages of the Society's history no objection was raised by the Unitarians to this course. That Mr. Fox, the first Secretary of the Institution, in a pamphlet published within two or three years after the foundation of the Society, represented in substance and effect (we do not give the precise words, for which see the pamphlet), that doctrines of the nature above referred to were treated by the Society as leading and uncontroverted doctrines, and were not 'peculiar religious tenets' within the meaning of the 4th rule. We have adverted also to the other statements in Mr. Dunn's pamphlet, and for the purpose of this opinion we assume every fact asserted therein to be capable of proof. We think that the construction of the proviso in the rules, that no peculiar religious tenets shall be taught in the Schools, if considered apart from extraneous evidence, is free from doubt. It forbids the teaching of any religious tenets peculiar to, or entertained exclusively by, any class of Christians. And we are of opinion that tenets entertained exclusively by Trinitarians are peculiar religious tenets within the language of this proviso. See the Answer of the Judges to the 6th Question of the House of Lords in Lady Hewley's Case.

"If it could be shewn by extrinsic evidence, that at the time the rules were drawn up, and amongst the several persons by whom they were resolved on, the words 'peculiar religious tenets' had acquired a limited or especial meaning differing from their primary and strictly legal interpretation, and so as to exclude Trinitarian opinions from their operation, the construction we have put upon the words might perhaps be controlled. We think, however, that the facts of the case afford no sufficient evidence of this nature, but rather lead to a contrary conclusion. It may be contended that the open and avowed practice, which according to the statements of the pamphlet has always prevailed, of

teaching in the Schools the doctrines of the Divinity of Christ and of the Atonement, must have induced many to subscribe to the Society in the belief that those doctrines would continue to be taught; and that having regard to the fact that Unitarians have to some extent (according to Mr. Dunn's statements) acquiesced in or not openly complained of the practice, the strict construction of the rules must now be controlled by the practice. But we think this view of the case is not sound, and that the language of the rules must prevail, notwithstanding the existence of a practice which in our opinion has been inconsistent with the intention of the founders of the Society, as clearly expressed in the rules. We are aware that Unitarians were not, at the time this Institution was founded, fully entitled to the benefit of the several Toleration Acts then in force, but we think this circumstance will not affect the view taken by Unitarians of their rights on the present question. Though the open preaching of their tenets might then have been illegal, it was not we think illegal to found an Institution in which the teaching of doctrines opposed to their tenets should be excluded. *On the whole, we are of opinion that the present administration of the British and Foreign School Society, as disclosed in Mr. Dunn's pamphlet, is a Breach of Trust.*

"2nd. We think the Fund bequeathed by Mr. Dawe cannot be properly applied to the Borough-Road School, or to any School where the doctrines of the Divinity of Christ and the Atonement are taught. It cannot in our opinion be said that the benefits of such a School are (within the meaning of Mr. Dawe's Will) open to the children of every religious persuasion."

Baillie, no complimentary critic, styled him "a man of right eminent parts," and Governor Bradford prefaces his censures of his opinions by the admission that he was an eminent man in his time and a good preacher, and of other good parts. With these facts before us, we may concede to Mr. Hunter, that Smyth was very harsh and unpleasing in controversy, and yet dwell (which our author intimates that he cannot) on his character with "calm and discriminating approbation."

The next Puritan minister whom Mr. Hunter names as connected with the district of Basset-Lawe, was Richard Bernard; and here we are happy to find ourselves more in accord with our author.

"Bernard was a man of gentle and yet determined spirit; and so decided were his objections to the ceremonies, that he was silenced by the archbishop at Worksop, where he was the vicar. But he never went into the way of separation, though his preaching must have contributed to lead others to do so. Bradford's notice of him is very slight. He speaks of him only as one who had been 'hotly persecuted by the prelates.' I shall add a few dates and particulars, as of a man who has received less notice than he deserves at the hands of the dispensers of posthumous honours. He was born in 1566 or 1567, according to the inscription on his engraved portrait, which states that he was 74 at the time of his death, 1641. While very young he fell under the notice of two ladies, daughters of Sir Christopher Wray, lord chief justice of England, who were among the most eminent of those times for piety and Christian zeal. One of them was the wife successively of Godfrey Foljambe, Esquire; Sir William Bowes, of Walton, near Chesterfield; and of John, the good Lord Darcy of Aston. The other married Sir George Saint Paul, of Lincolnshire; and afterwards, the Earl of Warwick. They sent him to Christ's College, Cambridge, where it seems that he might be contemporary with Smith. They were probably in other respects his benefactors, since in the dedication of his first printed work he speaks of them as those to whom next to God and nature he owed all that he had.

"The work to which this dedication is prefixed is not such a work as we should expect to find as the first-fruits of a young Puritan minister's studies, for it is a translation of the plays of Terence, a small quarto, printed by John Legate, at Cambridge, in 1598. We collect from it that Bernard was then residing at Epworth, in the Isle of Axholm, a place not far distant from Scrooby, from whence issued a family which originated a more formidable separation from the Church than that in which Bernard was an agent. Not long after the publication of this volume he was removed from Epworth, having been presented by Richard Whalley to the vicarage of Worksop, where he received institution on the 19th of June, 1601.

"Here he was for several years the very zealous minister, carrying to an extreme length the Puritan scruples, going to the very verge of separation; and joining himself even to those of his Puritan brethren, who thought themselves qualified to go through the work of exorcism. At length when Smith, and doubtless other persons, when they saw him silenced by *the archbishop*, were expecting that he would break

ing with Mr. Dunn, these principles were distinctly acknowledged as the principles on which the Society was formed, and Mr. Dunn asserted that they had not been violated.

"The question, therefore, is one of fact, which we have not the means of satisfactorily investigating.

"MONTEAGLE.

"Feb. 27, 1854." "STEPHEN LUSHINGTON.

And here the matter at present rests. No more satisfactory conclusion was to be expected from an arbitration not armed with authority, and accepted by the accused party under protest, merely in the hope of satisfying "such friends of the Society." We must, however, venture to observe, that the memorandum now quoted seems to recognize materials enough to justify some astonishment at its conclusion. Facts are admitted which abundantly prove that *oral teaching* (to which the principle of religious equality was to be applied as well as to the books) is relied upon by Mr. Dunn and his friends as the means of indoctrination. And we cannot but contrast the impotence of the conclusion with the strong and decided opinion of able counsel as to there having been a breach of trust.

A grave question remains,—whether Unitarians ought to take further legal steps for the enforcement of the trust. The Association has thus far hesitated to do so, in the hope that the power

ovelty; yet he will have it the *Old Religion*, and if any forsake it olatry, those he condemneth as schismaticks, and labours to have *Tue and Cry* sent out against all Reformation in Christian Churches, ainst Heresie. This is a bloody *Anti-christian* Adversary."

ichard Bernard had a kind and compassionate heart. He one of the first to write on the subject of prison discipline, the necessity of the religious instruction of prisoners. He ounced the prison of his day as "a very picture of Hell, and less than a preparative thereto." He urged that, by the ndance of faithful ministers and the provision of bodily em-rment to the helpless inmates, the prison should be made a ouse of Correction with instruction." All this will be found utifully stated in the Epistle prefixed to the work from ch we have already quoted. It may also be mentioned to honour of Richard Bernard, that he put himself forward to) prosecutions for the crime of witchcraft. He was moved his by the melancholy and shocking fate of five brothers and ers condemned and executed for witchcraft. A sixth member he family was in danger from a similar charge, when Bernard pared a book of Cautions and Directions, in twenty-eight pters, entitled, "A Guide to Grand Jurymen in Cases of tchcraft." He was in some little danger from his upright bold "apology against vain accusers," but found a protector ne of the wiser occupants of the bench, Judge Denham. To reciate the benevolent wisdom of Bernard, it must be remem-ed that not less than 10,000 persons suffered for this imagi-y crime in the 30 years that followed his protest; that nearly years after, Sir Matthew Hale was a party to the death, by ning, of two reputed witches; and that the laws against chcraft were not repealed until 109 years after. Surely it ur duty not to let such a man as Richard Bernard be for-ten!

The next minister named by Mr. Hunter is Richard Clifton, m in his first edition he had positively assigned to the vicarage Marnham, near Newark, and the rectory of Babworth, near ford, and had conjectured the possibility of this Richard g a member of the Clifton family in Nottinghamshire, in m a baronetcy is vested. Through a clue given in that useful lication, the *Notes and Queries*, Mr. Hunter has now become uainted with some important dates in the history of Richard ton, recorded in an old family Bible preserved in the library Sir Robert Taylor's institution at Oxford. Richard Clifton, s thus ascertained, was the son of Thomas Clifton, of Nor-ton, in the county of Derby; that he was born in or about 3, being the eldest of a large family; that he married in Sep-ber, 1586, into the family of Stuffyn, of Sherbrook, in the sh of Pleasley, in Derbyshire, this event taking place just n he had obtained the rectory of Babworth; that he had issue

in the moorland district north
M. Smith in 1717. In 1753, l
ford, as successor to Rev. Josh
terian chapel, now called Chap
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son Thomas being then five ye
her husband fifteen years. It
Smith has been heard to say, th
where, from the account of the I
of the Monthly Repository, it a
months. His contemporaries tl
land, afterwards of Bolton, and
sequently, after being some time
of Sowerby, father of the late D
two years at Glasgow. In 1791,
to the Rev. Newcome Cappe, o
settled with the congregation at S
minister till the year 1833. In tl
enden parsonage, which his father
having now for some time, like m
passed out of Presbyterian into
other property at Mixenden, in 1
ation of the chapel, he liberally
connection with it.

The Rev. John Dean, who s
Bradford, married a daughter of h
Mr. Thomas Smith; and a daugl
the next generation, the late Mrs
subject of the present notice wit

of emigration to Holland; but the Amsterdam church finally came to nothing, while the Leyden church continued to flourish, and kept together and trained in an exalted spiritual discipline the men who were to carry civilization and religion and spiritual freedom to the wilderness of America.

Scrooby Hall, a manor alienated from the see of York, was the residence of elder William Brewster, who, as the simple narrative of his friend Governor Bradford relates, "bore his part in weal and woe with the persecuted church of the Pilgrims about thirty-five years in England, Holland, and in the wilderness of America, and did the Lord and them faithful service in his place and calling."

Mr. Hunter has added very largely to our knowledge of the events of Brewster's life, although still obscurity hangs over many things which we should gladly know concerning him. He was born about 1560, if Morton correctly describes his age at the time of his death at 84; or about 1564, if Bradford be nearer the mark in speaking of him as nearly an octogenarian. He was, Mr. Hunter thinks, probably the son of a William Brewster who was assessed to the subsidy of 1571 in the township of Scrooby-cum-Ranskill. There were respectable families of this name in the counties of Lincoln, Essex and Suffolk. The Suffolk family were Puritan in their habits, and were connected in the time of Charles I. with Edmund Calamy and Matthew Newcomen, two of the authors of Smectymnuus. But what the connection was (if any) between the Brewsters of Suffolk and those of Nottinghamshire, has not been hitherto discovered even by Mr. Hunter.

William Brewster, whose story mingles with that of the Pilgrim Fathers, held an appointment in the service of William Davison, who fell a victim to the heartless intrigues and state craft of Queen Elizabeth, in the matter of the death of her cousin and rival, Mary the Queen of Scots. This appointment proves, as Mr. Hunter remarks, that Brewster must have been a man of some position by birth. He was faithful to his master in his fall, and remained some time with him to comfort and assist him. Ultimately he retired from public life, and found a retreat and employment at Scrooby. By a series of curious and singularly successful researches, Mr. Hunter has for the first time disclosed the nature of Brewster's employment. But we must give this in his own words. After complaining of the want of specialty which characterizes the writings of Governor Bradford, he proceeds:

"I would not say of Bradford, who appears to have been a very honest man, that there is *suppressio veri;* but he leaves us with the impression that Brewster had an independent fortune, and led a life without occupation, and that his whole time was devoted to the study of sacred things, and to acts of benevolence and devotion, when in reality the fact was much otherwise.

"That Scrooby was the place to which he removed, has been already shown. It is also shown who were some of the clergy with whom he must have associated: and I have now to add what has not before been surmised, that his life in this the active period was not one of meditation only and acts of voluntary exertion, but that he held an important office at Scrooby, which must have made large demands upon his thoughts and time for things which were purely secular: and which brought to him a certain annual income, perhaps the best part of his revenues. This Bradford has not told us.

"I have already stated that Scrooby was a post-town on the great road from London to Berwick. It communicated with Tuxford on the south, and Doncaster on the north. It occurred to me when casting about for any possible source of information respecting this principal person in the movement, that this being the case, if any accounts of the Post-master-general of the time when Brewster lived were in existence, something might be found in them respecting him. Such accounts do exist: and in them I found not a few casual notices of Brewster as an inhabitant of Scrooby, but that *he himself held for many years the office of Post-master*, or Post, as the term then was, at Scrooby."—Pp. 64—66.

By a reference to the accounts of the Postmaster-General, Mr. Hunter shews that Brewster was in possession of this office at Scrooby on the 1st of April, 1594, and that he continued to hold it till September 30, 1607, on which day he resigned it, and a successor was appointed.

"Now the holding this office explains to us in the first place how it happens that we find him inhabiting such a mansion as the Manor, which had been the residence of an archbishop, disproportionate we must believe to the circumstances of Brewster as a private man, but not so to one who had to keep relays of horses for forwarding the letters, and to find rest and refreshment for travellers on this the great highway to the north. The office of Post-master on the great roads in those days was one requiring more attention and bringing with it higher responsibilities than the same office does at present, when it is little more than the receiving and transmitting letters on a system well considered and already in full operation: but in those days there were no cross-posts, so that the few Post-masters who were dotted about the country had to provide for very distant deliveries, which must have been done by special dispatches, as well as to discharge the functions of the inn-keeper for the travellers *by post*.

"In Brewster's days Rowland Whyte the lively correspondent of many of the nobility of the time was the 'Post of the Court;' and it may serve to show other acquaintance at least of Brewster, if we state, that Henry Foster was during the whole of his time the post of Tuxford; John Heyford the post of Ferrybridge, and Nicholas Heyford, and after him Ralph Aslaby the post of Doncaster. Heyford and Aslaby were both names of respectable families in the south part of the West-riding of Yorkshire, corresponding in position, it may be believed, with the Brewsters. And this leads me to remark that though I cannot but wish that Bradford had informed us that Brewster held this office, yet that his holding it is by no means inconsistent with what Bradford does relate of him. It does not, for instance, invalidate his having been at the University, or his

having been in the service of a Secretary of State, and having fallen with his master. His holding this office is indeed rather favourable to these representations than the contrary, since it shows that he had some interest among those who were the dispensers of government patronage. Nor in such an office would he be precluded from nursing a brood of discontents, and from comparing political chicanery with the simplicity of the gospel, or from indulging in religious inquiry, religious meditation, and religious exercises. It would not prevent him from associating with the better part of the population around him, amongst whom there must have been many who were wrought upon by the preachers of whom we have spoken, or from being instrumental in bringing Puritan ministers to the neighbouring churches as they became vacant; and we may believe also that it supplied the means, in some measure at least, by which he maintained so much hospitality and did so much good by his purse. It does not appear in anything that is yet known of them that the Brewsters of Nottinghamshire had lands of their own, the chief source of income to gentlemen in those days who were not engaged in public employments." Pp. 68—71.

Whether Brewster's retirement from the office of Postmaster were voluntary or compulsory, in consequence of the displeasure of the Government with his Nonconformity, is not certainly known; but Mr. Hunter inclines to think it was forced rather than voluntary. We know that previously to this date the church was brought into order; that Robinson and Clifton were the pastor and teacher, and Brewster the elder; that the meetings of the church took place in his residence; that in April, 1608, he had been fined by the Commissioners for ecclesiastical causes for non-appearance to their citation; and that it was in August, 1608, that Clifton arrived at Amsterdam (p. 73).

The patronage afforded by William Brewster to the little church at Scrooby was invaluable. It appears from Governor Bradford's narrative, that his treatment of the worshipers who flocked to Scrooby was of the most liberal kind; "with great love he entertained them when they came, making provision for them to his great charge, and continued so to do whilst they could stay in England." Mr. Hunter describes with his accustomed felicity the importance of the services of Brewster:

"When Smith and his church had removed themselves to Holland, what was wanted by those persons who had come to the determination to break off from the communion of the general Church of England, and who did not choose to accompany or to follow Smith, was a central point at which they could assemble for worship and for discipline, and a central person about whom they might cling, and to whose guidance and judgment they might be willing to defer.

"And this seems to have been the position which was occupied by William Brewster, which was at once what he desired and what was yielded to him by his simpler and less cultivated neighbours around. He fully sympathized with them and with the ministers of whom we have spoken, in his dislike of the ceremonies; his disapprobation of the

constitution of the church; his hatred of those measures of severity by which it was thought to extinguish the Puritan spirit; in his admiration of the Puritan life; and in his persuasion that there was in Scripture indications of the kind of form in which communities of Christians should be constituted sufficient to guide the practice of Christians in all times. And being a little raised above the rest in fortune, attainments, and social position, all we read of him seems to be but in the natural course of things, and had there been no Brewster at hand, it is probable that no Separatist Church would have been gathered after Smith and the Gainsborough people had withdrawn; but the Basset-Lawe mind would have returned to its former state of quietude when the generation which had been wrought upon by the over-zealous Puritan ministers had passed away."—Pp. 53, 54.

Our decreasing space prevents our going into much further detail respecting Brewster. We must content ourselves with reminding our readers that he took a chief part in the great pilgrimage. "When they were to remove out of the country," says Governor Bradford, "he was one of the first in all adventures and forwardest in any." He was taken prisoner at Boston, suffered the greatest loss, and was kept longest in prison, and afterwards bound over to the assizes. In Holland, he earned an honourable subsistence by giving classical tuition and working at a printing-press of his own. In America, he did not disdain, while his strength lasted, to "labour with his hands in the fields." When the church had no other minister, he taught twice every Sunday, and "that both powerfully and profitably, to the great contentment of the hearers and their comfortable edification."

His life was providentially extended far beyond the ordinary limits of human existence. His family was numerous. They took root in and still flourish in New England; and twelve months ago, Mr. Hunter informs us, "there was a meeting of gentlemen who claim the honourable distinction of descent from elder Brewster, at Norwich, in Connecticut, when it was resolved to adopt some special means to do honour to the memory of their common ancestor, and a committee was appointed for the purpose" (p. 44). One of the expected fruits of this meeting is a Life of Brewster, now in preparation by the Rev. Ashbell Steele.

We must not quit Scrooby without adverting for a moment to Archbishop Sandys, and his conduct in relation to this estate. Scrooby had been a usual residence of the Archbishops of York. It was used by Sandys himself. In 1582, he refused to grant a lease of it to the Queen, on the ground of the injury which its alienation would occasion to the see; yet immediately after, he granted a lease of the estate to his eldest son Samuel, which in fact amounted to a perpetual alienation of the property from the see of York. Mr. Hunter states the facts of the case with sufficient plainness to enable us to estimate the morality of the proceeding. Scrooby was not the only ecclesiastical spoil alienated to the Sandys family under the influence of that spirit of nepotism

which has in all ages existed among church dignitaries. There were twenty other leases of episcopal lands granted by the Archbishop to his sons. It is to his especial discredit that he was the first Protestant bishop who raised a powerful family by ecclesiastical plunder. His own and his sons' services in promoting ecclesiastical reform and liberal opinions, so far from justifying the wrong or modifying our feelings of disapprobation, ought to sharpen our censure of the wrong-doer, who knew better than most men of his day what was right and becoming. If we wanted language in which to express our opinions concerning church robbers, we could nowhere find words more strong and pointed on this topic than in the Archbishop's own sermons, especially that (the thirteenth in the collection printed in 1585) delivered at York on the occasion of a visitation, on Jesus overthrowing the tables of the money-changers, in which the preacher describes with much force "who be good shepherds and who be thieves." We owe to Mr. Hunter our knowledge of the misdoings of Sandys. The Rev. John Ayre, in his Biography of Sandys (Parker Society Publications), tells us that the Dean of York (Hutton) charged the Archbishop with providing for his family out of the revenues of the see; but adds, that Sandys strenuously denied the charge, declaring that he had but granted leases to his sons, which he must have granted to some, and that he was justified in giving to his own children rather than to strangers. He further tells us that in the end the Dean was compelled to make a submission. The result of those leases shews that the charge against the Archbishop was well founded, and that he little deserved the praise inscribed on his tomb at Southwell, "*Ecclesiæ patrimonium, velut rem Deo consecratam decuit, intactum defendit.*"

We concur cheerfully in the praises awarded by Mr. Hunter to two of the sons of the Archbishop,—George, the traveller and religious poet, and Sir Edwin, one of the most sensible writers on ecclesiastical affairs, and who was a friend of Brewster, and rendered the Scrooby church important aid by obtaining for them legal permission to emigrate to America. We hope the beautiful extract, which Mr. Hunter prints in the Appendix, from the *Europæ Speculum* of Sir Edwin Sandys, will draw public attention to that very remarkable book. Mr. Hunter quotes from the edition of 1687; but the first edition of the book, an unauthorized and very incorrect issue, was printed in 1605, but immediately suppressed; and the first authorized edition appeared in 1629.

We can only mention, in passing, that Mr. Hunter has given us much information respecting the persons who composed Brewster's church, having discovered many curious particulars respecting their family connections and their personal history. The facts elicited respecting the family of William Bradford, of Austerfield, afterwards the Governor of the first settlement of New

——— veritati unice litavit. Inge
peractæ orbi literato præclara reliquit,
alterum opus vere aureum multoque
posteris tradendum moribundus curav

On a nearly adjoining tablet, his
Mr. John Smith, who died five
follows:

Here are deposited the remains of
merly Dissenting Minister at Mixende
mitted attention in both places to th
Character, as well as the dignity and
wherewith he filled the several departm
bour, Friend, in private Life, made h
with all partys, equaly lamented by al
Aged 63.

These and other monuments of
merly a place inside the chapel, but
in 1810, or enlarging in 1836, wer
situation. There is a similar one w
by Mr. Graham, to the memory of
fifteen years *(tria lustra)* Dr. Richi
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Among those who immediately succ
the name of Daniel Jones (1783—17
point the line was diverted to the In
The late Mr. Smith's remark one d
was, that the congregation began to
terianism. It cannot, however, but b
that venerable old chapels, monume
nists of

Early in 1608, the purpose was taken by the Scrooby church to flee from the persecution which was kindled against them at home. They sought quietly to effect their object, one part endeavouring to embark at Boston, the other by the Humber. They were obstructed by fresh persecution at Boston, and a large portion of the Humber party were treacherously deserted by the captain of the vessel in which they had made preparations to sail. Their purpose of seeking in Holland that religious liberty which was denied them at home, was indomitable. They struggled through all their difficulties; and before the close of the year, all, probably several hundreds in number, assembled in safety at Amsterdam. Dissensions prevailed amongst the church of Smyth and his friends from Gainsborough, and, in the year following, the church of the Pilgrims removed to Leyden. Here they stayed till 1620. It was on the 5th of August in that year that the Mayflower set sail from Southampton. Their voyage lasted nearly five months; and during that time they endured, in an inconveniently crowded ship, all the sufferings of heat and extreme cold, of insufficient provisions and of terrific storms. At length the 22nd of December came (the birthday of New England), and they landed on the bleak rock of Plymouth. The 101 pilgrims who then landed, were in twelve months reduced to less than half the number; and when it is remembered how weak and worn they were by their voyage,—that their company included sea-born infants and men bent by the infirmities of age,—that they were without shelter, almost without means,—and that they were surrounded by not less than thirty savage tribes,—it may rather be matter of wonder that any survived, than that so many perished. But it was not the purpose of a wise and gracious Providence that these brave and righteous pilgrims should fail in their heroic undertaking. A glorious success was in store for them and their children and their children's children, and "a lasting lesson" for the whole world (as one of the most eloquent of their living sons has said) "of virtue, enterprize, patience, zeal and faith."*

We have now made the remarks which occurred to us as important on a careful perusal of these invaluable "Collections." We have freely expressed dissent from some of Mr. Hunter's opinions; but we desire, before taking leave of his volume, to reiterate our appreciation of his historical integrity, and our warm admiration of his antiquarian lore, and his untiring industry in the search of new evidence, and the sagacity which characterizes his investigations of subjects, difficult from the scantiness of the facts, or embarrassed by apparently contradictory statements.

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* Edward Everett's Oration, delivered at Plymouth, Dec. 22, 1824.

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[illegible]

[illegible]

you think proper. But one thing let me say, that Cross Hall is likely to be the only bone of contention, and if you could remove that difficulty, the whole dispute must die away. * * * Mr. B. and Mr. M. have wrote to each other upon the subject of the academy, and I believe Mr. B. designs to introduce the dispute at Bolton, so that you must if possible be there at the Provincial. You will greatly assist and encourage us, and cannot, I think, be better employed elsewhere. In short, Mr. Holland and I had a happy interview at Ashton last Tuesday, and one of the best things we concluded upon was, to lay our absolute commands upon you to be at Bolton the 17th of May at the latest, or to forfeit our friendship. I am, your sincere and affectionate friend,

R. Godwin.

In a P.S., Mr. Godwin jocularly intimates his suspicions that his friend is on the eve of marriage, and adds,

However, let me retort upon you in my turn, "If you are not rash, I will not be angry." "The Fates are uncontrollable." Are they? But they draw you with a willing constraint, and therefore you are in some measure answerable for the consequences. I am only selfish, I think, in particular with my friends; for whenever you get a wife, I shall at least half lose a friend. However, I'll give you up, tho' with reluctance. But take (care?) that she loves you, and you love her above all earthly things; that she will meet your intimate friends with a smile, and behave with honour and propriety in her station.

Henderson dines with me this day, and preaches my lecture. He has lately received the severest letter from Evans I ever saw, and resents it accordingly, though he has not deigned to reply.

Rev. Richard Godwin to Rev. John Seddon.

Dear Mr. Seddon,—I send you inclosed my letter to S. B., having not courage to seal it up 'til it has had your perusal and sanction. I have hastily drawn it up this evening, and am now sensible that there is some difficulty in expressing our sentiments upon this subject in a sufficiently strong and guarded manner. I have not pleas'd myself, and heartily give you full liberty to make what use of it you think proper. The reason why I am thus straiten'd in time you'l find in Mr. Brekel's letter, which, as a curiosity, I also send you inclosed. His letter came to me on Tuesday morning. The day after, I went to Liverpool, and urged him to call the chief subscribers together to learn their sense of the matter; and that, if we must go to Ormskirk, it might be at their request and appointment. But I could not prevail upon him to agree with this proposal, and tho' I pressed him to give a reason, he obstinately refused. On Thursday morning we went to Ormskirk, with Mr. Henderson's company. In the afternoon we waited upon Mr. Oozey, whom we found in very low spirits. Mr. Brekel ask'd him several questions; viz., Whether the gentleman who own'd the house opposite to him would build conveniences for the academy, and let them out upon reasonable terms? He answer'd, He tho't not. Are there any houses in town already built which would serve the purpose? Not one. Would the subscriptions in Ormskirk in any measure supply the deficiences in Warrington? He seem'd to think not. Would there be 5 guineas a-year? Probably not. At last, Cross Hall was mention'd, and Mr. Brekel, I believe, will write to Dr. Stanley about it. But you will be

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the production of persons such as th
it is usually in hilly countries not
duty takes deepest root and produces
men are collected in large masses, as
There had indeed been an unusual r
ing Scrooby in the times before the
conspicuous of the religious orders h
were Cistercians at Rufford, Gilbertin
Isle of Axholm, Benedictines at Blyt
wells, Augustinians at Worksop, an
the chief house of that Order. Thes
part of Basset-Lawe Hundred to whi
farther removed was the house of Cist
eminently adapted to monastic habits
the Rock, but better known by its n
might be expected that the existenc
devotion would give an air of seriousn
their influence, which might remain
were brought to the dust; and it is pr
created that we find several of the prin
Molineuxes and Markhams, the Clift
old Christianity, (?) and suffering hards
also in those times two very distinguish
for the old profession, Mary (Cavend
Rufford, and her sister Frances Lady
had much to do in originating the stro
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be affirmed; but the presence of so m
to sharpen the opposition of those wh
the Protestant [illegible]

that the strong Puritan feeling which sprang up in the vicinity of Scrooby, was a natural and necessary reaction against the corruptions which probably grew rankly under the shade of that cordon of religious houses in Basset-Lawe, of which Mr. Hunter speaks. We know that in other parts of England the seeds of reformation sprung up most strongly where the people had visible proofs of the fruits of the Popish faith. Nowhere in England did Protestantism find more earnest advocates than in Lancashire, where Popery existed in great strength.

Mr. Hunter goes on to observe (p. 28), and we doubt not with some truth, that the Puritanism of Scrooby was probably owing to the accidental circumstance of the residence in Basset-Lawe, and the parts immediately contiguous, of several clergymen, whose private studies had led them to adopt strong Puritan opinions, and who by their zeal and eloquence acquired great influence over the many around them. Admitting this, we may, without impropriety, regard their strong opinions (Mr. Hunter styles them "extreme views") as the consequence of their accidental position in the midst of the religious houses of the Cistercians, Gilbertines, Carthusians, Benedictines, Augustinians and Premonstratensians. It may confirm this view if we look into the work of a Lancashire divine of the times of the Scrooby Separatists, John White, of Eccles, who, in his "Way to the True Church" (the Preface to which is dated October 29th, 1608), writes most deploringly of the "prodigious ignorance" and superstition of the common people of Lancashire. "What man," said he, "is he who trembles not to see simple people so far seduced that they know not how to pronounce or say their daily prayers; or so to pray that all who hear them shall be filled with laughter? And while superstitiously they refuse to pray in their own language with understanding, they speak that which their leaders may blush to hear."

We have read with considerable interest Mr. Hunter's enlarged biographical notices of the clergy of Basset-Lawe, under whose ministrations the Puritan Fathers imbibed their dauntless love of reformation. The first named is John Smith, more commonly spelt Smyth, who was on many accounts a remarkable man. He was, in fact, the founder of the sect of the English General Baptists. Mr. Hunter has in part adopted the account of him given in Brooks' Lives of the Puritans. There is a more careful account in Taylor's History of the General Baptists, I. 65—86. Taylor questions the propriety of identifying the John Smyth, pastor of Gainsborough, with the John Smith who was persecuted for Nonconformity in 1592; for he says, "This John Smith was the eldest of thirty-one persons who were apprehended on the same charge in 1567, and it is hardly probable that forty years afterwards he should have taken so active a part in the emigration to Holland." Smyth's separation from his religious friends, and

Many of Smyth's opinions w
entitle him to our admiration,
his contemporaries. He held t
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persons to eternal life. He dei
of scripture to be the word of (
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head." With what skill and lea
a scriptural argument, appears fr
defence of adult baptism against
rare Baptist tract entitled, "The
False Constitution of the Churc
he says, "is managed in the syllo
repeats the arguments of his oppo
to each, it contains the reasonings
was probably the first publicatic
glishmen after the Reformation, t
brought forward, by the numberl
gaged in the controversy, which ar
It is written with considerable al
ducted with great address." Mr.
several of the Hanserd Knollys'
of high respect of Mr. Smyth, a
Baptist sentiments exposed him to
and to charges of maintaining anti-

Baillie, no complimentary critic, styled him "a man of right eminent parts," and Governor Bradford prefaces his censures of his opinions by the admission that he was an eminent man in his time and a good preacher, and of other good parts. With these facts before us, we may concede to Mr. Hunter, that Smyth was very harsh and unpleasing in controversy, and yet dwell (which our author intimates that he cannot) on his character with "calm and discriminating approbation."

The next Puritan minister whom Mr. Hunter names as connected with the district of Basset-Lawe, was Richard Bernard; and here we are happy to find ourselves more in accord with our author.

"Bernard was a man of gentle and yet determined spirit; and so decided were his objections to the ceremonies, that he was silenced by the archbishop at Worksop, where he was the vicar. But he never went into the way of separation, though his preaching must have contributed to lead others to do so. Bradford's notice of him is very slight. He speaks of him only as one who had been 'hotly persecuted by the prelates.' I shall add a few dates and particulars, as of a man who has received less notice than he deserves at the hands of the dispensers of posthumous honours. He was born in 1566 or 1567, according to the inscription on his engraved portrait, which states that he was 74 at the time of his death, 1641. While very young he fell under the notice of two ladies, daughters of Sir Christopher Wray, lord chief justice of England, who were among the most eminent of those times for piety and Christian zeal. One of them was the wife successively of Godfrey Foljambe, Esquire; Sir William Bowes, of Walton, near Chesterfield; and of John, the good Lord Darcy of Aston. The other married Sir George Saint Paul, of Lincolnshire; and afterwards, the Earl of Warwick. They sent him to Christ's College, Cambridge, where it seems that he might be contemporary with Smith. They were probably in other respects his benefactors, since in the dedication of his first printed work he speaks of them as those to whom next to God and nature he owed all that he had.

"The work to which this dedication is prefixed is not such a work as we should expect to find as the first-fruits of a young Puritan minister's studies, for it is a translation of the plays of Terence, a small quarto, printed by John Legate, at Cambridge, in 1598. We collect from it that Bernard was then residing at Epworth, in the Isle of Axholm, a place not far distant from Scrooby, from whence issued a family which originated a more formidable separation from the Church than that in which Bernard was an agent. Not long after the publication of this volume he was removed from Epworth, having been presented by Richard Whalley to the vicarage of Worksop, where he received institution on the 19th of June, 1601.

"Here he was for several years the very zealous minister, carrying to an extreme length the Puritan scruples, going to the very verge of separation; and joining himself even to those of his Puritan brethren, who thought themselves qualified to go through the work of exorcism. At length when Smith, and doubtless other persons, when they saw him silenced by the archbishop, were expecting that he would break

from all church authority, he began to consider more fully the question of conformity; and when this consideration issued in an approval of a National Church, if one could be constituted in a manner conformable to the intimations on that subject to be found in scripture, as preferable to an entire withdrawal from communion with it, he was restored to the exercise of his ministry, determined thenceforth to be more forbearing in his demands and more submissive to authority; and for this it is that Smith heaps upon him terms of the grossest abuse, Apostate, Deceiver, Worldly Man." * * *

"While at Worksop, Bernard printed several controversial writings and his *Faithful Shepherd*, a treatise on the duties of ministers, quarto, 1607. This is dedicated to Dr. Montagu, Dean of the Chapel Royal, an offering of thankfulness for many past favours.

"He witnessed the formation of the Scrooby Church and its departure to Holland, during the time of his residence at Worksop. He ceded the living in 1612 or 1613, on his appointment to another in a distant county, the rectory of Batcombe, in Somersetshire. It was bestowed upon him by a private patron as to a minister who, in his opinion, would best discharge the duties to the edification of the parishioners—an act both just and honourable. Here he continued till his death, publishing from time to time works in practical divinity, which had a large share of popularity, and which are sometimes reprinted even in our time. And with this I dismiss this eminent divine, best known not as Bernard of Worksop, but as Bernard of Batcombe." Pp. 35—40.

be Novelty; yet he will have it the *Old Religion*, and if any forsake it as idolatry, those he condemneth as schismaticks, and labours to have the *Hue and Cry* sent out against all Reformation in Christian Churches, as against Heresie. This is a bloody *Anti-christian* Adversary."

Richard Bernard had a kind and compassionate heart. He was one of the first to write on the subject of prison discipline, and the necessity of the religious instruction of prisoners. He denounced the prison of his day as "a very picture of Hell, and no less than a preparative thereto." He urged that, by the attendance of faithful ministers and the provision of bodily employment to the helpless inmates, the prison should be made a "House of Correction with instruction." All this will be found beautifully stated in the Epistle prefixed to the work from which we have already quoted. It may also be mentioned to the honour of Richard Bernard, that he put himself forward to stop prosecutions for the crime of witchcraft. He was moved to this by the melancholy and shocking fate of five brothers and sisters condemned and executed for witchcraft. A sixth member of the family was in danger from a similar charge, when Bernard prepared a book of Cautions and Directions, in twenty-eight chapters, entitled, "A Guide to Grand Jurymen in Cases of Witchcraft." He was in some little danger from his upright and bold "apology against vain accusers," but found a protector in one of the wiser occupants of the bench, Judge Denham. To appreciate the benevolent wisdom of Bernard, it must be remembered that not less than 10,000 persons suffered for this imaginary crime in the 30 years that followed his protest; that nearly 40 years after, Sir Matthew Hale was a party to the death, by burning, of two reputed witches; and that the laws against witchcraft were not repealed until 109 years after. Surely it is our duty not to let such a man as Richard Bernard be forgotten!

The next minister named by Mr. Hunter is Richard Clifton, whom in his first edition he had positively assigned to the vicarage of Marnham, near Newark, and the rectory of Babworth, near Retford, and had conjectured the possibility of this Richard being a member of the Clifton family in Nottinghamshire, in whom a baronetcy is vested. Through a clue given in that useful publication, the *Notes and Queries*, Mr. Hunter has now become acquainted with some important dates in the history of Richard Clifton, recorded in an old family Bible preserved in the library of Sir Robert Taylor's institution at Oxford. Richard Clifton, it is thus ascertained, was the son of Thomas Clifton, of Normanton, in the county of Derby; that he was born in or about 1553, being the eldest of a large family; that he married in September, 1586, into the family of Stuffyn, of Sherbrook, in the parish of Pleasley, in Derbyshire, this event taking place just when he had obtained the rectory of Babworth; that he had issue

three sons and three daughters; ***that in August, 1608, he removed to Amsterdam;*** that his wife died there in 1613, aged 58; and that he followed her, and was buried in the same resting-place, 1616, aged 63. The document, now referred to for the first time, absolutely fixes the date of the removal to Amsterdam, 1608.

Another minister probably connected for a time with the district was Thomas Toller, who was decidedly Puritan in his tastes, although he lived and died in the communion of the Church of England, and for nearly fifty years filled the important cure of Sheffield. Mr. Hunter mentions a curious MS. document prepared by him about 1612, respecting the leaning of the clergy in the deanery of Doncaster, from which it appears that out of about seventy ministers, eighteen were more or less disaffected to the ceremonies.

Another minister named by Bradford, concerning whom Mr. Hunter gathers up some particulars, was Robert Gifford, beneficed at Laughton-en-le-Morthen, in Yorkshire, but adjoining Worksop. He was "hotly persecuted by the prelates," but did not become a Nonconformist, though classed with those who "seemed weary of the ceremonies."

The last minister named by Mr. Hunter is Hugh Bromhead, who was a thorough Separatist, and was one of the early emi-

of emigration to Holland; but the Amsterdam church finally came to nothing, while the Leyden church continued to flourish, and kept together and trained in an exalted spiritual discipline the men who were to carry civilization and religion and spiritual freedom to the wilderness of America.

Scrooby Hall, a manor alienated from the see of York, was the residence of elder William Brewster, who, as the simple narrative of his friend Governor Bradford relates, "bore his part in weal and woe with the persecuted church of the Pilgrims about thirty-five years in England, Holland, and in the wilderness of America, and did the Lord and them faithful service in his place and calling."

Mr. Hunter has added very largely to our knowledge of the events of Brewster's life, although still obscurity hangs over many things which we should gladly know concerning him. He was born about 1560, if Morton correctly describes his age at the time of his death at 84; or about 1564, if Bradford be nearer the mark in speaking of him as nearly an octogenarian. He was, Mr. Hunter thinks, probably the son of a William Brewster who was assessed to the subsidy of 1571 in the township of Scrooby-cum-Ranskill. There were respectable families of this name in the counties of Lincoln, Essex and Suffolk. The Suffolk family were Puritan in their habits, and were connected in the time of Charles I. with Edmund Calamy and Matthew Newcomen, two of the authors of Smectymnuus. But what the connection was (if any) between the Brewsters of Suffolk and those of Nottinghamshire, has not been hitherto discovered even by Mr. Hunter.

William Brewster, whose story mingles with that of the Pilgrim Fathers, held an appointment in the service of William Davison, who fell a victim to the heartless intrigues and state craft of Queen Elizabeth, in the matter of the death of her cousin and rival, Mary the Queen of Scots. This appointment proves, as Mr. Hunter remarks, that Brewster must have been a man of some position by birth. He was faithful to his master in his fall, and remained some time with him to comfort and assist him. Ultimately he retired from public life, and found a retreat and employment at Scrooby. By a series of curious and singularly successful researches, Mr. Hunter has for the first time disclosed the nature of Brewster's employment. But we must give this in his own words. After complaining of the want of specialty which characterizes the writings of Governor Bradford, he proceeds:

"I would not say of Bradford, who appears to have been a very honest man, that there is *suppressio veri;* but he leaves us with the impression that Brewster had an independent fortune, and led a life without occupation, and that his whole time was devoted to the study of sacred things, and to acts of benevolence and devotion, when in reality the fact was much otherwise.

"That Scrooby was the place to which he removed, has been already shown; it is also shown who were some of the clergy with whom he must have associated: and I have now to add what has not before been surmised, that his life in this the active period was not one of meditation only, and acts of voluntary exertion, but that he held an important office at Scrooby, which must have made large demands upon his thoughts and time for things which were purely secular: and which brought to him a certain annual income, perhaps the best part of his revenues. This Bradford has not told us.

"I have already stated that Scrooby was a post-town on the great road from London to Berwick. It communicated with Tuxford on the south, and Doncaster on the north. It occurred to me when casting about for any possible source of information respecting this principal person in the movement, that this being the case, if any accounts of the Post-master-general of the time when Brewster lived were in existence, something might be found in them respecting him. Such accounts do exist: and in them I found not a few casual notices of Brewster as an inhabitant of Scrooby, but that *he himself held for many years the office of Post-master*, or Post, as the term then was, at Scrooby."—Pp. 64—66.

By a reference to the accounts of the Postmaster-General, Mr. Hunter shews that Brewster was in possession of this office at Scrooby on the 1st of April, 1594, and that he continued to hold it till September 30, 1607, on which day he resigned it, and a successor was appointed.

Dr. Priestley to Mr. Seddon.

Warrington, May 19, 1762.

Dear Sir,—Upon receiving your letter, I had come to a resolution not to be ordained. But when Mr. Mottershead and others had heard that I had talked of it, they desired me by all means to proceed with it. They said they should be glad to receive me as one of them, and that I might concur with them in their proceedings on this or the like occasions, which, while I was not ordained, I could not do. This, and neither Mr. Holland nor any of our friends seeming to be in the least aware of the objection you mentioned, together with the present opportunity of doing it with the least noise and suspicion possible, determined me to stand up with the rest. Mr. Aikin also had always encouraged me, and said that perhaps none but ourselves would think of that objection.

Mr. Harwood was here, and, as I perceived, with a view to be ordained; but I would not understand his meaning, and he did not care to propose it himself. He shewed me and Mr. Aikin a letter from Mr. Pope, in which, like Mr. ——, he solemnly disclaims his having used any methods to lessen the subscriptions to the academy; but, like him, threatens that, if the managers of the academy continue to reflect upon his conduct, he will immediately publish —— letters, with his own comments. * *

I perceive you have dropped your design of going to Bristol, as you mention your being here so soon. Would it not be proper to go, if not at present, yet very soon, thither? I hope that, before you leave London, you will not forget to engage some person to collect the subscriptions regularly. Do you hear of any students for us? Mr. Witts has received notice to go immediately to a Portuguese house in London, in order to be ready at a day's warning to go to the East Indies. He is the eighth that we have lost since I came, and we may expect to lose more than that number at the vacation. I think I told you that poor Forrest was dead.

I shall be very much obliged to you if you can buy, either for me or the library, *Sharpe's Dissertations on Language* and *Banier's Mythology*. I hope you will not forget to inquire after Dr. Doddridge's lectures. Mr. Brereton's glasses you may send to him directly by the Chester machine. * * I enclose you a letter from Mr. Holland, and the paper signed by the ministers of the Provincial. It had passed in a much more agreeable form, if it had not been for the idle cavils and caprice of Mr. Brekel.

I want much to have some conversation with you on the subject of Liverpool. I cannot really help being against your leaving us; but I am not fit to direct your better judgment. When I see you, I will tell you all my reasons.

I am, with respectful compliments to Mrs. Seddon, yours sincerely,

J. Priestley.

Your servant doth not know what to do with the cask of porter. She hath not bottles enough by several dozens.

CRITICAL NOTICES.

Remains of the late Edward Copleston, D.D., Bishop of Llandaff. With an Introduction, containing some Reminiscences of his Life, by Richard Whately, D.D., Archbishop of Dublin. 8vo. Pp. 327. London—Parker. 1854.

We gave in a former volume (VII. 661, 1851), when reviewing the Memoir written by his nephew, some account of Bishop Copleston. The volume now before us, by his pupil and friend the Archbishop of Dublin, does not enable us to add any important biographical fact to those previously stated, except that Dr. Copleston was in part author of the Treatise on Logic, which bears the name of Dr. Whately. We give the account of this literary co-partnership in the Archbishop's words:

"I well remember submitting to him, above 40 years ago, in the rough state, my observations on the distinction between *cause* and *proof*, and on the importance, so generally overlooked, of attending to it. He remarked playfully, that he was mortified at what I shewed him, for that he had the same thing in his Commonplace-book, and had supposed it to be exclusively his own; and that he had the design of one day publishing something on the subject. I afterwards consulted him on several other points, which are treated of in the work just referred to (*Whately's Treatise on Rhetoric*). But on the whole, the assistance I derived from him in that work was considerably less than in the Treatise on *Logic*. His share in this latter was so great, that, as is set forth in the Dedication and in the Preface, it may be considered as his work and mine in about equal proportions. And yet, being prepared for the press and actually published by myself, most persons seem to have totally overlooked the circumstance that he had any share at all in it. I have frequently made the remark, and sometimes to himself, that this may, perhaps, be in part attributed to the very openness with which I acknowledged, and prominently put forward, my obligations to him in that work (which may sufficiently explain and justify (?) the omission of all mention of it in the *Memoir*); and that, if I had suppressed or endeavoured to extenuate those obligations, some persons would perhaps have taken a pleasure in investigating the question, whether the work was as much my own as it professed to be, and in collecting (which would not have been difficult) indications from the Bishop's conversation and writings, of my having in reality borrowed much from him."—Pp. 89, 90.

Of the Reminiscences of Bishop Copleston now offered to the world, we will speak after we have described the "Remains" now published. They consist, first, of extracts from his Commonplace-book, chiefly on Logic; secondly, of Sermons; and thirdly, of Two Lectures, part of a series called the *Bosworth* Lectures (from the name of the founder of the lectureship) at Oriel College. The essays on Logic are characterized by all the acuteness of thought and precision of statement which habitually belonged to Dr. Copleston. The sermons, thirteen in number, are academic rather than popular, but at the same time display the theological knowledge and the liberal spirit of their writer.

The first, entitled, "The Promise of the Life that now is," aims to shew that in the dispensation of temporal blessings there is not that entire difference between the Jewish and the Christian economy for which Bishop Warburton argued. He was indeed quite at one with Warburton in believing that Moses could not have led the Jews to expect immortal life as the reward of obedience, and was astonished at the popular outcry which "the herd of common lace divines" have raised against that idea.

In the second sermon, entitled, "The Better Things," he enters at large into the explanation and defence of Warburton's main position. Of Warburton's faults and wrongs he thus justly speaks:

"But although the main outline of this great writer's argument appears to me not only original and important, but impregnable as the truth itself, yet I am far from denying that the work contains many blemishes and many errors. Of his arrogance and offensive petulance towards his opponents, no justification can be attempted. The only extenuation is to be found in the injurious treatment he himself received, and in that keen sense of wrong and ingratitude which a generous mind feels when valuable services are requited with reproach, and when some feeble adversary succeeds, by misrepresentation and clamour, in kindling the passions and prejudices of mankind, in drawing away their attention from the real points at issue, and in making their benefactor become the object of popular odium."—P. 152.

Dr. Copleston declines to follow Warburton in his rational opinion, that expiatory sacrifice is not to be regarded as a divine or even a positive institution. We accept, indeed, the former's concession, that "the doctrine of piacular atonement through the sacrifice of an animal victim is a notion which can never be traced up to the working of nature herself" (p. 155); but we demur to his conclusion, that the universal prevalence of the practice is therefore to be traced up to revelation. With more of dogmatism and less of charity than was his wont, he asserts (p. 156), that the "Socinian" is separated from the true church of Christ by his rejection of the doctrine that the sacrifice of Christ is the only door by which admission is gained to heaven.

The fourth sermon is an ingenious essay on the disappointed expectations of the first disciples, and the conclusions drawn tend to confirm the evidences of the reality of Christ's resurrection.

In the fifth and sixth discourses, entitled, "The fuller Instruction of Apollos," there is a thoughtful and very rational description of the relation which Judaism bore to Christianity, and it is shewn how gradually and naturally the one was moulded and elevated into the other. There is throughout these discourses, however, a complete ignoring of those doctrines of so-called *orthodoxy*, from which the Jewish mind has always recoiled. The Christian's belief here recognized by Dr. Copleston is such as "is often expressed in a brief form of words," and "intelligible almost to a child." This, however, is not the description of two at least of the three creeds contained in the Book of Common Prayer. Incidentally, Dr. Copleston strongly opposes the idea of the future restoration of the Jews to their patrimony, or that they are destined as a nation to act any further important part on the earth. We wonder, indeed, that such a retrograde motion could ever have seemed probable to enlightened minds; yet the idea has captivated eminent men in almost every church, including amongst them our own Priestley.

In the seventh sermon, we find an exposition of the parable of the Unjust Steward. Dr. Copleston ascribes the difficulty felt in relation to this parable, to the mistake of supposing that all men are stewards only of their worldly property, exactly in the same way that the steward of the parable was to his lord. The point of imitation and instruction is the steward's anxiety for the future. Not in all its circumstances is the conduct of the steward proposed as a model of imitation. "He is represented in his anxiety for the future as setting at nought even moral

principle, when it stood in the way of his main purpose. His *duty* was violated that he might serve his *interest*. Our duty and our interest go hand in hand."

The only other sermon in the series which we need to notice, is that on the Marriage in Cana, which is disfigured by the unnatural conceit, so little in keeping with its author's habitual sobriety of mind, that the wine and the water were types or symbols of the blood shed on the cross, and particularly of the blood and water which issued from the side of Jesus on the cross. He finds in the combination of the wine and water and the miracle, a type of the *three witnesses* afterwards spoken of by John. According to this process, any doctrine, from transubstantiation downwards, may be proved by any language or any act.

Of the two lectures, one on the Church, the second on the Church of England, we have only this to say:—they are the work of a resolute Churchman, and yet discard the theory of apostolic succession.

The Reminiscences are thoroughly egotistical, and tell us much more of Archbishop Whately than they do of Bishop Copleston. We are not disposed to complain of this. We feel considerable interest in the opinions of an enlightened man, and, for an Archbishop, a very courageous theologian, like Dr. Whately. We are glad to see some of the positions which he habitually takes, strengthened by the name and authority of Dr. Copleston. It will be an evil day for the Church of England when the rational views of Scripture held by such men as Whitby, Hammond, Jeremy Taylor, Jortin, Maltby and Whately, shall be exclusively held by those who are not of her communion.

A few passages culled from the Reminiscences, will shew at how many points we are in agreement with the more thoughtful and liberal exponents of Church-of-England theology.

On the Obligation of the Levitical Code.

"I know not what was his opinion of the interpretations (very forced and non-natural as they appear to me) which have been given of the Mosaic Law as to this point, by those who have dragged the Pentateuch into this controversy. But I am certain that he, in *common with the very persons* who have appealed to what they call 'the divine law,' in this matter, never considered the ceremonial or the civil regulations of the Levitical Code as binding on us. No one considers himself bound by that to abstain from the forbidden meats, or from selling land in perpetuity, or to require any one to marry his brother's widow. Nay, even what are confessedly *moral* duties, no Christian Legislature has felt bound in all cases to enforce by its own laws. Disobedience to parents, for instance, and gluttony and drunkenness, no one would deny to be moral offences; and yet no Legislature denounces against them the penalty of *death*.

"The whole, therefore, of the appeal to the Mosaic Law is manifestly irrelevant, even on the showing of the very persons who have got up this topic of declamation; for the purpose, apparently, of diverting attention from the real points at issue.

"The civil and ceremonial ordinances of that Law can thus far, and only thus far, be taken as a guide; namely, that anything which is not merely permitted, but distinctly enjoined, in the Law, cannot be at variance with the immutable principles of morality. If, for instance, the marriage of a brother and sister in law had been in itself an incestuous union, it would never have been (as it is) enjoined in a certain case by the inspired lawgiver.

"And as for the appeals which some have made to Canons and Decrees, &c., of some ancient Councils and Churches on the subject, one cannot but think these must have been designed to cat[illegible] thinking and ill-informed

hearers, and had no weight at all in the minds of those who resorted to such an argument, and who must have known (which some of their hearers probably did not) that similar authorities might be brought forward against *second marriages* of the clergy—against the marriage of *cousins*, &c."—Pp. 39—41.

Truth will triumph in the End.

"'When reason is against a man,' said Hobbes, 'he will be against reason.' But it may always be anticipated that reason, when once men have generally understood and allowed on which side it lies, will before long prevail. Error on any point may, indeed, bear rule for an indefinite time while undetected; but when its real character is fully known, the days of its reign are numbered. Not that its practical overthrow is, even then, *immediate*. Sound principles must not only be brought into notice and clearly explained, but must afterwards be allowed some *time* to become familiar to men's minds, before they will be acted on. The words which Shakspere puts into the mouth of Dogberry, probably in mere careless sport, may be taken as a correct description of what actually takes place in many departments of life: 'It hath been *proved* already that you are stark knaves; and it will go near to be *thought so* shortly.' Adam Smith lived to see his doctrine of free trade acknowledged to be sound by all the most intelligent men; but it was reserved for another generation to bring it into practice in legislation. The system of stocking new colonies with the sweepings of jails, after having been vainly denounced by Lord Bacon, and afterwards by Howard, was fully and unanswerably exposed as indefensible about a quarter of a century ago; and at length there seems reason to expect that its inexpediency will before long be generally and practically admitted. 'It hath been proved already that the system is utterly bad; and it will go near to be thought so shortly.'"—Pp. 45, 46.

Sabbatical Ideas.

"All persons even tolerably acquainted with the Bible and Prayer Book are aware, that in neither is the Lord's-day ever called the Sabbath. But many are not aware of the extremely recent origin of what Calvin called the 'Anglican figment'—the tradition (nearly unknown for the first fifteen centuries and more) of the commandment respecting the Sabbath having been *transferred* by the authority of the Apostles from the seventh day of the week to the first; though even now, in all Latin documents (such as the Parliamentary proceedings), '*Dies* Sabbati' always means Saturday.

* * "I do not differ from those who maintain what are called the Sabbatarian views, as to the *duty* of observing the Lord's-day, but only as to the *grounds* of it. It is no difficult matter for an unscrupulous disputant to confound these two questions together, and thus to mislead those of his hearers (probably four-fifths of them) who have never read what I have published on the subject, and will, therefore, fail to detect the misrepresentation."—Pp. 51, 52.

Resist the Beginning of Corruptions.

"According to the proverb which Lord Bacon has somewhere alluded to, '*nettle-roots*' sting not. The first entrance of some false principle, or of some usurped power, is generally in reference to something either harmless or else unimportant; and when the *root* has once got possession of the soil, it will afterwards send up stronger and stronger shoots. Thus the claims of Papal Rome originated in the natural deference felt for the Church of an imperial city, and a disposition to consult that Church on various questions that arose. And when this had grown into an established custom, and the decisions of Rome, when right, or when relating to matters of minor consequence, were appealed to as decisive, the thin end had been inserted of the wedge, which was gradually driven in further, till at length the Pope came to be regarded as Christ's Vicegerent on earth."

The record of the fact that Bishop Copleston discountenanced the

persecution to which Dr. Hampden was exposed on his elevation to the see of Hereford, gives Archbishop Whately an opportunity of reviewing the circumstances connected with that clerical rebellion. He thus pithily describes the circumstances and the character of the Puseyite party:

"A number of persons (several of whom have since joined the Church of Rome), professing emphatically 'Church principles,' assembled in a kind of self-constituted synod, and denounced a brother minister of their own Church as heretical, and ultimately induced the Oxford Convocation to pass a vote which there is strong reason to believe was utterly illegal, though the apprehension of ruinous expenses prevented the question being brought to trial."

The character of the Puseyite party is added as a note:

"Of the party which at that time was just beginning to be organised under the guidance of a certain band of 'conspirators' (this is the term applied to them *by one of their own number*), the course has always been (1) to profess excessive submission to the authority of the Church, and veneration for Bishops, who were thus likely to be deceived into the belief that this Party would prove a faithful and obedient, though perhaps somewhat over-zealous supporter; (2) to represent the Church as consisting of *themselves* and their adherents, coming forward on various occasions (as lately in reference to Bishop Gobat), in an unauthorized and irregular manner, to pronounce decisions where they were not entitled to any jurisdiction; and (3) to treat all their brother ministers, and especially all Bishops, who did not agree with them, sometimes with utter neglect, and sometimes with the grossest insolence." • • "They remind one of Addison's 'Tory Freeholder,' who declared, 'I am for passive obedience and non-resistance; and I will oppose to the utmost any Ministry and any King that will not maintain that doctrine.'"

We will bring this article to a close by extracting what Dr. Whately says of those transcendental Christians who ignore all the leading facts of the gospel histories. He is speaking of the declaration, "On the faith of a Christian,"—the slight but effectual (except in the case of Mr. Disraeli) bar which keeps Jews out of Parliament.

"Bishop Copleston, however, and most of the rest who framed the declaration in question, would probably have attached little importance now to the introduction of the word 'Christian,' if at least they were aware how fashionable it has become among a certain transcendental school to profess a belief in Christianity, themselves explaining their meaning to be, that Jesus Christ was a divine Messenger in the same sense that Socrates and Confucius and Mahomet and Oliver Cromwell, and all other eminent men, may be called such; that the Gospel narrative is partly true history and partly myth; and that our Scriptures contain much valuable matter mixed up with much that is absurd or pernicious.

"I am not speaking, it is to be observed, of hypocritical pretenders—of men who profess what they do not believe. Against such, no one could have thought of securing us by any form of declaration. But the persons I am speaking of, are such as frankly and without disguise explain what they mean when they call themselves Christians, which is evidently something that falls much more short than Judaism does, of Christianity properly and usually so called."—P. 48.

In a note, quoted from *Cautions for the Times*, No. XXIX., the Archbishop explains that he does not deny the title of Christian to an Unitarian. The book just named [illegible] strong claims on our early attention —d that of our readers.

SINGLE SERMONS AND LECTURES.

1. *The Unitarian Position: a Sermon preached at Warrington, June* 22, 1854, *at the* 209*th Anniversary of the Provincial Assembly of Presbyterian and Unitarian Ministers of the Counties of Lancaster and Chester.* By Charles Beard, B.A. To which are added the Prayers used on the same Occasion, by Russell Lant Carpenter, B.A.

Of this thoughtful and eloquent discourse we have already, in reporting the proceedings of the venerable Assembly before which it was delivered, given an analysis. The impression which it made on delivery is amply sustained on perusal. The characteristics of the different sections of the Christian church in England are happily described, and it is strikingly shewn how the singularity of the Unitarian position constitutes its sufficient justification. While doctrines that are unscriptural and a spirit which is narrow and unchristian prevail around us, we have no course open to us, in the assertion of what we believe to be Christian truth, but to continue to be a sect, although we may, and we believe do, generally avoid the sectarian spirit. In following the worship commanded by revelation, we cannot avoid the way which other men choose to call "heresy." Mr. Beard, in this discourse, strikes indirectly a heavy blow against the sickly *non-sectarianism* which has recently raised its feeble voice amongst us, and which, were it to lead captive the Unitarian body, would put back the cause of free inquiry and theological reform, and give us over, bound hand and foot, to the enemies of truth and freedom. It is satisfactory to see this question handled, and with remarkable ability, before two important religious meetings, one in London, the second in Lancashire, by Mr. Higginson and Mr. Beard. Sometimes language is used, and even in quarters where it would be least anticipated, implying that portions of "orthodox" theology supply higher spiritual motives and influences than the simple faith of the Unitarians. This we deny. If we were compelled to admit it, we should begin to doubt the truth of our theology. Mr. Beard on this subject well says, that no "Unitarian who bears a grateful heart to God, the kind Father, and walks reverently in the steps of Christ, the perfect Friend, will admit that the doctrine of a Trinity in Unity can supply impulse so noble, consolation so effectual, hope so bright, faith so steadfast." And this statement is justified by all that follows in this fine discourse respecting the nature and the grounds of the Unitarian faith.

2. *God's Word through Man's Agency destined for universal spread: a Discourse preached before the Supporters of the West-Riding Tract and Village Missionary Society, in the Westgate Chapel, Wakefield, on Wednesday, June* 14*th*, 1854, *at their Twenty-ninth Annual Meeting.* By William Forster, Pastor of the Free Christian Church, Kentish Town, London.

This discourse, like everything we have seen of Mr. Forster's, is sensible, earnest and practical. Delighted with the simplicity of his new faith and its answerableness to all the wants of his understanding and his heart, he naturally is anxious to diffuse it amongst his fellow-creatures. We may think that he has scarcely realized the difficulties from popular ignorance, the force of prejudice and the seductions of interest, which Unitarian Christianity has to encounter, but we should be sorry

to abate, by any remarks of ours, any man's zeal for Christian truth and religious reformation. Let him go forth and proclaim, from the pulpit and through the press, the simple truths of the gospel, and it is our anxious desire that he should be encouraged and aided in his enterprize by the Unitarian body. Mr. Forster is a very plain speaker, and we like him all the better for it. He will probably smile at the exception we are now and then disposed to take to the introduction of words and phrases, never coined in the pulpit mint, such as "sham," "wide-awake," "making a fuss," &c. But we think that plain thoughts are best expressed in language which never approaches to bombast, nor descends into colloquial familiarity and the region of *slang*. Dr. Parr went so far as to rebuke Mr. Belsham for using the word which we find in Mr. Forster's title, *spread*, which he said Priestley too much used, but which all men of taste repudiate.

3. *Mr. Ierson's Lectures.* 1. *The Sacred Things of Nature.* 2. *The Kingdom of Heaven.*

THESE are the titles of the first of a series of monthly lectures by Mr. Ierson, the minister of the congregation of the South-Place chapel, Finsbury. They are the utterances of a man of a kindly nature and a poetical temperament, who has looked at Christianity chiefly through its corruptions, and who, like other assailants of revealed religion, habitually ignores the existence of a free and rational Christian theology such as Unitarianism presents. That Mr. Ierson will largely extend the boundaries of religious thought and knowledge, we do not think probable. He rejects the divine commission of Jesus Christ, and teaches his flock to believe that Christ was led into serious errors by "the influence of the Essene discipline;" also that he was very ignorant of the laws of nature, and exaggerated into disorder and evil whatever he did not happen to like; also that, through the same ignorance, he was led to suppose "that God must resort to the extraordinary method of miracle, in order to accomplish any great changes in the human character and destiny." To the "logic of ignorance," and the want of power to anticipate the "doctrine of scientific philosophy," Mr. Ierson attributes Christ's supposed doctrine of the future destination of the unconverted. Happily, there are far better things in these lectures; and moral and religious truths are not unfrequently deduced as the results of what we suppose their author regards as scientific philosophy, which we have long valued as essential parts of revealed Christian doctrine.

4. *On that Department of Public Worship which consists of Singing or Psalmody: a Discourse delivered in Park-Lane Chapel, June* 25, 1854. By Francis Knowles, Minister of the above Place.

THE subject of this discourse is interesting, and it is discussed by Mr. Knowles with much fervour. In the county of Lancaster, more than other parts of England, the practice of psalmody falls in with the natural taste and habits of the people. If Mr. Knowles is strictly correct in his position, that the minister is necessarily "the director of the singing as of the other parts of devotion," music ought to be made one of the branches of study in our colleges. But what then will be the position of those of our ministers so physically constituted that they know not the difference between the "Old Hundred" and "God save the Queen"

"Rule Britannia"? Perhaps, however, Mr. Knowles only meant to sert that the minister is and ought to be the selecter of the hymns and alms used.

The Duty of Walking worthy of the Lord: a Farewell Sermon preached in the New Meeting-house, Kidderminster, on Sunday, July 30, 1854. By Rev. M. Gibson. Printed by Request.

THIS "parting exhortation" is simple, practical and beautifully affecionate,—an address which a good pastor could not deliver without deep eling, and which an attached flock could not hear without emotion. 'e hope Mr. Gibson's services will soon be required in some other part ' his Lord's vineyard.

. *A Voice from the Parting Hour: a Farewell Discourse delivered before the Aberdeen Unitarian Congregation, on the 1st of January,* 1854. By Rev. D. Griffith.

THIS is a thoughtful, able and judicious discourse, delivered by the te minister of Aberdeen on the occasion of his departure to a new scene ' usefulness, Newbury. It is more doctrinal than the discourse just oticed. Mr. Griffith is a zealous Unitarian; but he values Unitarianism ecause it is to his mind the best exponent of Christianity. His views ill, we believe, find a response in the minds of the mass of the Unitaan body in England.

What is Truth? Pp. 124. London—John Chapman. 1854.

THIS volume consists of "casually preserved fragments of desultory rrespondence" on the subject of the Evidences of Christianity. The riter is very far gone in infidelity, and reproaches Parker, Foxton, roude and Newman, with not "honestly seizing and boldly proclaimg" the truth which they so nearly approach (p. 108). He does not eny the authenticity of the Scriptures, Old or New, but takes the older position of impugning their purity and value. We have looked rough his pages, and have not discovered a single objection to the ewish or Christian Scriptures which is not to be found in the coarsest leistical writers of the last century. Our author's parenthetical, inolved, and sometimes very inaccurate style, gives obscurity to what in 'aine's "Age of Reason" is palpable enough. We feel little inclination) discuss with an author like this the question of Divine Revelation. .t p. 101, he says, "There can be no question that 'gratuitously' to ut forward offensive opinions is wholly indefensible." But that we ill not pain our readers by quoting some of the more offensive passages, e might easily shew that the writer of "What is Truth?" is "wholly ndefensible." If he asks for an illustration of our meaning, we point im to the offensive passage in which he speaks of "an operative Potter elighting in the praises of his own pots, fruitful in expedient and subrfuge, surrounded by adulatory hosts," &c. If the quarter whence his book proceeds justified the idea, we should almost suppose that it as put out to discredit infidelity, by shewing how feeble are its argunents, and how coarse and bad its spirit may be.

My dear Sir,—I thank you f
am so accustomed to gloom and
my mind will ever recover its f
stances, the kindness of my frie
belief of a wise and good Provid
of late it seems more a conclusi
experience. It is easy to believe
happy. To retain this sentimen
with much more difficulty; but I

In Mr. Knipe I have lost a
partner, with *many* of the advan
have sustained as little actual lo
an event; and tho' his papers are
about the accounts. He had fort
the money he had collected.

I shou'd be extreamly glad to h
have so much to do, I know not h
morrow. I think, if you please, v
to the church at Prescot, on Tuesda
this, write to me by return; and if
out between and to-morrow night, I
anxious about poor Mrs. Knipe, and
may be obliged to go over there in

Let me hear from you to-morro
write is very intelligible. My siste
with your obliged, respectful and a

Dear and Rev. Sir,—I am sorry
of meeting you to-day at Prescot.
suite you, they will suite me and M
you like best by return of post, that
day. It will save me the trouble
The

ance on the Church service required; and here there is no difficulty, because the hundreds of thousands of children attending these schools, and answering to the millions of Churchmen, belong to one body, all professing a religious belief which is one and the same. So it is sometimes said, there being the Dissenters on the other hand,—let schools be provided for their children where no Church Catechism, Liturgy, or attendance is required, but the instruction is given according to their Dissenting views. And nothing could be more easy than such an arrangement if the sects, like the Church, were one and the same; but unfortunately they are five-and-thirty, twenty-seven British and eight foreign; there are divisions and sub-divisions: thus, when we speak of Methodists as a sect, we are speaking of nine sects; for there are the two great divisions of Arminian and Calvinistic, and the Arminians are subdivided into seven, the Calvinists into two. So the Baptists are five sects, not one; and thus, when we speak of Methodists and Baptists as if they were two sects, we in fact are speaking of no less than fourteen, which, with the Roman Catholics, the Presbyterians, the Independents, the Unitarians, and others, make in all five-and-thirty different persuasions.* True, some of these sub-divisions only differ from each other by slight variations, or shades of diversity in opinion; and hence, if we had no experience to guide us, we might infer that their repugnance to each other, their determination to keep aloof, their mutual repulsion, as it were, would be feeble in the like proportion. But, alas! alas! it is just the other way. The nearer they approach in doctrine and discipline, the wider is their severance in feeling; the more alike their religious belief and political structure, the more they disagree, the greater is their mutual repugnance. It seems to be the law that governs religious dissensions and spiritual animosity. The *odium theologicum* seems, like gravitation, only that it is repulsive and not attractive, to act inversely as the distance, or even in a higher proportion to the proximity of faith. To establish anything like a common action among the zealots of these sects, is manifestly impossible. Nothing could satisfy, or indeed appease them, but the establishment of schools for each of the different persuasions,—a thing utterly impracticable.

Happily, however, the same spirit does not prevail in all the denominations, or at least among all the members of each. There is the most satisfactory evidence that a great proportion of Dissenters avail themselves of the instruction afforded by the Church schools, and it is probable that far more of each sect send their children thither than to other Dissenting seminaries. If we take the census returns framed upon the Church attendance on the 31st March, 1851, we may reckon 8,000,000 as the number of persons belonging to the Establishment; 5,700,000 as those of all the 35 sects; leaving about 4,200,000 not professing to join with any denomination. It has no doubt been said that those returns are of questionable accuracy as regards the proportion of Churchmen to Dissenters, and a Right Rev. friend of mine (Bishop of Oxford) lately adduced facts to illustrate this position. But admitting all that can be alleged in support of this argument, the estimate of the number of Dissenters on which I am grounding my inference, will not be affected, because there is the margin of 4,200,000 to be distributed; and it must be granted that a certain proportion of these belong to the sects. I will allow by far the greater number to the Church; but I think, were my Right Rev. friend here, he would admit that increasing the number of 8,000,000, shewn by the returns, to the extent of 9,000,000, and diminishing by that addition the 5,000,000 of Dissenters, we cannot add the whole 4,200,000 to the Church, giving it above 13,000,000. It is manifest, therefore, that nearer six than five millions must belong to the sects, or about 5,700,000. Now, in this population, what is the proportion of children attending schools? By the statements which I made the other evening, and for the reasons then urged, it appears that there should be about 700,000. But the returns don't shew above 240,000 attending the Dissenting schools, leaving more than 460,000 who must receive their education elsewhere. The great desire of Dissenters to obtain instruction for their children is undeniable; it has at all times most honourably distinguished them. They were the earliest in the field as promoters of popular education; and the number of children which I have just stated must

* There are two or three more, but so small in numbers as not to require notice. Thus the Seventh-Day Baptists have only Italian Reformers 20.

Dear and Rev. Sir,—Before th
sure of hearing from you. But th
business produce, are sufficient
I hope you go on well, and remov
insinuated into the minds of some g
duct of those who have managed th

And at the same time I cannot
reception of the Liturgy amongst you
we go on very well and harmonious
have the honour of transmitting to y

I hope it will meet with a favoura
unpopular here; our religious factio
was not for some good gentlemen th
liarly affecting themselves, we might
appearance of opposition. I suppose
in part. Mr. Holiday sent us word to
Liturgy very much, that he was not y
have given his vote for Mr. Seddon;-
our part that I know of, and before
Seddon wou'd be proposed.

You will see by our letter that tho
or three of the years, yet, if we can, we
to make it up to one hundred pounds
years following; but if you comply
deficiency will not exist two years, p
lation is so much better than what
will help to make up any loss you ma
house, &c.

I am yet of opinion that the Liturg
the sake of correction.

I lament

for all, and is constituted, both in its patrons and in its members, most chiefly of Dissenters from the National Church. So much for the tolerance of those who charge the Church with exclusive principles; so much for the fancy that intolerance is confined to establishments.

I have heard it once and again affirmed that Unitarians are not Christians; and some, in their unreflecting zeal—some even of those whom I sincerely respect—have gone so far as to call Socinianism a half-way house towards infidelity; forgetting that a half-way house, from the nature of the thing, *ex vi termini*, must be as well from as towards,—either to infidelity, or from infidelity to Christianity; and, accordingly, I have known eminent converts from the superstitions of the East who were Socinians. But when misguided men of more zeal than knowledge would thus distinguish the Unitarian from the Christian, whom, I will ask, do we fondly cite as our highest authorities when we are engaged in defending our religion against its infidel adversaries? In arguing with these upon the evidences, how often has one said, "What better would you have than that which satisfied the greatest masters of science, the great luminaries of law? Who was ever a better judge of legal evidence than Hale, of moral evidence than Locke, of mathematical and physical evidence than Newton?" And yet Locke at one time laboured under grave suspicion of Unitarianism, groundless, perhaps, though he was at the least an Arian. But that Newton was a Unitarian, is quite certain. *(Lord Campbell expressed some dissent, saying he was an Arian.)* No—as thorough a Unitarian as ever attended Essex-Street chapel. My noble and learned friend will find this clearly proved by Sir D. Brewster from examination of the Newton MSS., which that learned person says leave not the shadow of a doubt upon the subject. Your Lordships, indeed, are not Unitarians; I question if there be one in this House. *(Lord C. "There have been.")* Certainly there have; the Duke of Grafton and others. With them we may not agree; but assuredly their errors are not to be corrected by denying that Sir Isaac Newton was a Christian, or Dr. Lardner—he to whose writings the defence of our religion owes so great an obligation, that they form a large proportion, nay, the very foundation of Dr. Paley's celebrated [illegible] these eminent men you may differ; you may keep aloof as wide as you will from them; but it is not by denying the Christianity of Newton and Lardner that you can turn Socinians aside from their track. Neither of their heresies nor of far greater than theirs, have I the least dread. I have no alarm for the truth—no fear of error. Let truth be left to the attacks of its enemies, error to the care of its friends, and I have no apprehension of the result. But one thing I do fear; one thing does alarm me; and that is persecuted error. That fills me with apprehension; for well I know that whether openly persecuted or secretly oppressed—cruelly treated or subjected to injustice, annoyance and vexation—it straightway becomes formidable. Maltreatment gives it the only chance of success, makes it by degrees wear the garb of truth, and end by usurping her place. I hope and trust that the notice taken of that grievous mistake into which the men I allude to have been betrayed—well-meaning men, but over zealous, and without knowledge to temper and guide their zeal—may lead them to regain the right path from which they have strayed, to correct the abuse which they have countenanced.

Lord CAMPBELL merely rose to express his disapproval of the manner in which, as his noble and learned friend had said, the Unitarians had been persecuted. He (Lord Campbell) was not aware that Sir Isaac Newton was a Socinian; he had always believed him to have been an Arian; he believed, however, that the Socinians numbered among themselves many men of good education, of great attainments, and of irreproachable lives. Though this sect laboured under what he conceived to be a lamentable error, still they were Christians, and ought to be treated as such. Until the repeal of the statutes of William III., Socinians had laboured under various disabilities, and were not entitled to all the privileges of the Act of Uniformity, but now they were placed on the same footing as the other religious sects; and though hoping that they might see their error, he yet trusted that, while they continued in their error, they would be treated as Christian brethren, and not, as they had been, as something worse than infidels.

SOUTHERN UNITARIAN SOCIETY.

The fifty-third annual meeting of the Southern Unitarian Society was

your second letter this morning. What I have done, the enclosed will shew: it was all I have attempted yet. Upon the receipt of yours, I invited all the students in divinity to drink a dish of tea with me, and, in the mean time, drew up the report, and got *Mr. Threlkeld* to transcribe it. It was signed with all the readiness and chearfulness in the world, with the most cordial wishes that it, or anything else they could do, might have a good effect. *Mr. Threlkeld* read it distinctly, and *Mr. Palmer* took it into his hand, and perused it a considerable time with great attention, and signed it when it came to his turn without the least hesitation. I talked to them above an hour upon the state of the academy, going over every particular. I inquired into all *Mr. Aikin's lectures*, and Mr. Palmer was generally the first to express his pleasure and satisfaction in them. I desired they would with all freedom mention, now or at any time, any objection they had to anything respecting the conduct of the academy, assuring them it would be heard with the most favourable attention, for that we were extremely desirous to give them all the advantage and satisfaction that it was possible they could have in such a situation. They said they were very far from having any objection to make. I asked them particularly if there was any appearance of your ever interfering in an undue manner in the management of the academy, or of our having any connection with the scheme of the *Liverpool Liturgy*, or in any respect endeavoured to lay any bias upon their minds, or had any other view but their improvement, with a great deal to that and the like purpose. The said, by no means. Nothing could have given me greater satisfaction than their whole

SUNDAY-SCHOOL TEA-PARTY.

On the evening of Saturday, Sept. 23rd, the directors and teachers of the Sunday-school connected with the Old chapel, Dukinfield, held their annual tea-party for old scholars and the parents of present scholars. About 400 persons assembled at five o'clock in the large school-room; a very large proportion of the assembled guests consisted of the parents, especially the mothers, of children now in the schools; many of these parents were also old scholars. There were many friendly greetings between teachers and scholars of former years. One matron present said that her children now receiving instruction in the school, were the fourth generation in her family who had been connected with the institution. The neatness and comfortable appearance of the assembly, composed almost entirely of persons in the humble ranks of society, was remarked on as a pleasing proof of the prosperity of the district, and of the orderly domestic habits of the class of persons for whose benefit the schools are designed. After a comfortable and inexpensive meal, which was served without bustle or confusion, the chair was taken by the minister of the Old chapel, who began the proceedings by giving out James Montgomery's fine jubilee hymn for Sunday-schools. He then addressed to the parents assembled a number of plain, practical counsels, shewing them how they could best co-operate with the teachers, and make the instruction communicated effectual to the improvement and respectability of their children. Mr. Curtis, of Manchester, followed in an impressive address on the duties of home and on other kindred and appropriate subjects. Mr. Freestone, of Manchester, also addressed the assembly, and while expressing his admiration of the combined object the managers of the school had in view, recommended them to aim in future at an annual party for old scholars, distinct from that to which parents were invited. Independently of the good which he said must result from such friendly gatherings, ministering to kind social feelings and to intellectual and religious cultivation, it would be well to keep up and renew, by systematic intercourse, the bonds between the teachers and their old pupils, and between one generation and another of Sunday scholars. Mr. Whittaker, the senior director of the schools, said the recommendation should be taken into consideration, and with affectionate warmth commended the indefatigable zeal of the present teachers. Never had the schools been so regularly and effectually managed, and never in his recollection was there a more religious spirit in the minds of the teachers, or a closer union between the schools and the chapel. The addresses were interspersed with music, chiefly sacred, sung with considerable taste by a class for vocal music, raised and conducted by the teachers. After singing the evening hymn and a prayer from the minister, the assembly broke up at nine o'clock, much gratified with the practical and amiable, though unpretending, proceedings of the evening.

MARRIAGES.

July 13, at the Unitarian chapel, Bridport, by Rev. John L. Short, Mr. WILLIAM EDWARDS to MARY ANNE YOUNG, both of Bridport.

July 25, at the parish church of Godley-cum-Newton-Green, by Rev. R. K. Bateson, incumbent, assisted by Rev. A. Read, incumbent of St. George's church, Hyde, RANDALL HIBBERT, third son of the late John ALCOCK, Esq., of Gatley Hill, to JANE, second daughter of John TURNER, Esq., of Godley.

July 27, at the Unitarian chapel, Brixton, by Rev. C. C. Coe, J. W. COE, Esq., of Peoria, Illinois, U.S., to ANNE, third daughter of Rev. W. SELBY, of Ipswich.

Aug. 9, at Upper Brook-Street chapel, Manchester, by Rev. W. Gaskell, PETER ALLEN, Esq., of Manchester, to SOPHIA RUSSELL, eldest daughter of the late John Edward TAYLOR, Esq., of Manchester.

Aug. 15, at the Unitarian chapel, Effra Road, Brixton, by Rev. Samuel Bache, of Birmingham, ALFRED WILLS, Esq., of the Middle Temple, barrister-at-law, to LUCY, youngest daughter of George MARTINEAU, Esq., of Tulse Hill.

Aug. 29, at Edinburgh, by Rev. John Gordon, Rev. FRANCIS BISHOP, of Liverpool, to MARGARET, third daughter of Edward John MAUGHAN, Esq., of Edinburgh.

OBITUARY.

[illegible] Esq., of Crix, in the county of [illegible] suddenly, from disease of the [illegible] It was for many years an act[illegible] metic magistrate for the coun[illegible] the muse of the Toryism in [illegible] State for which the Essex [illegible] so remarkable, cherished l[illegible] erring and liberal principles w[illegible] compromising faithfulness. He [illegible] Unitarian early in life, and wa[illegible] was supported by the pure an[illegible] hope he had held at [illegible] summer, to the last hour of [illegible]

[illegible] at Newbury, Berk[illegible] Mr. Wm. Mackie. F[illegible] active and consistent [illegible] respectable congregation in [illegible] connexion with which he was [illegible] in the Rev. E. Kell. Surely it [illegible] was a time for his misery in [illegible] and every hope of a resurrect[illegible] crown us.

[illegible] at New Barns, [illegible] Samuel Gilbert Duckworth [illegible] Benjamin Shaples, aged [illegible] son of William Duckworth, [illegible] Sarah, of New Forest, Essex.

Sept. [illegible] at Honiton, after a [illegible] short illness of inflammation on the [illegible] aged [illegible] years, the affectionate wife of [illegible] Mr. Thomas Stevens, of Bridport. [illegible] the congregation of this town. [illegible] on, of its most zealous supporters [illegible] regular attendants, being [illegible] she frequently was present [illegible] health, did not permit, being [illegible] make one more of a small congr[illegible]

From early life she evinced [illegible] love for the cause of religion [illegible] being always active and useful [illegible] structing the young, attending [illegible] meetings and other institutions [illegible] nected with the flourishing [illegible] her native town. On her re[illegible] Honiton in the year 18[illegible] she [illegible] a member of a large family, [illegible] her kindness of heart and [illegible] welcome to all, she won [illegible] ate regard, and will long be [illegible] by those who had the pleasure [illegible] acquaintance. She has [illegible] but she leaves a husband, [illegible] and many nephews and nieces [illegible] deeply deplore her loss.

Honiton, Sept. 17th, 185[illegible]

[illegible] Aug. 4, suddenly, at Mackenzie Place, Sheffield, aged 22, ANN ELIZABETH, the beloved and only daughter of Rev. Peter Wright, minister of the Unitarian chapel, Stannington.

We deeply regret to add to this announcement the recent death of Rev. Peter Wright himself. We trust we shall be supplied by some Sheffield correspondent with an obituary memoir of this worthy man.

Aug. 12, in his 72nd year, S. SHAEN,

THE

CHRISTIAN REFORMER.

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SYNONYMS OF THE NEW TESTAMENT.*

Every one who attempts to write in a dead or foreign language, finds that the correct discrimination of words apparently synonymous is among his chief difficulties. Hence, for the benefit of composers in Latin—almost the only dead language extensively used as a medium of living communication—numerous works on synonymy have been written, of which those by Hill, Dumesnil, Crombie (in his Gymnasium) and Doederlein, are the best known. Little, comparatively, has been done for the synonymy of the Greek language. Ammonius *de Differentiis Vocabulorum*, even with the notes of the learned Valckenaer, and Cranius Philo *de Differentiâ Significationis*, are very meagre and unsatisfactory. Scarcely anything has been written in modern times to assist the student of Greek in discriminating the shades of meaning in the apparently synonymous words of its affluent vocabulary. The Gradus and the Thesaurus encourage confusion instead of discrimination, the object of their miscellaneous collections being to enable the writer of poetry to escape from the difficulty of versification, by laying hold of any word that will suit his measure. And as Greek prose composition has been little practised, especially in England, hardly anything has been done towards fixing the precise differences of the words, which from general similarity of meaning are loosely considered as synonymous. Vömel, Professor at Frankfort, prefixed a Synonymic Lexicon to his Greek Exercise book, published in 1819; and it contains many excellent observations, derived from the usage of the classical writers. A similar work was published in French by M. Pillon, and adapted to the English by the all-appropriating pen of the late Rev. T. K. Arnold. For the special synonymy of the New Testament, we are not aware that anything has been systematically done, except in the two works whose

* Remarks on the Synonyms of the New Testament, by John Aug. H. Tittmann, D.D.; translated by the Rev. Edmund Craig, M.A. [Edinburgh Biblical Cabinet, Vol. III.]

Synonyms of the New Testament; being the Substance of a Course of Lectures addressed to the Theological Students, King's College, London. By R. C. Trench, B.D., Professor of Divinity, King's College, London, and Examining Chaplain to the Lord Bishop of Oxford. Second Edition, Revised. 12mo. Pp. 216. London. 1854.

CRITICAL NOTICES.

Remains of the late Edward Copleston, D.D., Bishop of Llandaff. With an Introduction, containing some Reminiscences of his Life, by Richard Whately, D.D., Archbishop of Dublin. 8vo. Pp. 327. London—Parker. 1854.

We gave in a former volume (VII. 661, 1851), when reviewing the Memoir written by his nephew, some account of Bishop Copleston. The volume now before us, by his pupil and friend the Archbishop of Dublin, does not enable us to add any important biographical fact to those previously stated, except that Dr. Copleston was in part author of the Treatise on Logic, which bears the name of Dr. Whately. We give the account of this literary co-partnership in the Archbishop's words:

"I well remember submitting to him, above 40 years ago, in the rough state, my observations on the distinction between *cause* and *proof*, and on the importance, so generally overlooked, of attending to it. He remarked playfully, that he was mortified at what I shewed him, for that he had the same thing in his Commonplace-book, and had supposed it to be exclusively his own: and that he had the design of one day publishing something on the subject. I afterwards consulted him on several other points, which are treated of in the work just referred to (*Whately's Treatise on Rhetoric*). But on the whole, the assistance I derived from him in that work was considerably less than in the Treatise on *Logic*. His share in this latter was so great, that, as is set forth in the Dedication and in the Preface, it may be considered as his work and mine in about equal proportions. And yet, being prepared for the press and actually published by myself, most persons seem to have totally

discrimination by the translators themselves. The more minute accuracy of modern philology will enable the reader of the original to appreciate differences which they passed unnoticed; but it will ever be impossible to a translator to express many of the distinctions which exist in the original, as between *ἱερόν* and *ναός*, *ἀληθής* and *ἀληθινός*, *ἀγαπάω* and *φιλέω*, *ζωή* and *βίος*. There will always remain, therefore, a vast advantage on the side of those who, by reading the New Testament in the original, are able to perceive the full import of the language of the sacred writers; and the little work of Mr. Trench will afford them, in general, an excellent guide. Yet some caution is necessary. To use terms not strictly synonymous as exact equivalents, is one of the characteristics of unlettered style; and, with the exception of St. Paul, none of the writers of the New Testament appear to have enjoyed more than ordinary educational culture, or to have possessed remarkable subtlety of intellect. Most of them wrote in a language which was not to them vernacular, and we know how difficult it is for a foreigner to attain to entire accuracy in this matter of synonyms. We think that in some instances Mr. Trench lends the sacred writers some of his own acuteness, and fancies more discrimination on their part than really existed.

The work of Mr. Trench's predecessor, Tittman, which the author left unfinished, does not appear to have been much noticed by English theological critics. His investigations are often diffuse, and their results do not present distinctly the characteristic differences of the words on which he comments. The translation is very unskilful,* and the notes of the translator do little for the illustration of his author. They are almost exclusively occupied with endeavours to trace Greek words to Hebrew roots, and so explain their primary meaning. Now we hold that etymology is a most valuable aid to synonymy, if you can get to the root and trace it upward through its stem and branches. In a language generated from itself, like the Greek or German, the characteristic differences of derivatives may almost always be discerned in the respective roots. Etymology is of less aid in Latin, as a more composite language, and one which has derived many of its elements from unknown tongues of Italy. But where the connection is so remote, broken and uncertain, as between Greek and Hebrew, only strained and fanciful hypotheses can result from an attempt to discriminate synonyms by etymology. It is certainly possible, as Mr. Craig supposes, that בעל may be the root of *βόυλομαι*; but that because it denotes *dominion*, *βόυλομαι* implies a more energetic volition than *θέλω*, is a very uncertain inference.

* "Nothing can well be imagined more incorrect or more slovenly than this translation. It is often unintelligible, where the original is perfectly clear." (Trench, Pref. p. xii.) To have sent forth such a work, is not creditable to an Oxford man. A work on Synonymy especially demands a translator "doctum sermones *utriusque* linguæ."

and the miracle, a type of th
John. According to this proc
downwards, may be proved by

Of the two lectures, one on
England, we have only this t
Churchman, and yet discard th

The Reminiscences are thoro
of Archbishop Whately than th
disposed to complain of this. V
nions of an enlightened man, an
theologian, like Dr. Whately. V
which he habitually takes, stren
Dr. Copleston. It will be an evi
the rational views of Scripture he
Jeremy Taylor, Jortin, Maltby an
by those who are not of her comm

A few passages culled from the E
points we are in agreement with t
nents of Church-of-England theolo

On the Obligation

"I know not what was his opinion
non-natural as they appear to me) wh
as to this point, by those who have d
versy. But I am certain that he, in
appealed to what they call 'the divin
the ceremonial or the civil regulation
No one considers himself bound by th
or from selling land in perpetuity, or
widow. Nay, even what are confessed
has felt bound in all cases to enforce b
for instance, and gluttony and drunk
offences; and yet no

hearers, and had no weight at all in the minds of those who resorted to such an argument, and who must have known (which some of their hearers probably did not) that similar authorities might be brought forward against *second marriages* of the clergy—against the marriage of *cousins*, &c."—Pp. 39—41.

Truth will triumph in the End.

"'When reason is against a man,' said Hobbes, 'he will be against reason.' But it may always be anticipated that reason, when once men have generally understood and allowed on which side it lies, will before long prevail. Error on any point may, indeed, bear rule for an indefinite time while undetected; but when its real character is fully known, the days of its reign are numbered. Not that its practical overthrow is, even then, *immediate*. Sound principles must not only be brought into notice and clearly explained, but must afterwards be allowed some *time* to become familiar to men's minds, before they will be acted on. The words which Shakspere puts into the mouth of Dogberry, probably in mere careless sport, may be taken as a correct description of what actually takes place in many departments of life: 'It hath been *proved* already that you are stark knaves; and it will go near to be *thought so* shortly.' Adam Smith lived to see his doctrine of free trade acknowledged to be sound by all the most intelligent men; but it was reserved for another generation to bring it into practice in legislation. The system of stocking new colonies with the sweepings of jails, after having been vainly denounced by Lord Bacon, and afterwards by Howard, was fully and unanswerably exposed as indefensible about a quarter of a century ago; and at length there seems reason to expect that its inexpediency will before long be generally and practically admitted. 'It hath been proved already that the system is utterly bad; and it will go near to be thought so shortly.'"—Pp. 45, 46.

Sabbatical Ideas.

"All persons even tolerably acquainted with the Bible and Prayer Book are aware, that in neither is the Lord's-day ever called the Sabbath. But many are not aware of the extremely recent origin of what Calvin called the 'Anglican figment'—the tradition (nearly unknown for the first fifteen centuries and more) of the commandment respecting the Sabbath having been *transferred* by the authority of the Apostles from the seventh day of the week to the first; though even now, in all Latin documents (such as the Parliamentary proceedings), '*Dies* Sabbati' always means Saturday.

* * "I do not differ from those who maintain what are called the Sabbatarian views, as to the *duty* of observing the Lord's-day, but only as to the *grounds* of it. It is no difficult matter for an unscrupulous disputant to confound these two questions together, and thus to mislead those of his hearers (probably four-fifths of them) who have never read what I have published on the subject, and will, therefore, fail to detect the misrepresentation."—Pp. 51, 52.

Resist the Beginning of Corruptions.

"According to the proverb which Lord Bacon has somewhere alluded to, '*nettle-roots*' sting not. The first entrance of some false principle, or of some usurped power, is generally in reference to something either harmless or else unimportant; and when the *root* has once got possession of the soil, it will afterwards send up stronger and stronger shoots. Thus the claims of Papal Rome originated in the natural deference felt for the Church of an imperial city, and a disposition to consult that Church on various questions that arose. And when this had grown into an established custom, and the decisions of Rome, when right, or when relating to matters of minor consequence, were appealed to as decisive, the thin end had been inserted of the wedge, which was gradually driven in further, till at length the Pope came to be regarded as Christ's Vicegerent on earth."

The record of the fact that Bishop Copleston discountenanced the

which there is strong reason
apprehension of ruinous expen
trial."

The character of the Puseyi

"Of the party which at that ti
the guidance of a certain band c
them *by one of their own number*
excessive submission to the author
who were thus likely to be deceive
a faithful and obedient, though
(2) to represent the Church as cc
coming forward on various occasio
in an unauthorized and irregular
were not entitled to any jurisdicti
nisters, and especially all Bishops,
with utter neglect, and sometimes
remind one of Addison's 'Tory Fre
obedience and non-resistance; and
and any King that will not maintain

We will bring this article to a
says of those transcendental Chris
of the gospel histories. He is
faith of a Christian,"—the slight
Mr. Disraeli) bar which keeps Je

"Bishop Copleston, however, and
tion in question, would probably ha
introduction of the word 'Christian,'
able it has become among a certain
in Christianity, themselves explainin
was a divine Messenger in the same
Mahomet and Oliver Cromwell, and
such; that the Gospel narrative is n
that our Scriptures

SINGLE SERMONS AND LECTURES.

1. *The Unitarian Position: a Sermon preached at Warrington, June* 22, 1854, *at the* 209*th Anniversary of the Provincial Assembly of Presbyterian and Unitarian Ministers of the Counties of Lancaster and Chester.* By Charles Beard, B.A. To which are added the Prayers used on the same Occasion, by Russell Lant Carpenter, B.A.

Of this thoughtful and eloquent discourse we have already, in reporting the proceedings of the venerable Assembly before which it was delivered, given an analysis. The impression which it made on delivery is amply sustained on perusal. The characteristics of the different sections of the Christian church in England are happily described, and it is strikingly shewn how the singularity of the Unitarian position constitutes its sufficient justification. While doctrines that are unscriptural and a spirit which is narrow and unchristian prevail around us, we have no course open to us, in the assertion of what we believe to be Christian truth, but to continue to be a sect, although we may, and we believe do, generally avoid the sectarian spirit. In following the worship commanded by revelation, we cannot avoid the way which other men choose to call "heresy." Mr. Beard, in this discourse, strikes indirectly a heavy blow against the sickly *non-sectarianism* which has recently raised its feeble voice amongst us, and which, were it to lead captive the Unitarian body, would put back the cause of free inquiry and theological reform, and give us over, bound hand and foot, to the enemies of truth and freedom. It is satisfactory to see this question handled, and with remarkable ability, before two important religious meetings, one in London, the second in Lancashire, by Mr. Higginson and Mr. Beard. Sometimes language is used, and even in quarters where it would be least anticipated, implying that portions of "orthodox" theology supply higher spiritual motives and influences than the simple faith of the Unitarians. This we deny. If we were compelled to admit it, we should begin to doubt the truth of our theology. Mr. Beard on this subject well says, that no "Unitarian who bears a grateful heart to God, the kind Father, and walks reverently in the steps of Christ, the perfect Friend, will admit that the doctrine of a Trinity in Unity can supply impulse so noble, consolation so effectual, hope so bright, faith so steadfast." And this statement is justified by all that follows in this fine discourse respecting the nature and the grounds of the Unitarian faith.

2. *God's Word through Man's Agency destined for universal spread: a Discourse preached before the Supporters of the West-Riding Tract and Village Missionary Society, in the Westgate Chapel, Wakefield, on Wednesday, June* 14*th*, 1854, *at their Twenty-ninth Annual Meeting.* By William Forster, Pastor of the Free Christian Church, Kentish Town, London.

This discourse, like everything we have seen of Mr. Forster's, is sensible, earnest and practical. Delighted with the simplicity of his new faith and its answerableness to all the wants of his understanding and his heart, he naturally is anxious to diffuse it amongst his fellow-creatures. We may think that he has scarcely realized the difficulties from popular ignorance, the force of prejudice and the seductions of interest, which Unitarian Christianity has to encounter, but we should be sorry

scends into colloquial familiarity a
so far as to rebuke Mr. Belsham
Mr. Forster's title, *spread*, which
which all men of taste repudiate.

3. *Mr. Ierson's Lectures.* 1. *The Kingdom*

THESE are the titles of the first o
Ierson, the minister of the congrega
bury. They are the utterances of a
cal temperament, who has looked
corruptions, and who, like other assail
ignores the existence of a free and
Unitarianism presents. That Mr. Ie
daries of religious thought and know
He rejects the divine commission of
to believe that Christ was led into sc
the Essene discipline;" also that he
nature, and exaggerated into disorder a
to like; also that, through the same
"that God must resort to the extraord
to accomplish any great changes in th
To the "logic of ignorance," and the
"doctrine of scientific philosophy," M
posed doctrine of the future destinati
there are far better things in these l
truths are not unfrequently deduced
their author regards as scientific philo
as essential parts of revealed Christian

4. *On that Department of Public W*
Psalmod

or "Rule Britannia"? Perhaps, however, Mr. Knowles only meant to assert that the minister is and ought to be the selecter of the hymns and psalms used.

5. *The Duty of Walking worthy of the Lord: a Farewell Sermon preached in the New Meeting-house, Kidderminster, on Sunday, July* 30, 1854. By Rev. M. Gibson. Printed by Request.

THIS "parting exhortation" is simple, practical and beautifully affectionate,—an address which a good pastor could not deliver without deep feeling, and which an attached flock could not hear without emotion. We hope Mr. Gibson's services will soon be required in some other part of his Lord's vineyard.

6. *A Voice from the Parting Hour: a Farewell Discourse delivered before the Aberdeen Unitarian Congregation, on the 1st of January*, 1854. By Rev. D. Griffith.

THIS is a thoughtful, able and judicious discourse, delivered by the late minister of Aberdeen on the occasion of his departure to a new scene of usefulness, Newbury. It is more doctrinal than the discourse just noticed. Mr. Griffith is a zealous Unitarian; but he values Unitarianism because it is to his mind the best exponent of Christianity. His views will, we believe, find a response in the minds of the mass of the Unitarian body in England.

What is Truth? Pp. 124. London—John Chapman. 1854.

THIS volume consists of "casually preserved fragments of desultory correspondence" on the subject of the Evidences of Christianity. The writer is very far gone in infidelity, and reproaches Parker, Foxton, Froude and Newman, with not "honestly seizing and boldly proclaiming" the truth which they so nearly approach (p. 108). He does not deny the authenticity of the Scriptures, Old or New, but takes the bolder position of impugning their purity and value. We have looked through his pages, and have not discovered a single objection to the Jewish or Christian Scriptures which is not to be found in the coarsest Deistical writers of the last century. Our author's parenthetical, involved, and sometimes very inaccurate style, gives obscurity to what in Paine's "Age of Reason" is palpable enough. We feel little inclination to discuss with an author like this the question of Divine Revelation. At p. 101, he says, "There can be no question that 'gratuitously' to put forward offensive opinions is wholly indefensible." But that we will not pain our readers by quoting some of the more offensive passages, we might easily shew that the writer of "What is Truth?" is "wholly indefensible." If he asks for an illustration of our meaning, we point him to the offensive passage in which he speaks of "an operative Potter delighting in the praises of his own pots, fruitful in expedient and subterfuge, surrounded by adulatory hosts," &c. If the quarter whence this book proceeds justified the idea, we should almost suppose that it was put out to discredit infidelity, by shewing how feeble are its arguments, and how coarse and bad its spirit may be.

of the speech of his Lordship
red to in our first article (p. 593).
noble Lords should trip when
wander into the regions of theology
ecclesiastical history, is not surpris
Lord Brougham was in error in ranl
Sir Matthew Hale with the Unitari
He probably was thinking of the e
memorable John Hales of Eton,
has sometimes been called a Socini
Lord Campbell was very rash in his
tempted correction of Lord Brougha
Sir Isaac Newton was no Arian. Ho
ton Haynes tells us that it was a sayi
of Sir Isaac to himself, "The time wi
come when the doctrine of the incarna
tion, as commonly received, shall b
exploded as an absurdity equal to tran
substantiation." On the same autho
rity it is averred that "Sir Isaac Newton
did not believe our Lord's pre-existence,
being a Socinian, as we call it, in that
article."—Ed. C. R.]

In a community like this, filled with various religious classes, and whose religious zeal is happily so fervent—I say happily, because whatever dissensions it may engender, and whatever difficulties it may occasion, its warmth at least proves the strength and sincerity of religious conviction—it has always appeared nearly impossible to plant schools in which the children of various sects may be taught, unless their instruction is confined to secular learning, while their religious teaching is left to their parents or their pastors. But this principle by no means

from it; ποιμαίνω involves the whole of the shepherd's office,—the leading, guiding, guarding, folding of the flock, as well as the finding of nourishment for it. Why, then, does our Lord, in his charge to Peter (John xxi. 15—17), first use βόσκε, then ποίμαινε, then return to βόσκε again? This is Mr. Trench's explanation:

"If ποιμαίνειν be the higher word, and if ποίμαινε was therefore superadded upon βόσκε, because it was so, and because it implied so many further ministries of care and tendance, why does it not appear in the last, which must be also the most solemn, commission given by the Lord to Peter? how are we to account, if this be true, for his returning to βόσκε again? I cannot doubt that in Stanley's *Sermons and Essays on the Apostolical Age*, p. 138, the right answer is given. The lesson, in fact, which we learn from this his coming back to the βόσκε with which He had begun, is a most important one, and one which the Church, and all that bear rule in the Church, have need diligently to lay to heart; this namely, that whatever else of discipline and rule may be superadded thereto, still, the feeding of the flock, the finding for them of spiritual nourishment, is the first and last; nothing else will supply the room of this, nor may be allowed to put this out of its foremost and most important place. How often, in a false ecclesiastical system, the preaching of the word loses its pre-eminence; the βόσκειν falls into the background, is swallowed up in the ποιμαίνειν, which presently becomes no true ποιμαίνειν, because it is not a βόσκειν as well, but such a 'shepherding' rather as God's Word, by the prophet Ezekiel, has denounced (xxxiv. 2, 3, 8, 10; cf. Zech. xiii. 15—17; Matt. xxiii.)."—P. 98.

We should feel more confidence in these refined distinctions, if we could be sure that we had the *ipsissima verba* of the speaker. But did our Lord address Peter in Greek? or if in the dialect of the country, are we sure that the words of the evangelist had their exact equivalents in the original? The Hebrew has only one word for both the Greek words, and a sounder argument for the importance of preaching might be found, than that βόσκε is used twice, and ποιμαίνω only once.

Mr. Trench professes to give us in this volume only a specimen of the synonymy of the New Testament, and we sincerely hope that he may find leisure to complete his task. Meanwhile, he has appended a list of words of nearly similar signification, in the discrimination of which he exhorts the reader to try his powers. We do not perceive among them the two words (βάρη and φορτίον) which are rendered alike in Gal. vi. 2 and 5, "Bear ye one another's *burthens*;" "Every man shall bear his own *burthen*." Misled by the recurrence of the same word, Pisistratus Caxton, in common with some graver authors, has applied these texts incorrectly in the sermon which he has composed for the Rev. Mr. Dale.* The *weights* which we are to lighten for each other are the human infirmities by which we may all be

* See "My Novel," by Sir E. B. Lytton.

Church schools. This is a fact of the greatest importance, and it is hard to say whether there results from it more credit to the wise liberality of the Church or of the sects; for it shews, on the one hand, that generally speaking no attendance or instruction is enforced which can offend conscientious scruples on matters of importance; and it proves, on the other hand, that the mere name of the establishment, and the connection with it of the patrons and teachers, does not raise a prejudice sufficient to outweigh the Dissenter's desire of education for his child. We may thus derive very great comfort from observing that the good sense of the greater number both among Churchmen and sectaries, prevails over the bigoted violence of zealots, leads the one class to keep open the doors of their schools to all, by forbidding any compulsion either as to catechism or divine service, and keeps the other class above the folly of indulging in groundless prejudices, rather against the name of an establishment than its substance.

But upon this wise forbearance, as the cardinal point, hinges the power of that establishment to benefit those without its pale. Its schools can only be accessible to all by the exclusion of whatever shuts their doors against conscientious Dissenters. Yet it is lamentable to reflect that, while the Church has thus distinguished itself, those who had originally taken the lead against all exclusive views

for all, and is constituted, both in its patrons and in its members, most chiefly of Dissenters from the National Church. So much for the tolerance of those who charge the Church with exclusive principles; so much for the fancy that intolerance is confined to establishments.

I have heard it once and again affirmed that Unitarians are not Christians; and some, in their unreflecting zeal—some even of those whom I sincerely respect—have gone so far as to call Socinianism a half-way house towards infidelity; forgetting that a half-way house, from the nature of the thing, *ex vi termini*, must be as well from as towards,—either to infidelity, or from infidelity to Christianity; and, accordingly, I have known eminent converts from the superstitions of the East who were Socinians. But when misguided men of more zeal than knowledge would thus distinguish the Unitarian from the Christian, whom, I will ask, do we fondly cite as our highest authorities when we are engaged in defending our religion against its infidel adversaries? In arguing with these upon the evidences, how often has one said, "What better would you have than that which satisfied the greatest masters of science, the great luminaries of law? Who was ever a better judge of legal evidence than Hale, of moral evidence than Locke, of mathematical and physical evidence than Newton?" And yet Locke at one time laboured under grave suspicion of Unitarianism, groundless, perhaps, though he was at the least an Arian. But that Newton was a Unitarian, is quite certain. *(Lord Campbell expressed some dissent, saying he was an Arian.)* No—as thorough a Unitarian as ever attended Essex-Street chapel. My noble and learned friend will find this clearly proved by Sir D. Brewster from examination of the Newton MSS., which that learned person says leave not the shadow of a doubt upon the subject. Your Lordships, indeed, are not Unitarians; I question if there be one in this House. *(Lord C. "There have been.")* Certainly there have; the Duke of Grafton and others. With them we may not agree; but assuredly their errors are not to be corrected by denying that Sir Isaac Newton was a Christian, or Dr. Lardner—he to whose writings the defence of our religion owes so great an obligation, that they form a large proportion, nay, the very foundation of Dr. Paley's celebrated work. With these eminent men you may differ; you may keep aloof as wide as you will from them; but it is not by denying the Christianity of Newton and Lardner that you can turn Socinians aside from their track. Neither of their heresies nor of far greater than theirs, have I the least dread. I have no alarm for the truth—no fear of error. Let truth be left to the attacks of its enemies, error to the care of its friends, and I have no apprehension of the result. But one thing I do fear; one thing does alarm me; and that is persecuted error. That fills me with apprehension; for well I know that whether openly persecuted or secretly oppressed—cruelly treated or subjected to injustice, annoyance and vexation—it straightway becomes formidable. Maltreatment gives it the only chance of success, makes it by degrees wear the garb of truth, and end by usurping her place. I hope and trust that the notice taken of that grievous mistake into which the men I allude to have been betrayed—well-meaning men, but over zealous, and without knowledge to temper and guide their zeal—may lead them to regain the right path from which they have strayed, to correct the abuse which they have countenanced.

Lord Campbell merely rose to express his disapproval of the manner in which, as his noble and learned friend had said, the Unitarians had been persecuted. He (Lord Campbell) was not aware that Sir Isaac Newton was a Socinian; he had always believed him to have been an Arian; he believed, however, that the Socinians numbered among themselves many men of good education, of great attainments, and of irreproachable lives. Though this sect laboured under what he conceived to be a lamentable error, still they were Christians, and ought to be treated as such. Until the repeal of the statutes of William III., Socinians had laboured under various disabilities, and were not entitled to all the privileges of the Act of Uniformity, but now they were placed on the same footing as the other religious sects; and though hoping that they might see their error, he yet trusted that, while they continued in their error, they would be treated as Christian brethren, and not, as they had been, as something worse than infidels.

SOUTHERN UNITARIAN SOCIETY.

The fifty-third annual meeting of the Southern Unitarian Society was

principles of the Protestant Refo
tion, and from their desire to mai
and profess "the faith once deliv
to the saints." As a further mo
to this duty, the preacher consid
some of the *evils* which exist in co
quence of *not* knowing and appreciat
the Unitarian faith, and some of
positive benefits which it has power
confer. In conclusion, he powerfu
enforced the need of earnestness, uni
charity and piety. In the evening, t
Rev. E. Kell conducted the devotion
service, and the Rev. W. J. Odge
delivered an animating discourse fro
Isaiah xxxv. 1, on the renovating in
fluences of Christianity, and the obli
gation resting on Christians of all sect
and churches to apply it more exten
sively as the heaven-sent remedy fo
the worst ills of human life. After the
morning service, the business of the
Society was conducted in the chapel,
the whole congregation marking their
interest by remaining during the pro-
ceedings. The Rev. Mark Rowntree
occupied the chair, and the Rev. E.
Kell, the Secretary, read the report,
which gave a favourable account of
the state of the Society. It dwelt much
on the growing use of such societies,
consequent on the enlarged power of
reading among the masses,—a power
which makes an urgent call on the
Christian to disseminate by means of
the press such works as would tend to
open the mind to the pure, uncorrupted
teaching of the great Messiah. The
report was adopted

UNDAY-SCHOOL TEA-PARTY.

he evening of Saturday, Sept. he directors and teachers of the -school connected with the Old Dukinfield, held their annual ty for old scholars and the pa- f present scholars. About 400 assembled at five o'clock in the chool-room; a very large pro- of the assembled guests con- of the parents, especially the s, of children now in the schools; of these parents were also old s. There were many friendly gs between teachers and scholars ier years. One matron present at her children now receiving tion in the school, were the generation in her family who n connected with the institution. atness and comfortable appear- the assembly, composed almost of persons in the humble ranks ty, was remarked on as a pleas- of of the prosperity of the dis- d of the orderly domestic habits lass of persons for whose benefit ools are designed. After a com- and inexpensive meal, which ved without bustle or confusion, ir was taken by the minister of l chapel, who began the pro- s by giving out James Montgo- fine jubilee hymn for Sunday- . He then addressed to the assembled a number of plain, l counsels, shewing them how uld best co-operate with the s, and make the instruction com- ted effectual to the improvement spectability of their children. Mr. Curtis, of Manchester, followed in an impressive address on the duties of home and on other kindred and appropriate subjects. Mr. Freestone, of Manchester, also addressed the assembly, and while expressing his admiration of the combined object the managers of the school had in view, recommended them to aim in future at an annual party for old scholars, distinct from that to which parents were invited. Independently of the good which he said must result from such friendly gatherings, ministering to kind social feelings and to intellectual and religious cultivation, it would be well to keep up and renew, by systematic intercourse, the bonds between the teachers and their old pupils, and between one generation and another of Sunday scholars. Mr. Whittaker, the senior director of the schools, said the recommendation should be taken into consideration, and with affectionate warmth commended the indefatigable zeal of the present teachers. Never had the schools been so regularly and effectually managed, and never in his recollection was there a more religious spirit in the minds of the teachers, or a closer union between the schools and the chapel. The addresses were interspersed with music, chiefly sacred, sung with considerable taste by a class for vocal music, raised and conducted by the teachers. After singing the evening hymn and a prayer from the minister, the assembly broke up at nine o'clock, much gratified with the practical and amiable, though unpretending, proceedings of the evening.

MARRIAGES.

13, at the Unitarian chapel, t, by Rev. John L. Short, Mr. M EDWARDS to MARY ANNE both of Bridport.

25, at the parish church of -cum-Newton-Green, by Rev. lateson, incumbent, assisted by Read, incumbent of St. George's Hyde, RANDALL HIBBERT, third he late John ALCOCK, Esq., of Hill, to JANE, second daughter TURNER, Esq., of Godley.

27, at the Unitarian chapel, , by Rev. C. C. Coe, J. W. COE, Peoria, Illinois, U.S., to ANNE, ughter of Rev. W. SELBY, of Norfolk.

Aug. 9, at Upper Brook-Street chapel, Manchester, by Rev. W. Gaskell, PETER ALLEN, Esq., of Manchester, to SOPHIA RUSSELL, eldest daughter of the late John Edward TAYLOR, Esq., of Manchester.

Aug. 15, at the Unitarian chapel, Effra Road, Brixton, by Rev. Samuel Bache, of Birmingham, ALFRED WILLS, Esq., of the Middle Temple, barrister-at-law, to LUCY, youngest daughter of George MARTINEAU, Esq., of Tulse Hill.

Aug. 29, at Edinburgh, by Rev. John Gordon, Rev. FRANCIS BISHOP, of Liverpool, to MARGARET, third daughter of Edward John MAUGHAN, Esq., of Edinburgh.

...ally esteemed for his ob
disposition, strict integrity, an
nourable conduct in every relati
life. He was a Unitarian in his
gious opinions, and a constant atte
at the services of the Great Mee
Leicester, under the pastoral care o
Rev. Charles Berry. He was singu
retiring and amiable in his char
and manners, and his death is lame
by a numerous circle of friends
acquaintance. To his surviving fa
his loss is irreparable.

July 18, at Dorking, Miss An
Tingcombe, of Hyde Vale, Greenwi
formerly of Plymouth, aged 68.

This excellent woman deserves
notice in the pages of this work, d
voted to the principles she was so mu
attached to;—she, and a family, an
line of ancestors from the time of Na
thaniel Tingcombe, one of the Tw
Thousand ministers ejected by the Ac
of Uniformity. Nor was she the les
entitled to the distinction by her ow
merit. She was of a sweet and chee
ful temper, complete unselfishness an
self-sacrifice, benevolent dispositio
and unaffected piety; and though a
flicted for many years with lameness
she never spared herself on errands
duty, or visits of sympathy or charity
or in her attendance on religious se
vices; and to do good and make othe
happy, was her constant aim. He
remains rest in the vault of a near an
intimate friend, who is pleased thu
shortly to commemorate h...

THE

CHRISTIAN REFORMER.

No. CXIX.] NOVEMBER, 1854. [Vol. X.

SYNONYMS OF THE NEW TESTAMENT.*

Every one who attempts to write in a dead or foreign language, finds that the correct discrimination of words apparently synonymous is among his chief difficulties. Hence, for the benefit of composers in Latin—almost the only dead language extensively used as a medium of living communication—numerous works on synonymy have been written, of which those by Hill, Dumesnil, Crombie (in his Gymnasium) and Doederlein, are the best known. Little, comparatively, has been done for the synonymy of the Greek language. Ammonius *de Differentiis Vocabulorum*, even with the notes of the learned Valckenaer, and Eranius Philo *de Differentiâ Significationis*, are very meagre and unsatisfactory. Scarcely anything has been written in modern times to assist the student of Greek in discriminating the shades of meaning in the apparently synonymous words of its affluent vocabulary. The Gradus and the Thesaurus encourage confusion instead of discrimination, the object of their miscellaneous collections being to enable the writer of poetry to escape from the difficulty of versification, by laying hold of any word that will suit his measure. And as Greek prose composition has been little practised, especially in England, hardly anything has been done towards fixing the precise differences of the words, which from general similarity of meaning are loosely considered as synonymous. Vömel, Professor at Frankfort, prefixed a Synonymic Lexicon to his Greek Exercise book, published in 1819; and it contains many excellent observations, derived from the usage of the classical writers. A similar work was published in French by M. Pillon, and adapted to the English by the all-appropriating pen of the late Rev. T. K. Arnold. For the special synonymy of the New Testament, we are not aware that anything has been systematically done, except in the two works whose

* Remarks on the Synonyms of the New Testament, by John Aug. H. Tittmann, D.D.; translated by the Rev. Edmund Craig, M.A. [Edinburgh Biblical Cabinet, Vol. III.]

Synonyms of the New Testament; being the Substance of a Course of Lectures addressed to the Theological Students, King's College, London. By R. C. Trench, B.D., Professor of Divinity, King's College, London, and Examining Chaplain to the Lord Bishop of Oxford. Second Edition, Revised. 12mo. Pp. 216. London. 1854.

SOME ACCOUNT OF THE RELIGIOUS CONDITION OF THE PAYS DE VAUD AND GENEVA,

IN THREE LETTERS FROM REV. J. J. TAYLER, B.A., PRINCIPAL OF MANCHESTER NEW COLLEGE, LONDON, TO THE EDITOR.

LETTER I.

Clarens, près de Vevey, Pays de Vaud, Sept. 11, 1854.

MY DEAR SIR,

IT may perhaps interest you to learn something of the religious condition of the Pays de Vaud, where I have now been residing for nearly two months. We arrived at our *Pension* in Clarens on a Saturday evening. The next morning, the lady who then presided over it, asked us whether we would accompany her and a large party of friends to the service of the *Eglise Libre*, which was that day to take place at Veytaux, a romantic village about a league from Clarens. I had heard something of the religious dissensions of the country, and was glad to have an opportunity of making myself better acquainted with them. I discovered, that the lady at the head of our Pension, was the wife of an ejected clergyman, and that her brother to whom the establishment belonged, but who was then at the baths for his health, was in a similar position: and so, thought I, I find myself by a strange accident in the very midst of the Vaudois Bartholomeans of the 19th century. As the weather was extremely hot, and the road exposed and dusty, we embarked—a goodly party—on one of the large, old-fashioned boats which are used in this part of Lake Leman, and were rowed over its broad bosom, then smooth and lucid as a mirror,—Chillon full before us, the rich wooded slopes of Montreux on our left, and the Dent d'Oches and the Dent du Midi rising in all their grandeur on our right,—to the little sheltered bay on the shore of which Veytaux is placed. This was glorious at the time; but the sun was burning hot, and I suffered for it with a headache which lasted two days. On our arrival, we entered a private house, one of the largest in the village, all the adjoining rooms of which on the same floor had been thrown open into one another, and where we already found a considerable congregation assembled, consisting by no means exclusively of peasants, but containing many persons, especially women, of genteel appearance, and evidently of superior condition in life. Through the kindness of our hostess, I got a place close to the table, which served as a temporary pulpit and reading-desk; so that I could hear every word, and was able perfectly well to follow the whole service. This was remarkably simple, but earnest and impressive. It opened with the reading of a portion of Scripture by one of the elders, a simple peasant, but of most respectable appearance; after which, the whole congregation joined in singing a hymn

from a collection made for the use of the *Eglise Libre*, where the music is printed in every page along with the words,—the air plaintive and solemn, but somewhat monotonous, like those one hears so often in the Scotch churches. The officiating minister then offered up a prayer, fervent and earnest, in which there was nothing offensively dogmatic, but the Supreme Being was constantly invoked as "Dieu, notre Père," and his compassionate love and mercy to his sinful children strongly dwelt on. The sermon which followed was on "a Living Faith," and shewed clearly and forcibly, that faith is not a dry dogma embraced by the understanding, but a principle intimately allied to love, which penetrates, renews and sanctifies the inward man, and shews itself in the fruits of a holy and benevolent life. In the whole discourse I found little to object to, except a few phrases, and much that I thoroughly sympathized with and could entirely appropriate. The service terminated with another hymn and an intercessory prayer. On the whole, I was better pleased with this first service that I attended in the *Eglise Libre*, than with any at which I have assisted since. The Free Church of the Pays de Vaud adheres to the doctrinal articles of the Helvetic Confession, and is therefore essentially Calvinistic; but the circumstances of its origin have given a peculiar force and tenderness to the vital and spiritual elements which it contains, and render its services interesting, even when our own feelings and convictions cannot go along with the doctrinal formulas in which they are expressed. We returned from Veytaux, as we went, by boat, the sun hotter than before. The young ladies of the company beguiled the way by singing *cantiques* that have long been familiar to the Protestant Church of these parts, the airs in use here and at Geneva being as old as the Reformation, and some perhaps still older. As most of the voices were good, and they were accustomed to sing together, the effect was very pleasing. Our hostess asked me, as we returned, what I thought of the service and the preacher. I gave her my honest impression, but at the same time did not disguise the doctrinal points on which the religious communion to which I informed her I belonged, and of which I was myself a minister, differed from theirs; and told her we thought the explicit language of Scripture forbade us to worship Christ as God himself, but taught us rather to consider Christ as the creature and servant of God. At first she looked grave, and said, "*We* accept Christ as the true God;" but after a few words of mutual explanation, she added, "Ah! I see you agree with the Church of Geneva; I dare say we have all the same faith '*du cœur*.'" The experience of others may be different; but for myself, I have never found the calm avowal of Unitarianism, either at home or abroad, subject me to unkindness and discourtesy. I believe everything depends on the way it is done,—on the avoidance of all assumption of in-

tellectual superiority, and the discovery of a genuine sympathy with what is religious and vital at the bottom of *all* honest convictions. What *we* want is, not *less* but *more* explicitness in the avowal of our belief, blended with an acknowledgment of the innumerable spiritual links which connect the living germ and vital essence of all doctrinal forms with the universal heart and consciousness of religious humanity.

The Free Church, here as in Scotland, has made great inroads on the National Establishment, and the separation has taken place on grounds very similar; for the doctrine, the worship and the discipline (which is Presbyterian) of the Free and the Established Church are the same. From the predominance of a deeper life and earnestness, I have felt myself more attracted to the services of the Free Church, and these we have usually attended; though there is a fine old parish church, most beautifully situated, and a good preacher of the Establishment, at Montreux, close to Clarens. For a long time after the separation, and especially during the continuance of the government persecution, the members of the Free Church held their religious meetings, like our Puritan forefathers in the days of the Stuarts, in private and secluded places, sometimes far up among the mountains, where they could escape the vigilance of the civil power, and occasionally assembled beyond the limits of the canton. Persecution has now ceased, and their meetings are connived at through the force of public opinion; but they are still, I believe, illegal, and the sword of the law, though prudently kept in the scabbard, might any day be *legally* unsheathed against them. All this, be it remembered, under a *Radical* government, deriving its powers from *universal* suffrage! Since they have been tolerated, they have met for worship, in the way I have already described, in the houses of private individuals,—proprietors who sympathize with them (and there are many such among the gentry of the Pays de Vaud) opening their *salles*, as the Puritan gentry of the olden time among ourselves, for the worship of God according to the dictates of conscience. We attended service once in a house of this kind, *Campagne Coulon*, about half a league from Clarens,—a lovely spot, then embosomed in the full glory of summer beauty. It was delightful worship, to sit by the open window, in the sabbath stillness of the morning, listening to the earnest accents of the preacher's voice, as it went to the heart of his affectionate and devoted hearers, and ever and anon to look out through the shade of embowering vine-leaves to the dark green slopes of the adjoining hills, clothed with magnificent woods and radiant with the summer's sun. The Free Church has only just begun to erect separate places of worship, like the first meeting-houses of our forefathers. The movement is very strong in these parts, and one of the earliest, if not the [redacted] conventicle was opened Montreux a few weeks sin[redacted]

rvice retained its usual simplicity, being distinguished from hat is ordinary, only by the presence of one or two ministers om Vevey and Lausanne, who have taken a leading part in the cession, and who exhorted the audience, at the conclusion of ie sermon, to continue faithful to their convictions, and cultivate truly Christian life, now that they had assumed an independent eligious existence, and the stimulus of open persecution was iken away. The building which they have erected is a genuine ecimen of the conventicle, receding, like the Free Churches on ie Breadalbine estates in Scotland, as far as possible from all the aditional forms of ecclesiastical architecture, and, in its bare, nadorned simplicity, beats any Noncon barn that I ever remem-er to have seen in the most retired nooks of Cheshire or Der-yshire. But its situation is magnificent beyond description, anding on an elevated knoll in front of Montreux, with the road expanse of the lake gleaming at its foot, and the mighty lps of the Valais lifting their bare and jagged peaks into the ies before it, as if it meant in its quiet lowliness to render an ncreasing homage to that grander temple which God has built r himself in the eternal sublimities of Nature.

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Certainly public opinion and the spirit of our government would repudiate any infraction of them; and that is enough. But I think the seceding portion of the Vaudois clergy would have stood better with the world, and had a more unexceptionable case, had they taken a broader principle as the ground of their separation. But before I proceed any further, let me open to you one of the sources from which I have derived my information respecting the religious struggles of the Pays de Vaud, as it throws an instructive light on the state of society, and shews what an interest has been taken in this great social question by men of all ranks.

In the delightful villa of Denantou, near Lausanne, close upon the lake, and surrounded by gardens planned and planted with his own hand many years ago, and admirably harmonizing the elegance of an English pleasure-ground with the grandeur of Swiss scenery, there lives retired, and now advanced in life, a gentleman, I believe, of Swiss extraction, but born in England, M. Haldimand, who was for many years the head of a great commercial house in London, during a portion of which time he sate as Member for Ipswich. Of enlarged and highly-cultivated mind, taking an enlightened interest in all the great social and religious questions of the age, as might be expected of the brother of Mrs. Marcet, M. Haldimand devotes his time and his fortune to doing good, exercising a large but discriminating beneficence among the poor, and promoting every useful and liberal institution in Lausanne and its neighbourhood. To this excellent man, through the kindness of a friend, I brought a letter of introduction. He received me with great kindness, and one morning I spent three or four most agreeable and improving hours in his society. During the height of the conflict between the dissident clergy and the government, when the religious assemblies of the former were dispersed by the police, and attacked by mobs which the government, if it did not directly encourage, at least did not effectually repress by the punishment of the ringleaders,—M. Haldimand, who marked these proceedings with the instinctive abhorrence of a noble mind for all tyranny and injustice, but who nevertheless recognized with philosophic discernment elements in the conflict, and difficulties in its practical solution, which do not strike the eye at first, and are therefore always overlooked by heated partizans on both sides—anxious to obtain an impartial and dispassionate judgment on the question from a wide circle of reflecting minds, offered a prize of 2500 francs, which was extensively advertised in France, Switzerland and Germany, "pour le meilleur écrit populaire sur les lois et les actes par lesquels la liberté des cultes est frappée dans le canton de Vaud, et sur les effets de la persecution religieuse relativement à la morale publique et aux intérêts généraux d'un peuple." M. Guisan, a distinguished advocate of Lausanne, M. Prévost-Martin, of Geneva, formerly

Consul-General of the Swiss Confederation in London, and M. Blösch, a member of the Great Council of Berne, were constituted a jury to adjudge the prize. Thirty-one competitors sent in their contributions; and the prize was finally divided,—1500 francs being awarded to a Memoir by M. Jottrand, an advocate at Brussels and formerly a member of the National Belgic Congress—and 1000 francs to that by M. Girard Blumer, a Professor in the University of Basle. It is evident from this, that men of some standing in society were sufficiently interested in the question to write upon it. These two essays were printed, and M. Haldimand kindly presented me with a copy of each, accompanied by a "Rapport Analytique" of the different views and theories contained in the several essays that had presented themselves for competition, drawn up at his request by M. Colomb, a Vaudois minister. These writings, with the "Précis des Faits, &c., accompagné des Documents Officiels," published by order of a Commission, nominated by the Assembly of Seceding Pastors and Ministers, as a statement and justification of their case, have furnished me, in addition to frequent conversations on the subject, with whatever information I am able to offer you. The leading facts are briefly these.

While the Pays de Vaud remained under the dominion of the Republic of Berne, and that was almost from the period of the Reformation to the close of the last century, the National Church, like that of Berne itself, subsisted in the most intimate union with the State, being, in fact, part and parcel of the State, which prided itself on its thorough and uncompromising Protestantism, embodied in the ancient Helvetic Confession. Participation in the sacraments of the National Church was an indispensable condition of citizenship. When the internal condition of Switzerland, like that of other parts of the continent, was regulated by the Congress of Vienna at the close of the great French war, the Church of the Pays de Vaud, under the influence of the old conservative party which then acquired predominance, was left on the same narrow and rigid basis on which it had stood under the sovereignty of Berne. Even as late as the year 1824, an Act was passed by the Legislature prohibiting the introduction of any forms of public worship, or the holding of any religious assemblies, besides such as were established by law and embraced in the National Church. About the year 1830, a wise and moderate liberalism, favourable to progressive reforms, replaced in the Council and Executive of the canton the old aristocratic party; and under its sway the Church began to breathe more freely, and was allowed some room to expand and grow. Among other changes introduced at this period, the Helvetic Confession ceased to be imposed on the national clergy, who were simply required to make the Scriptures the rule of their public teachings. I am sorry to add, that this act of the government found no favour at

the time with that portion of the clergy now represented by the seceders, as it is still regarded by the same party as an unjustifiable infringement by the State on the independence and integrity of the Church,—a removal by an unlawful hand of one of the ancient safeguards of its purity, to which they point with much earnestness in many of their documents, as a reason for their entire separation from the State. I am well aware, supposing State and Church once united, how difficult it is to draw the proper limits of their respective action; but there is one function to which it appears to me the State *is* competent, and that is, *un*doing its own mischievous work, untwisting the chains with which it has helped the Church in past times to bind the hearts and consciences of a Christian people, and giving back, step by step, in a series of cautious and well-digested measures, to the laity as well as to the clergy, who desire to be united in a wide bond of national communion, the franchises which they have lost —that power of free and living action which is indispensable to the healthy existence of a Christian church. But too often in these movements for ecclesiastical independence, the rights of the individual mind are disregarded. The State is too tolerant, or, as they express it, too lax for those who serve under it. They will not suffer their exclusive standards to be touched. They contend that the only use of civil authority is to uphold them. They shrink from the invasion of the *laic*, i.e. the *human*, element on the consecrated domain of dogmatic theology; and sooner than admit it, they break from their ancient alliance, and face all the risks and casualties of self-dependence. I frankly acknowledge that there is sincerity, courage, faith, devotion, and, moreover, a large element of truth in such movements; but the ground taken does not embrace the *whole* truth, and leaves something yet behind which we feel is not completely settled.

Under the new principles which began to prevail soon after the date which I have mentioned, free discussion and frequent conferences were encouraged among the clergy, to elicit their opinions respecting the interests of the Church, and the devisal of the best methods for promoting the moral and spiritual improvement of the people. The religious life might be languid, and the progress of improvement slow; but still there was life, there was progress. The result of discussion discovered considerable diversities of opinion among the clergy themselves. But the connection of the Vaudois Church with the State was not dissolved or even relaxed. The Church was still subordinated to the State. In the year 1839, their mutual relations were defined anew. The ecclesiastical constitution then enacted was perhaps as free and as liberal as the nature of an establishment under the actual circumstances of the Pays de Vaud, rendered practicable. The prohibitory acts of 1824 had been repealed. The clergy had m[illegible]y c[illegible]ction, and were in-

vited to activity in their vocation, under such restrictions only as admitted the laity, either directly or through their representatives, to a constant share in their proceedings. The constitution, indeed, was far from being perfect; theoretically, it might abound with inconsistencies; but it was susceptible of progressive ameliorations. With a right feeling between the Government and the Church, it might have worked much good for many years to come; and men the most opposed in theory to the union of Church and State, like the late Alexandre Vinet, consented to serve and act under it. In the meanwhile, influences had been for some years acting on the religious condition of the country which tended to schism, and only awaited an adequate provocation to break out into open effect. But I have already trespassed enough on your attention, and must reserve an account of these till my next.

I remain, dear Sir, yours faithfully,

J. J. T.

BUDDHISM.

According to the faith of the Buddhists, at the final consummation of all the works of the Deity, man, his greatest work, will have attained the ultimate end of his existence and the perfection of his nature, and will dwell now for ever in a state of happiness and repose. According to the Moslem, at the day of final account, those who have been virtuous in this life are introduced into a new paradise where every sensual enjoyment awaits them; but the far greater portion of the human race find abodes prepared for their habitation, where they will have "garments of fire fitted unto them," and where they will burn in unquenchable fire for ever. Now, if the religion of Asia in which the least superstition is found, and which is even based upon that of Europe and of civilized man, can present such a picture of the end of our species, and of the final consummation of the works of the Creator, can we wonder, when we see the contrast in that which we are contemplating, or doubt whence proceeds the remarkable relief which we have seen amidst its many errors and superstitions? No such place exists in the creation of Buddha as that which disfigures the religion of the Mahommedans, and adds to the attributes of the Omnipotent the worst of the passions of men with their evil consequences reflected upon human character. In a word, this religion seems to be, in almost every respect, the best that has ever been invented by man, and has remained unmixed with Judaism and Christianity.—*Travels in Siberia, by S. S. Hill, Esq.*

This author gives, as Hassell's estimate of the numbers of the professors of the several most widely-spread religions of the world—**120,000,000** of Christians, including all sects; 4,000,000 Jews; **252,000,000** Mahommedans; 111,000,000 Brahmins; 315,000,000 Buddhists.—Thus it would seem that what in Europe is deemed "heterodoxy," is the World's most popular "orthodoxy," after all.

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From the time of its foundation in 1786, Manchester New
llege, inheriting in this respect the spirit of its immediate pre-
cessor at Warrington, has ever proposed to itself, as one of its
ading objects, the education of what is called a *learned* Chris-
n ministry; that is to say, of men who are qualified to interpret
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eir original languages, who have thoroughly and systematically
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em to trace back the speculative controversies which still divide
e Christian world, to their root and principle in the organic
rking and historical development of the human mind,—in con-
adistinction from men who, taking the overt facts of the reli-
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en, without going into those wider and deeper questions which
cite the interest and occupy the thoughts of the more educated
asses, and which need a higher culture and a more scientific
scipline of the mind for their satisfactory treatment and proxi-
ate solution. Now I admit most entirely that there is room in
e world for both these kinds of religious teachers; that they
e even mutually necessary, in the present state of society, to
pplement each other's exertions; and that, without a large
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the latter class, the most thorough scientific culture will not
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insist upon, in opposition to some prevailing misconceptions
the subject, is the importance, the absolute necessity, to the
aintenance of the social position of our religious body, and of
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gh mental culture of a very large proportion of our future
nisters. Because the first preachers of the gospel were unlet-
ed men, and—by the aid, be it remembered, of God's spirit,
en more powerfully and more directly in action than at any
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vited to activity in their vocation, under such restrictions only as admitted the laity, either directly or through their representatives, to a constant share in their proceedings. The constitution, indeed, was far from being perfect; theoretically, it might abound with inconsistencies; but it was susceptible of progressive ameliorations. With a right feeling between the Government and the Church, it might have worked much good for many years to come; and men the most opposed in theory to the union of Church and State, like the late Alexandre Vinet, consented to serve and act under it. In the meanwhile, influences had been for some years acting on the religious condition of the country which tended to schism, and only awaited an adequate provocation to break out into open effect. But I have already trespassed enough on your attention, and must reserve an account of these till my next.

I remain, dear Sir, yours faithfully,

J. J. T.

BUDDHISM.

According to the faith of the Buddhists, at the final consummation of all the works of the Deity, man, his greatest work, will have attained the ultimate end of his existence and the perfection of his nature, and will dwell now for ever in a state of happiness and repose. According to the Moslem, at the day of final account, those who have been virtuous in this life are introduced into a new paradise where every sensual enjoyment awaits them; but the far greater portion of the human race find abodes prepared for their habitation, where they will have "garments of fire fitted unto them," and where they will burn in unquenchable fire for ever. Now, if the religion of Asia in which the least superstition is found, and which is even based upon that of Europe and of civilized man, can present such a picture of the end of our species, and of the final consummation of the works of the Creator, can we wonder, when we see the contrast in that which we are contemplating, or doubt whence proceeds the remarkable relief which we have seen amidst its many errors and superstitions? No such place exists in the creation of Buddha as that which disfigures the religion of the Mahommedans, and adds to the attributes of the Omnipotent the worst of the passions of men with their evil consequences reflected upon human character. In a word, this religion seems to be, in almost every respect, the best that has ever been invented by man, and has remained unmixed with Judaism and Christianity.—*Travels in Siberia, by S. S. Hill, Esq.*

This author gives, as Hassell's estimate of the numbers of the professors of the several most widely-spread religions of the world—120,000,000 of Christians, including all sects; 4,000,000 Jews; 252,000,000 Mahommedans; 111,000,000 Brahmins; 315,000,000 Buddhists.—Thus it would seem that what in Europe is deemed "heterodoxy," is the World's most popular "orthodoxy," after all.

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structors to fulfil the high purposes of our Institution, and to justify the confidence which the public seems increasingly disposed to place in us.

From the time of its foundation in 1786, Manchester New College, inheriting in this respect the spirit of its immediate predecessor at Warrington, has ever proposed to itself, as one of its leading objects, the education of what is called a *learned* Christian ministry; that is to say, of men who are qualified to interpret with exactness the primitive documents of the Christian faith in their original languages, who have thoroughly and systematically studied the grand epochs of Christian history, illustrated from the sources of early Christian literature, and who have passed through such a discipline of moral and religious philosophy, as will enable them to trace back the speculative controversies which still divide the Christian world, to their root and principle in the organic working and historical development of the human mind,—in contradistinction from men who, taking the overt facts of the religious life as they lie on the surface of our daily experience, and applying to them the obvious doctrines of the gospel as they stand out prominently from the teaching of Christ and his apostles, devote themselves exclusively to a practical cultivation of piety and goodness in the hearts and lives of simple and unlearned men, without going into those wider and deeper questions which excite the interest and occupy the thoughts of the more educated classes, and which need a higher culture and a more scientific discipline of the mind for their satisfactory treatment and proximate solution. Now I admit most entirely that there is room in the world for both these kinds of religious teachers; that they are even mutually necessary, in the present state of society, to supplement each other's exertions; and that, without a large infusion of the influences derivable from the popular experience of the latter class, the most thorough scientific culture will not accomplish its object in the religious teaching of mankind. But with this concession, most freely made, what I now wish briefly to insist upon, in opposition to some prevailing misconceptions on the subject, is the importance, the absolute necessity, to the maintenance of the social position of our religious body, and of its healthy action on the public sentiment of our country, of the high mental culture of a very large proportion of our future ministers. Because the first preachers of the gospel were unlettered men, and—by the aid, be it remembered, of God's spirit, then more powerfully and more directly in action than at any other period within the records of human history—made an immense and unparalleled inroad on the dark domain of wickedness and superstition,—it is strangely, and, I must say, very ignorantly, argued by some, that the ministers of religion through all future time should be men of the same character, equipped for their task by no special training or appropriate instruction. People

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Both are equally honourable and useful in their proper function and place. The inspiration that flows direct in some highly-gifted souls from the genuine fountain of nature, is not less entitled to our admiration and our confidence than the richer and more recondite wisdom that has been distilled through the alembic of the schools. A man who is not learned in the strict sense of the word, is not therefore necessarily uninstructed. He may be educated up to the demands of his vocation, and have all the knowledge which is wanted for his specific work. Such a man, if he be earnest and intelligent, will be the last to overlook the value of *true* learning (not the pedantic sham which sometimes usurps its name), even to labourers like himself. He will see that every human endowment may be rendered of service to the cause of truth and humanity, if kept to its proper object. I think it therefore a positive advantage, when it can be so arranged, that both those who are making a learned, and those who are making a more popular, preparation for the ministry, should pass a portion of their period of education together. They will thus learn to know and respect each other, and acquire a juster idea of the nature and value of their respective labours. The scholar may beneficially temper the hardness and sharpness of some of his conclusions, under the genial influence of the native, popular sympathies of the future missionary; while the latter will often find that there are questions of obvious bearing even on practical religion, where it is of immense advantage to know the judgment of one who has thoroughly explored the original sources of knowledge, and whose mind has been exactly disciplined by scientific processes of thought. By such intercourse, both parties must greatly benefit. One will be spared the chance of superficial self-conceit, the other overcome the tendencies to a pedantic contempt and disdain. From its establishment in London, this Institution has had, still has, and for my own part I hope will continue to have, some students for the ministry who do not aspire to academic degrees, or to the character of what is properly called scholarship. We are glad to open our classes to such students. We think they promise a very valuable element of usefulness in the present condition of our churches; and I may say, on behalf of myself and my colleagues, that while we think it of the utmost importance to keep the standard of a learned ministry high, we shall always feel it a duty and a satisfaction to assist and encourage the studies of those young men who, without the advantages of exact classical and mathematical culture, desire to prepare themselves for the Christian ministry by access to our instructions on the Scriptures, on Christian History and Christian Doctrine, and on the principles of Moral and Religious Philosophy. Our great object is to fit men for the Christian ministry in its various forms; and to meet the demands of that great work adequately, there must be

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seems to me to lie open before those preachers of the coming generation who, understanding their position and diligently cultivating their natural gifts, shall endeavour, in the spirit of Channing, to bring the whole range of human interests within view of the pulpit, and place them in a religious light,—harmonizing with a true interpretation of our Christian faith all those pure affections and sublime aspirations which the human heart is unable to suppress, and those high scientific conclusions which the unprejudiced understanding is compelled to admit. To render possible the best fruits of pulpit eloquence, our congregations must indeed be less exacting in their demands upon their ministers. They must be content with fewer complete discourses embodying, or at least affecting to embody, original thought, and allow more time for simple instruction and colloquial address, especially with the young, which in many cases may be equally serviceable to the flock, and will prove less exhausting to the minister. On the present plan, the best minds are fairly worked out before their time, or have seriously damaged themselves by the forced reproduction, week after week, of commonplaces. In this and in other respects, where the resources of the congregation allow of it, there should be a greater subdivision of spiritual labour. In some Protestant communities abroad, three or four ministers are attached to one church. Well-directed efforts at the Academy may do something, perhaps much, to improve the character of our preaching; and this should doubtless be an object kept steadily in view: but such efforts will fail of due effect, if they are not seconded by corresponding arrangements in the constitution of our public services.

For pastoral usefulness, the capacity, it is obvious, cannot be imparted by academic lectures. It must come from the spirit of the character, and find out spontaneously its own course of action. Yet it would be a gross misapprehension to suppose that, where the heart is religious, the richest mental culture disqualifies for that service. On the contrary, I have ever observed that, in the humblest ministrations of pastoral duty, even among the poorest and least instructed members of the church, the presence of Christian courtesy and cultivation is singularly welcome and refreshing. There are some gentle and sympathizing minds that seem specially adapted by nature to this part of the ministerial office. Theirs is no priestly influence; it is something far higher and purer. It cannot perhaps be better described than as that of the religious friend. And a beautiful influence that is! Those who possess it are a silent blessing to the community in which they live. Continually reciprocating the holiest sympathies of our nature, such men cherish the religious life in the bosom of the church, and speak with most powerful effect in their ordinary services—less from any gift of eloquence or striking originality of mind, than from the trust which they have won

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and claims of what they deem scriptural truth and rational piety. In these cases of unavoidable collision with our orthodox brethren, everything depends on the spirit with which the controversy is conducted, the prudence and judgment with which assertions are made, and the solid and accurate learning with which they are sustained. It requires little ability, and less knowledge, to draw an exaggerated picture of the doctrines of an opponent, and then complacently destroy a monster which has no existence but in our own imagination. I know no more offensive spectacle in this world than that of a very young divine, primed at second-hand with a number of controversial commonplaces, which he has only half studied and very imperfectly understands, and discharging them right and left, in the impatience of his ignorant presumption, at the respectable notabilities of other denominations, who are able to give a better reason for their errors than he can for indubitable truths. Such is not the spirit in which, to do good, controversy must henceforth be conducted. There is some reason in history, or a hidden want of the human mind, for every theological error that has long held sway in the world. Its hold could never have been so enduring and so strong, but for some element of truth which lies hidden under it, or with which it has a secret affinity. The controversy which aims at something higher than mere sectarian triumph, should seek to disengage this latent truth from its mass of encrusting errors, and prove to the many serious and good minds whom it unconsciously reconciles to those errors, that we possess, not less, but more, of it—and in a far more vital and efficacious state—in the simpler and more rational system which we have adopted. By the rudely aggressive method, we repel religious men, and only loosen off from their communion less earnest and serious characters. By a candid construction of systems the most opposed to our own, we open a way towards gradual sympathy and a common understanding with the best minds attached to them; and though great speculative differences should continue between us (and with men who are true to themselves and honestly express their opinions, that must ever be the case), a large common ground will still be left for joint religious action and the free exchange of religious sentiment. It is in this spirit and from this point of view, without at all overlooking the very important peculiarities of belief which distinguish us from the rest of the Christian world, that the young men of this Academy will be trained to prepare themselves for such controversy as it may be necessary for them occasionally to engage in hereafter with their Christian brethren of other denominations. For this purpose, a course has been prepared, and is regularly delivered, in which the scriptural evidence is exhibited relative to the several heads of Christian doctrine; the views of different churches being the same stated, and compared with each other and

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aim between them. In some of our classes we shall have a special reference to the instruction of lay students. I shall myself have a class this session, every Wednesday, from three to four P.M., on the First Principles of Natural and Revealed Religion, designed immediately for our own theological undergraduates, to which any lay student will have free and gratuitous access; and, if health and strength permit, I propose to continue, during the term between Christmas and Easter, the course on the History of Christianity (embracing this year the mediæval period), which I commenced last session, with a more immediate reference to the wants of lay students. I am authorized by my friend and colleague, Mr. Smith, to say that he will have a class of undergraduates this session for reading the Greek of the New Testament, to which he will be happy to admit any lay student of University Hall who may wish to attend. Lastly, there are the instructions of Mr. Martineau in Logic and Moral Philosophy, indispensable for a degree, and his own rich and original lectures on Ethics, supplying a great, though an unavoidable, deficiency in the academic system of University College.

There are many circumstances to encourage us at the opening of this session. We begin with six additional students, having lost one, Mr. Gow, who has completed his course, and settled with the congregation at Cheltenham. The laity have shewn an unwonted degree of interest in our Institution. Mr. Joseph Yates, of Liverpool, has offered two prizes to be awarded this session,—one, for the greatest proficiency in Hebrew, to students in the two first years of the Theological course; and another, for the greatest proficiency in Latin studies and Latin composition, to undergraduates in their two first years,—this last prize being open to competition from the lay students of University Hall. Mr. Ainsworth, of Cleator, offers a prize of £100 to any student of Manchester New College who shall obtain the Gold Medal on taking his M.A. degree in the University of London. Lastly, there are the Hibbert Scholarships, already alluded to, which offer such rare opportunities for completing and perfecting a course of preparation for the Christian ministry. On the endeavours of our active and zealous friends in the North to train up a class of Christian missionaries for that important part of the kingdom, we look with no disfavour or ill-will. We heartily wish them success in their praiseworthy efforts; and cherish the hope that, if we each keep to our proper field and do our proper work, we shall not prove rivals, but assistants to one another—each contributing its own element of health and vigour to the religious community to which we both belong, and to that great cause of Christian truth and liberty which it is our common desire to serve.

At the same time, I should disguise my real feelings in respect [redacted]nation in which I have been placed, if, while I look

SCHOOL EXPERIENCES.*

Upon few subjects are opinions in England more violently antagonistic than on the respective merits and advantages of private and public schools. The partizans on either side are little disposed to do justice to the other. The eulogist of a public education—especially if in his own person, or that of a son, talent and energy have been followed by academic honours—sees in private schools mere pretentious scholarship, and an entire want of that rough but wholesome discipline which fits youths for the competitions and struggles of manhood, and of that self-government which with a strong hand keeps down the worst vices of youth, and cherishes that sense of honour, the want of which nothing else can fully recompence. On the other hand, many an anxious parent has said, with Cowper:

> "Would you your son should be a sot or dunce,
> Lascivious, headstrong, or all these at once,
> That in good time the stripling's finish'd taste
> For loose expense and fashionable waste,
> Should prove your ruin, and his own at last,
> Train him in public with a mob of boys,
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> Else of a mannish growth, and five in ten,
> In infidelity and lewdness, men."

For our own part, we feel little disposed to adopt the extreme views of either party. Looking at the high scholarship and noble characters of many of our distinguished countrymen, the foundation of whose knowledge and character was laid in Westminster, Harrow, Rugby, Winchester and Eton, and then descending to a lower intellectual level, and looking at the manly honour which generally characterizes the English gentleman, who commonly resorts to the same institutions for his early education, we cannot believe that the prevailing influences of public schools are bad. Nor, on the other hand—knowing as we do men with every intellectual accomplishment, and of high moral worth, who were exclusively trained in private schools, and who speak with affectionate reverence of the Estlins, Shepherds and Carpenters under whom they studied—can we for a moment doubt that private schools sometimes achieve the best educational results.

Cowper rose above the partizan when he sang,

> "I praise a school as Pope a government;
> So take my judgment in his language dress'd:
> Whate'er is best administer'd, is best."

It is quite certain that to the end of the chapter there will be both private and public educational establishments, and it is wisdom's part to do justice to the merits and to seek to diminish the faults of both.

* School Experiences of a Fag at a Private and a Public School. By George Melly. Pp. 311. London—Smith and Elder. 1854.

with Scripture; and the permanent truth appearing to result from such comparison, submitted to the judgment of the student.—I have trespassed unreasonably on your time; but I wished, if possible, to convey a distinct impression of the spirit and aim of the theological studies, and of the religious training for the Christian ministry, pursued in this place.

It is one of the great advantages of the present position of Manchester New College in University Hall, that it tends to unite in common studies, and to imbue with common sentiments, our young laymen and their future ministers. An excellent feeling subsisted between these two classes of students during the whole of last session, which we trust will continue and even be increased during this. It is so important to preserve this union, that it will be well worth some efforts and sacrifices, if necessary, on both sides to maintain it. For what will avail all our exertions to turn out a succession of able and well-instructed ministers, if there shall be no influential laymen in the bosom of our churches to welcome and encourage them in after life with the common memories of academic years, and an enlightened sympathy in those glorious principles of Christian truth and of civil and religious liberty, on which they will often be called to take a common stand, to help forward, amidst conflict and opposition, the great and holy cause of civilization and humanity?

let's make him fight ———: we've not had a fight for a month, and new boys always must show the stuff they're made of.'

"The usher on duty had naturally gone out for a few moments, to refresh himself after the hard day's teaching, and all government was at an end. The fight accordingly began; my small opponent and I were of course so utterly opposed to this trial of strength, that we fought with but small energy, and our exertions were mainly confined to not hurting one another at all. This was considered a very unsatisfactory state of matters by the boys, who wished to revive the gladiatorial combats of Rome among the new boys of Elm-house; therefore sundry pushes and blows from third parties quite made up for the small punishment each of us received from his opponent.

"In about twenty minutes the footsteps of the returning usher were heard, when every one at once assumed an extremely uninterested and nonchalant look; and the usher, seeing me crying, but every one else conducting themselves with extreme propriety, came up and kindly inquired what was the matter. The notion had been duly instilled into me that on no account was I to tell tales, and the first well-defined deceit or direct untruth which I remember to have been guilty of was answering Mr. Rush with the usual school-boy reply,—'Nothing.'

"Somebody wrote a humorous essay the other day on the two words 'Never mind;' an equally witty composition could easily be made of the answer 'Nothing.' One of the bottle-holders in the late encounter seemed to be troubled with no such thin-skinned scruples, as he boldly volunteered the remark, 'Oh, Mr. Rush, don't mind him: he's crying because he is a new boy.' I remember remarking once to a friend who was stigmatizing the moral feeling of public schools as low, that I had been two years at Harby before I heard a deliberate lie told to a master, and that for 'two years' he might read 'one hour' as my experience of private schools."—Pp. 16—18.

It must be admitted that the usher department is the vulnerable point of private schools. No man that can possibly better himself remains many years the usher of a school. From the days of Oliver Goldsmith to our own, the school-usher's has been a hard lot. Hard-worked and ill-rewarded by his principal—too frequently hated or despised by those amongst whom he toils—what man of sense or energy will long continue the drudge of a private school? Able and excellent men, we know, sometimes spend a year or two of their lives in this way, when gathering a small capital to begin an establishment of their own; or young professional men, seeking employment and some remuneration for it, while their beard is growing. But these are happy exceptional cases. The professional usher was, in our school days, a person marked for his office by helplessness, vulgarity or brutality, sometimes by all. During a six years' residence in a large school, we remember but two or three, out of as many dozen ushers, who were competent intellectually and morally to teach and superintend the sons of gentlemen. Some we remember after the lapse of forty years, with unspeakable disgust. [redacted]ent of Elm House says on this subject:

forward with predominant hope to the future, I denied that that hope is mingled with some anxiety and a painful sense of responsibility. We who conduct this Institution must throw ourselves largely on the candour and sympathy of the public. They must not be too impatient for immediate results. Time is required for the maturing of all things. Good fruit cannot be raised in a day. I have stated in this address what are and will be our incessant aims; but you must take that statement as the measure of what we desire, not of what we can hope completely to effect. Our best endeavours may fall short of the expected result; and, owing to the very different aspects under which the same truth presents itself to different minds, the expression of our deepest and most serious conviction on the most important subjects may be altogether misunderstood. In the present state of men's minds, when so many questions are yet in suspense, and research is prosecuted in every direction with such unceasing activity, and no honest man can close his mind to the results that are evolved,—there is no higher and more imperative duty than that of a large and candid construction of each other's motives and views, where there is evidence of sincerity and earnestness and a cordial reception of the fundamental truths of Christianity. If we, according to the different points of view which we have each conscientiously adopted, and the existence of which is inseparable from the in-

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* School Experiences of a Fag at a Private and a Public School. By George Kelly. Pp. 311. London—Smith and Elder. 1854.

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"The usher on duty had naturally gone out for a few moments, to efresh himself after the hard day's teaching, and all government was t an end. The fight accordingly began; my small opponent and I vere of course so utterly opposed to this trial of strength, that we fought vith but small energy, and our exertions were mainly confined to not ıurting one another at all. This was considered a very unsatisfactory tate of matters by the boys, who wished to revive the gladiatorial ombats of Rome among the new boys of Elm-house; therefore sundry ıushes and blows from third parties quite made up for the small punshment each of us received from his opponent.

"In about twenty minutes the footsteps of the returning usher were ıeard, when every one at once assumed an extremely uninterested and ıonchalant look; and the usher, seeing me crying, but every one else onducting themselves with extreme propriety, came up and kindly nquired what was the matter. The notion had been duly instilled into ıe that on no account was I to tell tales, and the first well-defined .eceit or direct untruth which I remember to have been guilty of was nswering Mr. Rush with the usual school-boy reply,—'Nothing.'

"Somebody wrote a humorous essay the other day on the two words Never mind;' an equally witty composition could easily be made of he answer 'Nothing.' One of the bottle-holders in the late encounter eemed to be troubled with no such thin-skinned scruples, as he boldly olunteered the remark, 'Oh, Mr. Rush, don't mind him: he's crying ecause he is a new boy.' I remember remarking once to a friend who ras stigmatizing the moral feeling of public schools as low, that I had een two years at Harby before I heard a deliberate lie told to a master, nd that for 'two years' he might read 'one hour' as my experience of rivate schools."—Pp. 16—18.

It must be admitted that the usher department is the vulnerble point of private schools. No man that can possibly better imself remains many years the usher of a school. From the ays of Oliver Goldsmith to our own, the school-usher's has been hard lot. Hard-worked and ill-rewarded by his principal—o frequently hated or despised by those amongst whom he ils—what man of sense or energy will long continue the drudge a private school? Able and excellent men, we know, sometmes spend a year or two of their lives in this way, when gather-g a small capital to begin an establishment of their own; or oung professional men, seeking employment and some remunetion for it, while their beard is growing. But these are happy ceptional cases. The professional usher was, in our school ys, a person marked for his office by helplessness, vulgarity brutality, sometimes by all. During a six years' residence in large school, we remember but two or three, out of as many zen ushers, who were competent intellectually and morally to ach and superintend the sons of gentlemen. Some we remem-r, after the lapse of forty years, with unspeakable disgust. he reminiscent of Elm House says on this subject:

mon of the largest pipe and th
student, who remained but a
recovered yet from the treatme
those long weeks at Elm-house
have faded away."—Pp. 23, 2

The propensity of boys t
Melly admits to exist in all
torial system of public schoo
affording, the maximum of pu
cution, and represents privat
In the latter, changes are fre
of sixteen; there is not the
opinion in the pupils, to upl
keep down what is dishonour
jections to the private-school s
schools of which the number
himself take the entire superin
is not materially different fro
family. The volume represent
from the ill usage of his elders

"The bullying had increased; t
must come to an end. At first, m
I had rebelled and been defeated;
half year I might grow stronger, t
leave, that anyhow, as an older m
a butt and fag to those above me, v
younger to tease instead of me. A
the better: my strength had only
that of others, and I found that
Weston. The

not understood, and so little known that they were unappreciated. The feeling of men, and of public school boys, who applaud the feeble endeavours of the weaker party, even if they do not aid them—the 'go it little 'un!' sentiment, which, loudly echoed by the surrounding crowd, at once unnerves the big boy, and puts fresh spirit and new strength into the smaller combatant—such feelings were not in existence among the circle who made my life unhappy then: Weston was a place the very recollections of which, as David Copperfield said, are 'to be run past at night.'"—Pp. 56—58.

The catastrophe is at hand; the persecuted boy runs away, and, though quickly followed and taken back, soon after quits for ever the scene of his persecution.

After a short interval, necessary to enable him to recruit health and spirits, the youngster went to Harby (Rugby we suppose to be meant).

"It was no small advantage to me arriving as I did in the midst of all the regular work, and in a house which was perfectly settled and organized; and I should always endeavour to send any boy to a public school in the middle of the half-year. In the first place, much consideration was shown to me as a new boy (rather a rarity at that time of the year), and it was nearly a fortnight before it was discovered that I had never been allotted to one of the monitors as a fag. I was quite surprised to find how much I had been left to myself, and what perfect freedom and independence the life seemed to be, after that of Elm-house. Of course I soon began to presume upon it, and received my first good licking for refusing to say what my name was, in the first place, and for inquiring the name of my persecutors, in the second. After that, I got a character for great impudence and 'cockiness,' and was generally kicked and cuffed about half-a-dozen times daily; sometimes for real offences, but oftener on account of the reputation I had made for myself. In school I was also somewhat persecuted; though I put a stop to a good deal of teasing by volunteering to fight one of my enemies: by showing an immense amount of courage, which I did not feel, I induced my adversary to decline the challenge; which news, when I heard of it, gave me, I am sure, much more satisfaction than it did him. The lessons were just enough to make the playground a happy holiday; and, though I can't plead guilty to learning much Latin and Greek during the first quarter of my stay at Harby, the progress I made in my appreciation of and love for idleness was prodigious. The attacks on my study in the yard, alluded to in the last chapter, though they did not occur every night, nevertheless indisposed me to remain in my study; so I gradually abandoned it, and began to lead a vagrant and unprofitable, if not an unhappy life: rambling from study to study, interrupting others in their work, or lying on a bench before the hall fire, wishing prayers and bedtime would hurry themselves a little.

"The præposters took a great deal of trouble at this time to put down all bullying and persecution, especially among the younger and new boys; and if they were not perfectly successful, at all events they made some most valuable rules and set on foot some admirable schemes, many of which never fell into desuetude, although some were only put in practice during that half-year. In this way I was specially protected,

and perhaps suffered less than any boys who came afterwards; certainly incomparably less than those who came long before my time, to judge by the legends which were handed down among us as authentic. One of the new plans they adopted was extremely valuable, though it involved considerable self-sacrifice on the part of the monitors: they took it in turn to spend one evening in the week in the hall learning their own lessons, and assisting any of the younger boys who chose to come and work there; in consequence, the persecuted ones, and all whose studies were either naturally uncomfortable or made so by foreign influences, came down, and bringing their lamps and candles, spent the evening in the hall."—Pp. 100—103.

Of flogging by the master, his experience was slight and not personal:

"As I was never flogged, I cannot say if the infliction was more painful than a monitorial licking. During my first quarter at Harby, however, I once saw a flogging; it being the custom to send up two boys with the delinquent to witness his punishment: whether to strike terror into them, or to see fair play, I never could determine. Up I went into the little turrets 'consecrated to the corporal punishment of those who had come to grief,' as we had it; following the Doctor and the culprit through a small crowd of boys whose depraved taste led them to wait to see us pass, as no doubt it would in later life to be present at an execution. I did all I could by signs and grimaces to intimate to them that it was not I, but the other boy, who was going to be operated upon. It did not appear to be a very severe punishment in itself; nor did I notice any of the symptoms of moral degradation after it was over which we are now told (such cant was unknown in my school days) exist in all properly constituted minds. And yet it was very severe punishment, when the letters written home by the Doctor and the tutor are taken into consideration, and the loss of caste among the powers that be, is remembered. The view taken of it by fellow school-boys depended entirely on the cause for which it was administered; though the 'house' —that most important public opinion—was never pleased at any visit being paid by its members to the sanctum sanctorum, and it was well if no rougher punishment was visited on the unfortunate youth."—Pp. 107, 108.

Of the punishments by the præposters, a kind of police force (so to speak) of the school, consisting of the sixth-form boys, or rather young men, Mr. Melly gives a very striking account. These punishments have the name of *hall-lickings*. Mr. Melly thus describes the feelings with which he retired from the first performance of the kind after his arrival at the school:

"Oh, how relieved I was, to rush into my study, throw myself on a chair, and burst into an unrestrained fit of tears. It was the first time I had ever seen any punishment so solemnly judicial: it was so coldly and calmly administered that it had the repulsive air of the execution of a penal sentence. To my heated brain it seemed Lynch law in a chronic state; and I was almost afraid to be alone, lest any one should come in and make a long speech prior to nearly killing me. I was roused by a knock at the door, and an older boy, whom I was very fond of, entered and threw himself

"'Well, what do you think of a hall-licking? Is it not a glorious institution?'

"'I never saw anything so horrid before.'

"'But I am sure they deserved it handsomely. What could be lower and more ungentlemanly than what they were licked for?'

"'I think they ought to have been flogged.'

"'Well, you see, the monitors did not like the responsibility of that; for the boys would have been in such a bad position if the Doctor had flogged them for stealing: the whole school would have cut them. Besides, I know the Doctor himself thought this was best.'

"During my stay at Harby, I suppose about five or six hall-lickings took place every half-year, in our house; of which not more than ten during the five years were *apropos* of fagging, or arising out of it. There were a few lickings for smoking, and two or three for being seen in suspicious localities; but the large proportion had reference to bullying: and for that odious offence against school society I cannot conceive a more fitting punishment. Regarded even by those who hold the opinion that boys ought not to be allowed the power of thrashing one another with canes, and with all the pomp and circumstance of authority, what more right and fitting than that a boy should, on being detected in bullying and teasing a boy smaller than himself, be publicly bullied and thrashed by a bigger boy than he, before the rest of his schoolfellows? Looked at from a public-schoolboy's point of view, what more constitutional than that the house should punish those who render its members uncomfortable: that the society should chastise those who commit offences against itself."—Pp. 212—214.

Mr. Melly represents self-government as the great distinction of a public from a private school, and asks why this principle, admitted in the British Constitution, is to be refused admittance into our schools. He would probably demur to the reply, because youths are not men, and want that highest wisdom which is taxed in the government of others.

"At Harby we had our monitors—a local council of forty; our public meetings—the rest of the school, being often summoned to deliberate together; our laws, made by the majority and obeyed by all; our taxes—and very heavy we found them; our periodical press, and very amusing it was.

"The Sixth form at Harby was composed of about forty of the most learned, and the oldest members of the school; many of them were almost men—none of them were younger than seventeen, and they were made fully to understand, when they entered into that class, the grave responsibility of the duties intrusted to them to perform. They were to be in the capacity of gentleman-ushers, with power to punish certain offences with certain penalties; and, in the majority of cases, without referring to the masters at all. Of course, in a matter of any importance, it would be their duty to place the whole affair immediately before the head-master of the school. In many cases they had to break with friends who were too free and easy in their observance of school rules, and who were in the habit of disregarding those which prohibited a quiet cigar by the river side, or a bottle of champagne in the bedroom feast. In all cases they were in honour bound to eschew all such practices themselves,

to be neither too lax and undi
gant as friends. And, in mc
greatest favourites of the scho
a change was apparent in thei
treated with a little more resp
by increased protection and gre
had been able to bestow.

"To repay them for the hard
them for these sacrifices they ma
boys: subject to certain fixed ru
customs. Their breakfasts wer
the morning; their studies were
not allowed to go out for want of
were not allowed to wither for
were carried to and from schoo
pitched and fielded for in play l
bread toasted or buttered, in the
their studies at night; and their w
carried up to their rooms at bed ti

"Such were the duties and su
231—234.

To those who are curious as
pages will offer abundant ente
many witty descriptions of sc
and the thousand other school
to a close, the fun of its autho
ment described by the poet in

"We love the play

The description of the partir
only other

possess it already, and nothing can prevent their exercising it; and that the monitorial system only places it under due regulation. In every community—be it a family or a township, a school or a nation—the strong will, the powerful intellect, the matured judgment, exert a predominating influence over the weak, the thoughtless, and the inexperienced; this superior force is not only innate, but acknowledged, and under due regulation it is beneficial to all. That system, therefore, which best provides for its judicious exercise in a community of boys, is the most salutary; and, whatever improvements may yet be made, the monitorial system seems as yet to be the best, if rightly carried out.

"On the other hand it is alleged, that the monitorial authority is so absolute as to exert a degrading influence on the minds of the fags. To which I answer, that there is not a fag at any public school, who has had any experience of the other system, who does not cling to the monitorial rule as his sheet-anchor in storms of tyranny and oppression."—Pp. 305—307.

DICKENS'S HARD TIMES.*

THERE are no occupations, innocent in themselves, which may not be redeemed from frivolity by the spirit with which we engage in them. We could almost stand up for indiscriminate novel-reading, given any amount of stupidity, provided only that there be no positive corruption of thought or principle involved in the perusal. We take up a work of fiction; it is dull, and we throw it down. But let us consider why it is dull, and the time occupied in dipping into it will not have been utterly misspent. Perhaps it has wanted the marks of a sincere and simple earnestness in describing imaginary events; the writer has not taken pains to realize to himself what he would fain make real to others; and, in consequence, his pages give us no distinct idea, beyond that of a heap of fine words having been used for no earthly purpose save to make us yawn. Or our instinct tells us, as we read, that the characters represented are such as never were, nor ever will be, in real life; that they are, in fact, monsters; and we pause to consider what faults are the usual complements of certain virtues—what dangers and temptations such and such classes of dispositions and temperaments are exposed to—by way of justification of the repugnance we feel to continuing the tale. These are but two out of many instances that might be given, of the real good that may arise from occasionally reading even a somewhat indiscriminate collection of poor novels. If the weariness produced by them lead us to think how every one should exert himself to the utmost to do well whatever he chooses to do at all, or cause us to have a deeper insight into, and conse-

* Hard Times. For These Times. By Charles Dickens. London—Bradbury and Evans. 1854.

quently a wider sympathy with, human nature, the time has not been lost. But, somehow, Mr. Dickens has managed to attract within his magic circle many readers who look askance at the generality of novels,—young men, who have no notion of dawdling over a story in three volumes, but who have enjoyed the monthly numbers of "Pickwick" to the extent of trying to become themselves a sort of Brummagem Sam Wellers; grave, thoughtful elders, captivated by the way in which social reforms were advocated—we cannot say, discussed; while every heart that was Christian in more than name, gave a welcome to the delightful "Christmas Carol." This large circle were all, at first, too much carried away by the new and varied powers displayed, to be critical; but since they have sobered down enough to be judges as well as admirers, they have begun to perceive that even Charles Dickens is not by any means an equal writer; that, intermixed with exquisite pathos, with tenderest feeling, and with a fine sense of humour, are passages which, in any other writer, would repel us by their coarse caricature, their melodramatic effects, and the evident change of purpose, both as regards plot and character, which has been going on during the writing and publication of the tale.

We cannot help treating tenderly a writer who has given us such infinite pleasure aforetime; and it is almost in a whisper,

regulations as those which have made the other (Louisa Gradgrind) what she is. It is true that Louisa is brought up from her birth, and Sissy only from the age of ten or twelve, under this discipline; but we cannot help regretting the beauty which, we imagine, Mr. Dickens could easily have thrown over the little simple child's unconscious influence in that hard Gradgrind household, if he had chosen to tell us a little more about her, instead of giving us so much about the individuals on the other side, who are each one of them more disagreeable than the last—Tom and Bounderby without even a single redeeming touch in them, each to be hated where they are not despised, and to be despised where they are not hated. It seems to us that Mr. Dickens must have intended at first to represent each opposing side with equal fulness and distinctness, and that where the source of his failure lies is in this omission; for before the story is ended, we want some relief, some outlet into goodness. If it were not for Stephen, our faith in human nature would be weakened, in proportion to the hold which the tale takes upon us. This should not be; nor is it in Mr. Dickens's other works. There, if the bad is a little beyond humanity (as in Quilp and Uriah Heap, for instance), there is almost angelic goodness thrown in somewhere to counterbalance it.

We have hitherto spoken as if the question of Fact versus Fiction was one to be argued out to any satisfactory conclusion in fiction; this we do not imagine. Fiction may illustrate the different sides of the question, but it can never be regarded as conclusive evidence on which to form a judgment. As Mr. Dickens, however, differs apparently from us in this opinion, we must take him on his own ground; and, supposing that a purely imaginative tale could convince any of the superiority of one system of education over another, we must return to the question, Has he succeeded in his object? And we are obliged to answer, No. None of the characters seem to move naturally, but all of them as if jerked by Mr. Dickens, who holds the wires which put them in motion. They have no internal life of their own. They are wound up to utter what he wishes to have impressed on his readers. We could hardly take a stronger instance of this than where Louisa comes panting, chased by the fearful fiend of her temptation, into her father's presence—at first one fancies, as to a natural, holy refuge from her pursuer; but by and by she says, or Mr. Dickens says (speaking down below, like the showman in Punch), with angry tone, to her father:

"'Where are the graces of my soul? Where are the sentiments of my heart? What have you done, O father, what have you done, with the garden that should have bloomed once, in this great wilderness here!'"

And then she goes on,—

"'Father, if you had known, when we were last together here, what even I feared while I strove against it—as it has been my task from

...ed and spoiled
no one's enrichment—only for
the immaterial part of my life,
refuge from what is sordid and
school in which I should have
trusting with them, and to ho
better?'

"'O no, no. No, Louisa.'

"'Yet, father, if I had been
by my sense of touch, and had b
surfaces of things, to exercise m
I should have been a million tir
contented, more innocent and hum
the eyes I have. Now, hear wha

"He moved, to support her wi
they stood close together: she, w
fixedly in his face.

"'With a hunger and thirst up
for a moment appeased; with an
where rules, and figures, and defini
grown up, battling every inch of m

Surely, this is worse than be
utterly untrue. If the terrible
would there not have been thi
sentences, ending each in someth
the speaker the dread secret of
been checked, and not have dar
full shape of words? If her sin
into act, she might have come, i
her father; but as it was, would
claimed from him by wild caress

rudeness so much of nicety, that none but those who are to the manner born can hope to use it freely and appropriately; and, in affecting it, we fear we should have to say of him, with greater reason than Ben Jonson said of Spenser, "he hath writ no language."

From the decided opposition of judgment and opinion with one whom we honour and love as we do Mr. Dickens (the grounds of which we have merely suggested, and taking for granted that our readers are acquainted with the story), we turn with delight to the episode of Stephen and Rachael. How exquisite it is! The deep tenderness of both their hearts evinced in their conduct towards her who is, in fact, the only obstacle to their greatest happiness;—the purity thrown over a situation which to any but the pure might have been as fraught with what is bad and dangerous as are any of the French novels;—the holiness which this self-control gives to the pitiful death-scene, when there is no outbreak of passionate sorrow, but deepest grief, and profoundest faith in God, the Ordainer of all, made manifest!

"Though he lay quite motionless looking up at the sky, he smiled and said, 'Rachael.'

"She stooped down on the grass at his side, and bent over him until her eyes were between his and the sky, for he could not so much as turn them to look at her.

"'Rachael, my dear.'

"She took his hand. He smiled again and said, 'Don't let 't go.'

"'Thou'rt in great pain, my own dear Stephen?'

"'I ha' been, but not now. I ha' been—dreadful, and dree, and long, my dear—but 'tis ower now. Ah, Rachael, aw a muddle! Fro' first to last, a muddle!'" * * *

"'But look up yonder, Rachael! Look aboove!'

"Following his eyes, she saw that he was gazing at a star.

"'It ha' shined upon me,' he said reverently, 'in my pain and trouble down below. It ha' shined into my mind. I ha' lookn at 't an thowt o' thee, Rachael, till the muddle in my mind have cleared awa, above a bit, I hope. If soom ha' been wantin' in unnerstan'in me better, I, too, ha' been wantin' in unnerstan'in them better. When I got thy letter, I easily believen that what the yoong ledy sen an done to me, an what her brother sen an done to me, was one, an that there were a wicked plot betwixt 'em. When I fell, I were in anger wi' her, an hurryin on t' be as onjust t' her as oothers was t' me. But in our judgments, like as in our doins, we mun bear and forbear. In my pain an trouble, lookin up yonder—wi' it shinin' on me—I ha' seen more clear, and ha' made it my dyin prayer that aw th' world may on'y coom toogether more, an get a better unnerstan'in o'one another, than when I were in't my own weak seln.'" * * *

"The bearers being now ready to carry him away, and the surgeon being anxious for his removal, those who had torches or lanterns, prepared to go in front of the litter. Before it was raised, and while they were arranging how to go, he said to Rachael, looking upward at the

"They carried him very gent
and over the wide landscape; R
Very few whispers broke the m
procession. The star had shown
and through humility, and sorro
Redeemer's rest."—Pp. 321—32

In the two extracts which
our minds, the worst part as i
as shewing the quiet beauty
save only Charles Dickens. An
by the last, we sincerely wish

CORRECT COPY OF A LE

In the Appendix of Mrs. Thistleth
and Correspondence of Dr. Henry
(a volume of which we have been co
we are gratified to find a copy of
printed in the C. R., Vol. VIII. (18
we prefixed, we intimated our suspi
rate, and we specified one passage,
as quite incongruous with the know
writer. The copy now printed fro
Gurney, shews that our suspicion
many inaccuracies in the letter as se
to give it now correctly. The inte
circumstances under which it was
companied William III., who went
impression made

misguide, but internal knowledge cannot err. We have something here of what we shall have hereafter, to "know as we are known." This we, with other friends, were at the first view partakers of; and the more there is of this in life, the less we need inquire of what nation, country, party or persuasion our friends are; for our own knowledge is more sure to us than another's. Thus we know when we have believed. Now the God of all grace grant that you may hold fast that rare grace of charity, and choose that unbiassed and unbounded love, which, if it decay not, will spring up mightily as the waters of the sanctuary, higher and higher, until you, with the universal Church, swim together in the ocean of Divine Love. Woman, indeed, had the honour first to publish the resurrection of the Lord of Love—why not again the resurrection of the Spirit of Love? And let all the disciples of Christ rejoice therein, as doth your partner,

JOHN LOCKE.

THE LATE REV. WM. TURNER, JUN., ON STEAM NAVIGATION.

SIR,

THE following passages of private letters from my late uncle, the Rev. William Turner, Jun. (of whom a memoir recently appeared in your pages), have just been kindly supplied by his correspondent, Morris Pollock, Esq. They may be interesting to those who knew him personally, as illustrating the scientific and mechanical turn of his mind at an early period of his life, and the intelligent and lively, but unambitious and disinterested, eagerness with which he predicted in his youth, as he contemplated in his later years, the practical applications of science so characteristic of the past half century. As an illustration of later date, I may take the opportunity of mentioning a favourite speculation with him in more recent times, as to the feasibility and economy of communicating steam-power to machinery, at considerable distances and in various directions, by means of compressed air in pipes, setting in motion a simple air-engine wherever the power was wanted; thus dispensing with cumbrous and costly intermediate gearing, and yet avoiding the necessity of a separate steam-engine.

The extracts may not be without interest also to general readers, as illustrating the rapid progress made in steam navigation since the days of his youth; what was then a subject of speculation and inquiry, being now realized as one of the most familiar, though still progressive, applications of science to the multiplication of man's powers and resources. Fulton's experimental steamboat was launched on the Hudson in the spring of 1807. The commencement of steam navigation on the Clyde by Henry Bell was some years later, and in England later still. It was not, I think, till 1815, that the first steamboat plied on the Mersey.

Tooting Park, July, 1854. JOHN ROBBERDS.

Extracts from the Rev. William Turner's letters, when a youth of 18, to Pollock, Esq., dated August, 1806, and February, 1807:

... of my reading on this subject, I have been led a good

...ulars and I interest myself."

"Your idea of the applicati
against a current, almost exa
formed. There would undoubt
in rough water; but as it is chi
would be adopted, this difficult
height. We must allow, too,
provement which before that tin
tion of steam-engine furnaces.
be such as to require a fire of an
safely allow the Americans to s
mand a patent for my new const

BRITISH AND FOR

Sir,

May I be permitted publicly t
statement, inserted in your last N
tion of the funds of the Borou
shameful piece of chicanery is no
verted trusts which cast such ob
which Dissenters frequently com

I have often wondered at the
question; but I attributed it, in
been clearly understood. Your
this for the future; and I hope th
against the acting Trustees of th
also as it now is by the expresse
British and Foreign Unitarian As
legal redress obtainable in this c

CRITICAL NOTICES.

Life and Death; or the Theology of the Bible in relation to Human Immortality. Three Lectures, by J. Panton Ham. Second Edition. Pp. 159. 1851.

ATTENTION is called to this book, not only by the subject of which it treats, but especially just now by the interest attaching to its author, as one very recently added to the number of the ministers of the Unitarian denomination, and now occupying one of the most important positions amongst us. If the information we have received is correct, that Mr. Ham has referred to this work as a fair representation of his *present* opinions, it will be an additional reason for our perusing its contents with peculiar interest, and the remarks we have to make upon them will not appear ill-timed.

The first question with every theological reasoner must be, to what kind of proof shall he appeal in support of his assertions? On this point Mr. Ham leaves us in no uncertainty.

"These Lectures suppose the Bible capable of answering the several questions raised in them. They appeal exclusively to the Scriptures, as their sole criteria."—Preface, p. vi.

"I desire to adhere closely to the word of God—to take this word as the infallible instructor in all the matters of our religious faith and practice. It is not with human opinions, whether right or wrong, that I desire to have to do,—although these must, of necessity, be occasionally referred to,—but with the plain and authoritative teachings of God."—P. 4.

Other passages contain spirited protests against the "many Popes" of Protestantism, and earnest exhortations to unprejudiced and candid consideration of the teachings of the Bible.

With all this every Unitarian will, at first sight, sympathize; but experience has taught us that "founding religion on the Bible" may mean two very different things. It may mean receiving the life and teachings of Jesus Christ, as we learn them from the Gospels as a whole (not from any detached passages), as the source of our religion, and using all the rest of the Scriptures as suggestive and edifying, but not as authoritative; or it may mean, using every sentence, and every word even, of Scripture as our religious teacher, on the ground of verbal inspiration. It appears to be according to the second method that Mr. Ham uses the Bible, although he nowhere formally states his theory concerning it; and it is our duty, before noticing the main purpose of the book, to offer an expression of decided dissent from the *method of proof* which is employed. The first lecture, for instance, on "the Edenic Dispensation," is founded in great part on the account of the "creation and fall" in Genesis. To those who consider these chapters as entirely allegorical, and who are familiar with the fragmentary character and uncertain origin of this book, this proof must be entirely without weight. But a yet more trivial verbal style of argument is sometimes employed. In proof, for instance, that immortality is not the inherent possession of man, the passage is quoted, "God breathed into *his nostrils* the breath of life," as suggesting that the tenure of life, far from being eternal, is temporal and precarious (p. 10). By arguments of a similar kind, derived mostly from Gen. iii., it is attempted to prove (in the first lec-

ture) that man was created by God mortal, in the fullest sense of that word; that he was promised immortality *if* he were obedient; but not being obedient he lost the chance of this blessing; and that all his descendants to the time of Christ were therefore strictly mortal. It is carefully guarded against that we should suppose there is any *guilt* inherited by Adam's offspring; we only receive by our descent from him a *loss* of the privilege of immortality he might have gained for us.

The second lecture, on the "Christian Redemption," is intended to support the theory that, in addition to other blessings, one great purpose of the life and death of Christ was to confer on all who believe on him the gift of immortality. The proof adduced of this is taken from all parts of the Scriptures, but is still of a purely textual character; and, as is generally the case with such arguments, sometimes it is insisted that a text shall be understood as strictly literal,—sometimes a figurative explanation is admitted when this is required by the argument.

The third lecture, on "the Future Retribution," propounds the doctrine that the wicked will receive a most severe punishment after they leave this world, and then will cease to be; while the true Christian, and he only, will have life eternal. In this chapter occur some of the usual arguments against "eternal torments."

As has been already intimated, the most noticeable part of this book, as coming from one now identified with Unitarians, is his indiscriminate quotation of Scripture. By such a method of selecting a text here and a text there, up and down the Bible, without any regard to the origin and history of the several books, and of laying stress on the *terms* of the Hebrew writers, we undertake to prove from the Bible *any* doctrine whatever. Such a method of using the Scriptures cannot result in any satisfactory conviction to minds accustomed to the investigations of modern criticism as to the relative value of the several parts of the Scriptures, nor does it at all accord with that discipleship to the spirit rather than the letter, in which we have been wont so frequently to rejoice.

With regard to the fundamental question of the book, Is man an immortal being, or is immortality conferred on him by a new act of creative power? we cannot enter into any detail of arguments. The previous question of material or immaterial has first to be answered; and probably on this, in many cases, depends the opinion formed in relation to immortality. But even the materialist does not necessarily agree with Mr. Ham's doctrine,—a doctrine which seems strongly opposed to many of our most deeply-rooted feelings and natural instincts, —which may be combatted by many texts of Scripture, and which is beset with difficulties in regard to the character of God, only less than those attaching to the belief in "eternal torments."

The same may be said in relation to Mr. Ham's modified view of the Atonement. To regard the death of Christ as conferring eternal life on all who have faith in him, while all others live only for a season, may be less objectionable than to believe that Christ's mission is to rescue a small minority from the fires of hell to which the majority is doomed; but it is very different from the faith in a Universal Father, equally the Friend of all his creatures, and finally bringing all, of every age, country, sect and party, to a state of purity and virtue and consequent eternal happiness.

The Quarterly Review. No. CXC. September, 1854.

ɪɛ irregularities of publication in our older Quarterlies may lead
fter to errors. The title-page of Vol. XCV. untruly tells that the
ɔers of which it is composed were published in June and September.
September, read October. The number is varied and entertaining.
ens with an array of facts, which must have cost no little industry
ɔme influence, too, to collect, on the London Commissariat, describ-
ɹow the daily food wants of the multitudinous inhabitants of the
ɔpolis are supplied. It is amusing to see how complete the change
h has come over the spirit of the dreams of this once sturdy Pro-
ɔnist journal. It eulogizes the workings of unrestricted competi-
and cries out lustily against the monopoly in respect to fish and
, still partially exercised in London by its unreformed corporation.
ɹuarians will find a charming article on Church Bells. Architects
read with satisfaction, or otherwise, the essay on the present state
eir art in England, according to their agreement in taste with Sir
les Barry, whom the reviewer considers the Wren of the age.
ɔgists have their taste remembered in an instructive article on
ia, served up in the pleasant style of conversational eloquence with
h the Geological Section of the British Association has familiarized
In the department of literary biography, the No. is rich, the sub-
being Oliver Goldsmith and Samuel Foote. Were it not for a Tory
l or two in an article on the House of Commons and Law Amend-
, we should think that the Quarterly, wearied of being on these
ɛcts always in the wrong, and finding its prophecies constantly
ɹed by the result, and its principles discredited by the intelligence
e age, had forsworn politics. Without concluding that the House
ɔmmons as at present constituted is incapable of transacting the
ɹess of the country, it insinuates a doubt whether it can, without
changes, so discharge its high duties as to retain for constitutional
ɹnment the respect and affection of the people. Theology is not
ɛtten in this No.; and a reviewer, lively in style, intelligent and
lliberal, awards to Messrs. Rogers and Francis Newman the praise
ɔlame to which he conceives them respectively entitled in the con-
ɹsy of which the "Eclipse of Faith" forms the basis. The re-
er happily enough observes, that "Mr. F. Newman, like his more
rated brother, is a disciple of the logic of difficulties. The former
been led to Deism, the latter to Romanism, by the same bias of
rstanding, differently modified in the two cases by a different moral
ɹitution. Each brother alike is irresistibly impelled to reject creed
creed, as he discovers in each some difficulty which he cannot
; but neither of them will acquiesce in the absolute scepticism
h is the only logical result of their principles." We do not, with
ɛct to one of the brothers, feel assured of the correctness of the latter
vation. The descent in infidelity has been alarmingly rapid. Will
entually remain above the abyss of Atheism? The reviewer pro-
enough describes Mr. Francis Newman as retaining the sentiment
ligion without its form:

"he principle which he assumes throughout is, that his individual con-
mess is the standard of religious truth. He agrees with those Greek
sophers who held that 'MAN is the measure of all things;' only that, in
ice, he restricts MAN to Newman."

The reviewer argues strongly against the sufficiency and safety of the inward light on which so many now-a-days, believers as well as unbelievers in other revelation, profess to rest.

"The faculty of 'spiritual insight,' which is, according to Mr. Newman, man's only religious guide, has led its votaries into tracks diverging through all the points of the compass. It has created such Divinities as Kali, the Goddess of the Thugs, and has seated incarnations of lust, envy, murder and every conceivable crime, in the miscellaneous crowd of its Pantheon. * * * Nor need we refer to barbarous nations, or uncivilized epochs, to prove the fallibility of the immutable morality of insight. In modern times and in civilized countries, there is a wide discordance among those who reject Christianity, not only on religious, but also on moral, questions. On such points as pride, revenge, chastity and slavery, there is the strongest diversity of sentiment between Rousseau, Voltaire, Paine, Compte, George Sand, Mr. Parker, Mr. Carlyle and Mr. Newman. Yet each of these writers has as fair a claim as any of the rest to consider his own 'insight' infallible. Hence most men would conclude, as Socrates did of old from similar phenomena, that an external revelation would be far from useless."

With much force of logic, the reviewer, following up Mr. Rogers' arguments, crushes Mr. Newman's attempted demonstration of the impossibility of an historical religion. We are glad to see the statement, so fatal to the vulgar theory of plenary or verbal inspiration, that the possibility of mistakes in Scripture "*is now so generally admitted*, that it is acknowledged in the standard educational works of orthodox divinity." Very truly, the reviewer adds,

"It is surely very dangerous to maintain that *historical* infallibility is essential to the inspiration of the scriptural writers. This belief, if unfounded, exposes the faith of its votaries to tremble at every German commentary, every scientific treatise, and every fresh discovery of Egyptian hieroglyphics, and it is but too likely to bring them to the conclusion which Mr. Newman draws from the same premises."

On Mr. Newman's extraordinary attack on the moral character of Jesus Christ, the reviewer comments with grave severity, ably enforcing the views on this matter propounded by Mr. Rogers. But however severe these censures upon Mr. Newman are, can any Christian believer, however large his candour and however latitudinarian his views, regard them as *undeserved?*

The Edinburgh Review. No. CCIV. October, 1854.

THE first article of the No. just out is on "Vestries and Church-rates," which, if intended to aid the settlement of this vexed question, is somewhat wide of the mark, distinguished as it is by a tone of insolence towards Dissenters that would have fitted it well for the pages of the *Quarterly*.

"While we deny the 'injustice,' we fully admit the impolicy of imposing the church-rate on Dissenters. The continuance of the impost encourages a very offensive species of humbug. It creates a corps of hypocrites who profess to believe, not merely that church-rate is unjust, but that it is sinful to pay it, and who convert these scruples of conscience into a profitable stock-in-trade. To say that such scruples are ridiculous, is saying less than the truth."

"We find it hard to say whether the *church-rate martyr* or the *vestry patriot* be the more offensive product of the agitation which feeds them both. The two are essentially of the same genus, but of different species. The

'martyr' is sleek, silent and oleaginous; the 'patriot' is dapper, noisy and hirsute. The martyr wins notoriety by ostentatious endurance, affects to shrink from fame, and blushingly bears honours thrust upon him; the patriot forces himself by storm on the notice of his fellow-citizens, spouts at parish meetings, canvasses municipal wards, and is a conspicuous correspondent of the provincial press. He is usually a pert and pushing tradesman, with a glib tongue, a brazen brow, and leathern lungs. He has probably quarrelled with the churchwardens about a seat in church, or has been refused the place of clerk or sexton by the parson; and has thereupon turned a zealous Baptist, and resolved to show the Church how dangerous an enemy she has made. The 'martyr,' on the other hand, is rather obstinate than pugnacious, and acts more from calculation than from spite. Both heroes often meet at last in the county gaol, but quit it by opposite roads. The church-rate martyr entered it because he would not pay, the vestry patriot because he could not. The former leaves it with affected lamentation, that the friends who paid his rate should have bowed the knee to Baal; the latter emerges joyfully insolvent, exempted by operation of law from the necessity of satisfying his creditors."

To get rid of the "domination" of such Dissenters, to which, by their being forced contributors to ecclesiastical funds, Churchmen are now sometimes subjected, and from no sympathy for Dissenting feeling on the question, this writer is willing to consent to the "abolition of church-rates in their present form."

"We would recommend that every dissentient should have the right of claiming the repayment of his church-rate, in the same way that those possessing less than £100 a-year can now obtain restitution of their income-tax. For this purpose, printed forms should be supplied on application; and in these forms we would not even require from the claimant a statement of non-conformity, but simply a declaration that he *conscientiously objected to the payment of church-rate*, which should be signed by the applicant and witnessed by two ratepayers.—A list of those who had claimed this exemption should be annually printed, and they should be thereby deprived of their claim to seats in church, and of their right to vote at the election of churchwardens."

We fancy such a settlement of the question would be little more acceptable to Dissenters generally than the system which now prevails. The most earnest opponents of church-rates are those who deny the right of the State to interfere at all in matters purely religious; they could hardly be expected readily to consent to have themselves, as Mr. Bright expressed it, "ticketed" and "labelled" in order to get back a paltry sum, the *amount* of which is not the sorest part of the grievance. A much simpler process naturally suggests itself. Why, if in some shape or other Churchmen must have their church-rate, and are yet willing to exempt Dissenters from its payment,—instead of the round-about mode here proposed—first taking from the Dissenter and then giving back what was taken,—why not limit the rate, in the first instance, to Churchmen alone—to those who shall give proof of their Churchmanship by an open avowal of it and their readiness to pay for it? If there need be any publication at all, why not confine the list to those who may "*claim* a seat in church" and the "right to vote at the election of churchwardens"? The machinery would be so much more simple—the result, to all parties, we should hope, so much more satisfactory! Churchmen, [illegible] the right of the State to interfere in religious affairs, [illegible] with; Dissenters, disputing the right, would be let [illegible] does "not believe there would be ten Dissenters

more or less in the country, in consequence of the exemption of Dissenters from the payment of church-rate." Our plan would fairly test the soundness of his conviction. And in this way we might possibly arrive at a more satisfactory result as to the relative strength of Church (real as distinguished from merely nominal Church) and Dissent, which even the Census returns seem to have left somewhat uncertain. The Bishop of Oxford insists that justice has not been done to the Church. We think some of the Rev. Prelate's doubts might very likely be removed, if the plan we venture to suggest, as an amendment on the reviewer's, were fairly carried out.

"As a proof how exaggerated are the common statements of the extent of opposition to church-rates," the reviewer quotes Dr. Phillimore, who in a late debate informed the House of Commons that "from two returns which he had recently obtained, he found that in the Archdeaconry of Middlesex and London alone no less than 59 church-rates had been made, in many cases without opposition, since the date of the Braintree case [i.e. since last winter]." Dr. Phillimore might also have informed the House—as no doubt he would, had he been aware of the fact—that some, at least, of these rates were obtained on the clear understanding that they would not be enforced against any one objecting to pay. On the eve of a church-rate meeting, we have known a communication to come from the churchwarden, pledging himself that the rate should *practically* be a voluntary one, if the "opposition" would only allow it to pass quietly. We fear this statement may unsettle the reviewer's faith in churchwardens, who, he tells us, "are *sworn* to enforce the rate against defaulters." It may teach him that Catholics are not the only persons who can give a wide latitude to their interpretation of an oath, nor Dissenting consciences the only ones that are *accommodating*. The non-enforcement of church-rate has for years been the practice in various parishes. Parties are assessed—applied to for payment—neglecting to make it, are summoned before a bench of magistrates—when, not making their appearance, there is an end of the business. These church-rate sessions are in truth, in many places, a mere idle form, answering no earthly purpose beyond serving as a pretext for justices and churchwardens to enjoy a good dinner—paid for, of course, out of the rate they have judicially assembled *not* to enforce. Only in *favour* of the Quakers is any departure made from the usual practice. Known to be quiet, easy people, who will make no noise, they alone are selected for the honour of pecuniary martyrdom to a Church dishonoured by officials mean-spirited enough to attack the unresisting, but lacking the courage to come in contact with any likely to shew signs of resistance!

One important object which the reviewer contemplates by relieving Dissenters from the payment of church-rate, is to shut them out from the parish vestry and from taking part in the election of churchwarden. Strange persons, it would seem, sometimes now get appointed to this office. Last year, the reviewer tells us, a London vestry selected a Jew—by no means, we imagine, wishing for the Jew's services, but anxious to clutch the fine in lieu of them. Could a vestry of Jews have been more thoroughly *Jewish?* The worthy Israelite, however, was not to be thus caught. Appointed to the office, he actually filled it—"very much," we are told, "to the satisfaction of this very Christian parish." But the reviewer appears not to understand that a churchwarden has

important civil as well as ecclesiastical duties to discharge, and that it would be needful to effect a divorce between these before the Church could fairly claim him all to itself. The separation effected, and he invested with purely ecclesiastical functions, no Dissenter could wish to have anything to do with him. Indeed, that is the plain English of the whole matter. The Church can only avoid being unpleasantly meddled with, by ceasing herself to meddle with those whose sympathies are not with her.

The Westminster Review.

THIS ill-fated periodical, which has undergone more changes than any of its contemporaries, has, if report be correct, taken refuge, after its latest mishap, behind the ægis of Minerva (Marte nobilior Pallas). But under whatever proprietorship it may be, it can scarcely be less favourable to Christianity, or more habitually ignore the opinions and productions of Unitarian Christians, than it has done under its recent management. The current No. has an article on History, extravagantly one-sided and steeped in scepticism. The writer takes the ground that History is altogether valueless even as an intellectual pursuit; that it teaches no moral truth whatever; and that if it did profess to teach it, it is not entitled to credit. "History, as we read it," he says, "is nothing but a collection of anagrams, and the phenomena of life are treated in it as the letters in the child's game, which will form whatever words he pleases to connect out of them." The facts, he further alleges, have not been related as they really were; they have been coloured, distorted, misarranged, to bear this meaning or that. So far from being a science, he insists that it is a study in which certainty is impossible, in which even an approximation to the truth is at least problematical and doubtful; and he contemptuously concludes his indictment by declaring that the only use of History is to furnish politicians with sounding periods, theologians with arguments, philosophers with examples, and the idle multitude with amusement. Other men, some of them both good and wise, have borne their testimony to the moral uses of History,—such as Strada, Vertot, Bolingbroke, Priestley, Professor Smyth,—and of our own day and church, Mr. Kenrick and Mr. J. J. Tayler. It is strange if men looking at the subject from such opposite points of view, have all been wrong. That historians are human and liable to err, and subject to the bias of party spirit, is patent enough. All historians do not write on one side. The errors of one are detected and corrected by another. The stream of truth is made a little turbid by the contentions of critics; but it flows a little lower, the impurity sinks to the bottom, and the element is again clear and pure. Historians must not be studied credulously; their statements must be tested and compared. Under the influences of criticism, historical composition has improved in fidelity and accuracy. It has kept pace with the growth of the human understanding. Mr. Kenrick has somewhere well described its progress, as at first undistinguishable from poetry; then as becoming a half-epic mixture of fact and fable; and as subsequently reaching that condition when it justifies the description of Cicero, and becomes testis temporum, lux veritatis, magistra vitæ. As to the statement that History teaches no principles of morality or religion, the experience of religious men, it may be confidently affirmed, is different. The irreligious

mind will probably fix its view exclusively on the incomplete phenomena of life, which can only be cleared up in a state of recompence and retribution. From the contemplation of unpunished crimes and undeserved miseries, it may construct an argument against the existence of a Supreme Mind and an overruling Providence. Wiser men have drawn from the page of history, and from the evidence which it surely gives of the tendency of the human race to improvement, conclusions favourable to piety, and have learned to exercise greater trust in the goodness as well as wisdom of God. Mr. Macaulay speaks, in the Introduction of his History, of the effect which he anticipates from the chequered narrative on which he has entered, and anticipates that it will excite "thankfulness in all religious minds and hope in the breasts of all patriots." But against the author of this manly and pious sentiment, the reviewer whispers the calumny, that he writes history as if there were no God in the world!

The motive of the reviewer's extraordinary attack upon history and its writers, is perhaps developed in this passage:

"Religion professes to be based on facts which claim historical acknowledgment, but they are facts that, like the Grand Llama of Thibet, are enshrined in an atmosphere of sanctity which curious eyes are forbidden to penetrate, lest they be found mortal like the rest."

To coarse writers of this kind, religious fanatics give a handle. But his statement, which virtually is, that the evidences of Christianity resting on historical facts are forbidden to be investigated, lest they prove delusions and the creations of imposture, is made in defiance of the first principles of Protestantism, and of the fact, that a long series of learned Protestant writers have applied to the Christian story the customary tests of historical truth, and that intelligent believers of many Protestant sects have not forbidden, but invited, a dispassionate examination of the evidences of their faith. We shall not waste time further in considering the reviewer's characteristic argument, that more good is to be got from avowed fiction than from history.—The other articles in the No. do not particularly invite criticism.

Re-construction of the Liturgy, with Additions from Holy Scripture only: also a Preface, Review of present Liturgy, and Appendix. Addressed to Members of every Communion using a Liturgy or Form of Prayer. By Thomas Arthur Powys, A.M., Rector of Sawtry, St. Andrew, Huntingdonshire. Pp. 87. London—Hope and Co.

We recommend this little volume to all who are interested in Liturgical matters. It is the production of one who adds taste and devotional feeling to liberal theological opinions. He says, speaking of his Church,

"I hope to see her *really catholic*. *This*, Rome, under her present system, never can be, and she swears that she is incorrigible. Now, then, is the time for the Church of England. * * With respect to ecclesiastical reforms, all parties are so dissatisfied with the rigidity of existing rules, and so exhausted by their mutual conflicts, that many changes may be carried through without serious opposition, if they be only temperately designed, and not reasonably open to the suspicion of being intended to advance the views of any particular party."

"As the fence *now is*, it not only excludes those who would gladly find shelter within her precincts, but chafes and vexes those *within*, who would fain range over wider pastures and fairer fields; men who think that the general assembly and church of the first-born should be an *innumerable company*, [illegible]d not limited by a shibboleth as it now is."

Elsewhere Mr. Powys gives us an inkling of the shibboleth to which he alludes, by a case put hypothetically, but well known to be founded on fact:

"Supposing I could prove—I am not saying that I can—that one of the highest dignitaries of the Church now living, had for nearly twenty years (say ten) ministered in a parish containing 800 people, and not forty miles from London, and that during *that* period he had never once been known to read the Creed of St. Athanasius: what would this prove, but that he himself had some misgivings about the Creed, or thought that his congregation would either not understand it or not approve of it? If such a case does exist, it will be a *wide* opening for the little end of the 'wedge.' This country rector, after ten or twenty years, is preferred (no matter why or how) to a very high station in the Church, and becomes a judge. Meanwhile, his place at M. or N., as the case may be, is filled up by another—an observer, at least, of the more prominent Rubrics—and on Trinity Sunday he reads the Creed of St. Athanasius. His congregation are all abroad—cannot think where he is, or what saying: some think it relates to his induction, it is so long since any one was inducted; and some, alas! are pleased to call him names, and a general disapprobation ensues. Then the Bishop's judgment is appealed to; 'Usage' is to be had before 'Rubric.' The congregation will leave the church if it is ever read again—the incumbent appeals to his diocesan—but, as it happens, the judge in this case is the very personage who for years has never read the Creed of St. Athanasius to his people, and is now to pass a judgment on his successor for so doing. Is this as it ought to be?"

Doubtless the Bishop or Archbishop referred to was painfully impressed with the conviction that he had, in Milton's phrase, "subscribed slave," and that his conscience was enslaved to the book and its rubrics. There must be times when even a mitre will sit heavily and uncomfortably on a head given to think.

Select Works of Thomas Chalmers, D.D., LL.D. Edited by his Son-in-law, the Rev. William Hanna, LL.D. Vol. I. Crown 8vo. Constable and Co.

Life of Dr. Chalmers. By Rev. William Hanna, LL.D. 2 Vols. Crown 8vo.

These are cheap editions, got up with care and neatness by the Messrs. Constable, to supply the demand amongst the less wealthy class of readers, in both England and Scotland, for the biography and works of the departed founder of the Free Church of Scotland. The name of Chalmers is deservedly honoured. He was a sincerely religious man; his mind was powerful and richly cultivated; and of his earnest philanthropy, there are sufficient proofs both in the institutions which he established and in the works which he wrote. We need not say, we have no sympathy with the harsh Calvinism which he taught. If he had taught nothing else and better than this, we believe his place even in theological literature would have been short-lived, if not wholly undistinguished. But amongst his other gifts, Dr. Chalmers had an active imagination, and by the aid of this he not unfrequently wrote and thought, as though his soul had been habitually under the influence of a gentler and more loving system of theology. From the "Lectures on the Romans," which form the first volume, we could illustrate our remark both as to the dark and painful dogmas of Dr. Chalmers' creed, and the occasional brightness and purity of his religious feelings; but we cannot at present afford space for a longer notice.

brought up among some or other of the straiter sects of our religion, have with ripened judgment, and after long and painful investigation, rejoiced to find in their connection with us that freedom, peace and comfort, which they had sought in vain elsewhere." At the conclusion of an admirable discourse, the preacher thus noticed a recent triumph of enlightened legislation: "Since our last half-yearly meeting, there have been many events in the political world which have attracted our attention as citizens, and one of great interest to us as Dissenters. I refer to the Act of our legislators admitting Dissenters to the University of Oxford. We may feel inclined to deplore the bigotry which has so long been powerful enough to prevent such an act of justice; but when we consider that at our very last meeting such an event, though within our hopes, was entirely beyond our expectations, we cannot fail to recognize in it an evidence of the advancing liberality of our age."

At the conclusion of the religious service, tea was served to a numerous party, consisting of members of the congregation and visitors from other parts of the district, in the commodious room forming the sub-story of the edifice. It was tastefully fitted up with evergreens and flowers, while the walls around the chair exhibited the portraits of some of the most distinguished professors of Unitarian Christianity. The proceedings of the evening commenced by John Grundy, Esq., of the Dales, being called to the chair. After some introductory remarks on the purpose of the meeting, and offering the welcome of the congregation to all present, the Chairman introduced the first sentiment, "The Bolton District Unitarian Association," coupled with the name of its Secretary. Mr. Baker, in adverting to its history, expressed his pleasure at hearing that its sphere of operation was to be extended, the ministers of Rochdale and Monton having intimated their wish to have their congregations included in its circle. The preachers of the day having received the thanks of the Chair for their excellent services, Mr. Whitehead and Mr. Frankland respectively responded. The next sentiment, "Unitarian Christianity," elicited some spirited remarks from Thos. Wrigley, Esq., in a speech which we regret our inability to give, comprising as it did an able exposition of our views expressed with considerable force and eloquence. "The prosperity and happiness of the Bury Congregation," nicely proposed by Mr. Whitehead, brought up its minister, Rev. John Wright, who had evidently a deep sense of the responsible duties which he had to fulfil. He was animated, however, by the thought, that as in that beautiful building which was to be the scene of his public labours, the work of education was to go on in the basement story, while religion was to be cultivated and cherished in the higher part of the edifice, so he rejoiced that knowledge was the foundation and religion the superstructure of the faith which he had to teach. Mr. Grundy, of Summerfield, followed, to respond, on behalf of the congregation, to the good wishes that had been expressed, and this duty he performed in a most able manner. Mr. Smith, of Rochdale, on being referred to as one of the new members, adverted to the efforts that were being made by his congregation to build a new chapel, and solicited sympathy and aid from all who had the power to give it. Mr. Poynting was happy to become a member of so active and useful an Association. He looked forward with pleasure, as would also his congregation, to the time when the meeting would take place at Monton. His remarks on the subject of Unitarianism were varied and striking. Other sentiments were given from the Chair, but amidst much confusion from strangers leaving for their respective trains. The Secretary announced that the spring meeting would be held at Rochdale on the last Thursday in April in the ensuing year, and that Rev. T. E. Poynting would preach on the occasion.

FRANKLIN BAKER, Sec.

PROPOSED AMENDMENT OF THE MARRIAGE ACTS.

Towards the close of last session, a Bill was prepared and brought into the House of Commons by the Members for South Lancashire and Norwich, Mr. Cheetham and Mr. Peto, and subsequently printed by order of the House, which deserves the attention during the recess of all parties interested in marriages performed according to the Marriage and Registration Acts. The Bill, for which we beg to return our thanks to the intelligent and public-spirited gentlemen who have prepared it, proposes to remove some of the defects hitherto existing in the Dissenters' Marriage Acts.

The first of those Acts was the 6th and 7th Wm. IV. c. 85, which contains certain provisions shewing, in some respects, little regard for the feelings of parties about to marry. As if to mix up Dissenting marriages with degrading matters, it requires that the officer receiving notice of an intended marriage shall transmit the notice to the Clerk of the Poor-Law Union, by whom it is to be read several times at Board meetings of the Union. If the parties live in different Poor-Law Unions, the same process has to be gone through in each. This has always been felt to be an offensive provision, unnecessary, and calculated, if not intended, to deter a certain portion of Dissenters from marrying according to their own rites.

By the Bill before us, this Act is repealed, and the mode of obtaining a certificate or licence is simplified. Notice of intended marriage need in no case be given to more than one Superintendant Registrar. The time of obtaining a licence is also hastened. It may be procured at the lapse of twenty-four hours after giving the notice, instead of after seven days as heretofore.

The lover of economy will be gratified by finding that the fee for the licence is to be one pound instead of three. The Bill, however, provides a singular increase of the fee for the marriage itself. An extra sum of five shillings is to be paid to the officer in every case in which he shall attend the marriage *in pursuance of a previous appointment*. It is not easy to see how the officer can attend the solemnization of a marriage unless by previous appointment. The enlarged fee, therefore, must be payable in every case; and this seems a hardship on the poor, who do not marry by licence, and who have no countervailing advantage by the reduction of the licence fee. Possibly this provision was inserted at the instance of some watchful guardian of the interests of the Church, who may have fancied, but quite erroneously, that a Dissenting marriage is less costly than a Church-of-England marriage, and that this consideration has abstracted fees from the clergy.

An important section of the Bill removes difficulties in the giving of the necessary notices where one of the parties resides in Ireland.

There are other povisions in the Bill that deserve consideration. On the whole, it is an important measure, and, should it be passed, little excuse will be left for the Dissenter who may hereafter marry without availing himself of the legal provisions for the relief of his conscience.

We shall be happy to receive communications, previous to the opening of Parliament, on the subject of this Bill, and undertake, if not to print them, at least to bring all suggestions that appear to be important, under the notice of the gentlemen who have prepared the Bill, whose chief object is the promotion of the religious liberty of Protestant Dissenters.

OBITUARY.

September 17, at Newcastle-upon-Tyne, Georgina Alice Rankin, aged 67, the youngest daughter of the late Robert Rankin, Esq. The decease of this estimable lady, after the illness of a few days, occasioned unfeigned sorrow amongst all who knew her Christian worth, and more especially the members of "the Church of the Divine Unity," who have in her death lost one of their most valued associates and friends. Characterized by Christian earnestness of spirit, the poor and afflicted secured her practical sympathy. In the educational institutions supported by the congregation, she ever took lively interest, and for many years was one of the most efficient teachers in the Sunday-school. In all efforts whose aim was to benefit and bless her fellow-creatures, she manifested cordial good-will. To render the church in which she worshiped complete in its details, she participated and contributed with unabated zeal. In its opening services in April last, she sincerely rejoiced, and looked forward to its recurring sabbaths with the deep feelings of Christian piety by which she was animated and prompted. The faith in Christ Jesus which she cherished, was not merely hereditary attachment to the principles of her family, but the result of personal examination and conviction. She could assign a reason for the faith she loved, when it was assailed or misrepresented. She lived its truth, felt its consolatory power, manifested its charity, experienced its sacred and hallowed influ-

ences, giving hope in life, peacefulness in the closing hour, lifting up the spirit in holy trustfulness to the Infinite One, and resting in assured belief of the blessed re-union of the obedient children of the Father in his mansions in the heavens.

Sept. 30, aged 47, Mr. EDWIN HARROP, of Stalybridge.

It may not be uninstructive to give a short notice of the life and character of Mr. Harrop. He was born at Dukinfield in the year 1807. In the beginning of this century, the trade of felt-hat-making was an important branch of labour in that and several surrounding villages, and the father of Mr. Harrop followed the department technically called "napping," and brought up a large family of sons to earn their subsistence by it. Edwin, after serving his indentures to his father (as the rules of the trade then required) worked at it but a very short time; the failure of employment in the years 1828 and 1829, compelling him, together with many others, to seek out other means of obtaining a livelihood. His education while young had been very scanty; but he fortunately availed himself of the advantages offered by the Dukinfield Sunday-school, in which writing and arithmetic were taught in addition to the education usually given in such schools; and by the instruction there received, and the tastes and associations acquired through his attendance there, he was enabled to fit himself, as he thought, to fill some junior situation as clerk in a warehouse. In 1829, he spent some weeks in travelling about the country in search of such a situation; and it is painful to recall the anxieties of an unsuccessful pursuit of this description to a young man of his thoughtful and earnest mind.

After his return home, he obtained a place as clerk at a colliery, at a small salary, which he did not long hold. In 1830 or 1831, he was engaged as a warehouse hand at Messrs. Geo. Cheetham and Sons, cotton manufacturers, Stalybridge. He remained there to the time of his death, having passed through several grades of promotion to the office of confidential clerk and cashier.

It may be asked what there is in this that need be recorded. We are glad, indeed, to know that in his class of life there are many similar instances where humble opportunities well employed have produced faithful and honoured servants. But Mr. Harrop's sense of duty did not allow him to limit his exertions to the hours required at the factory. Knowing the value of education, he gratefully endeavoured to extend it to persons in his sphere of life. He was one of those who assisted Sam. Robinson, Esq., then of Dukinfield, in establishing the Dukinfield Village Library, and for the last fourteen years was annually elected the Chairman of its Committee. He contributed very largely, considering his means, to the fund for the erection of the Library Building, recently opened, and, by the time and attention he devoted to that institution, manifested his anxiety for its prosperity. Several other educational institutions of the neighbourhood had in him a warm friend, and particularly the Dukinfield Sunday-school, which received grateful acknowledgments of his indebtedness to it.

From his early youth he attended the religious services of the Old chapel, Dukinfield. Inquiry confirmed his first religious impressions. He became a sincere Unitarian, and his mind was deeply imbued with a sense of religious obligations, though he seldom spoke on these subjects even to his most intimate friends. He took a warm interest in the affairs of the chapel, and in 1841 was appointed Secretary to the Chapel Committee, which office he held to the close of his life.

Of his private charities, the writer would say nothing. He himself would not wish them to be recorded, and it is sufficient to observe that they will be long remembered with grateful affection.

His health had been visibly declining during the last two or three years, and when made fully aware of the fact, he endeavoured, by greater relaxation from his professional duties, to regain his lost strength. To some extent he succeeded in doing so, and his friends hoped that the improvement would continue. But he was seized with severe diarrhœa on the 21st of September, under which he rapidly sunk, and he breathed his last on the morning of Saturday, the 30th of September.

Oct. 3, at Manchester, in his 71st year, R. H. ROTHWELL, Esq.

Oct. 8, at Newport, aged 94, Mr. WILLIAM SWEETINGHAM, for nearly fifty years a much-respected member of the Unitarian congregation in that town. He was born at Burselton, near Southampton, where his father was a small

farmer. What little education he received was from an elder sister. He was brought up to the business of a brickmaker; and married Miss Fuller, of Battle, by whom he had nine children. One of his sisters married the Rev. William Vidler, the celebrated Universalist preacher of that town, and afterwards of Artillery Lane, London. He used to mention the kindness of Mr. Vidler to his (Mr. Sweetingham's) mother, whom he took to his home and supported in her age and her widowhood. When, overcome with infirmity, she would complain that she was a trouble to herself and everybody, Mr. Vidler was wont to say, "You are a great source of comfort to me; God blesses me on your account." Mr. Sweetingham went at the age of thirty to live at Brighton, and there, in consequence of his becoming a Universalist, he was expelled from the society of the Particular Baptists. Further examination led him to become a decided Unitarian. He afterwards moved to Portsmouth, and again to the Isle of Wight. The writer of this brief record was for thirty years his friend and pastor, and will ever look back with unmixed pleasure to his opportunities of intercourse with him; for he was uniformly received by him with a warmth of Christian affection which, above all other of earth's blessings, is refreshing to the spirit. And William Sweetingham's mind was of a high order, possessing great natural power of reasoning, and also of versification. Not unfrequently was he sought out by clergymen and others who wished to controvert his strong convictions of religious truth. In such discussions he perhaps delighted. His habit was to confute the arguments of Trinitarians on their own premises, by first nailing them down to their own induction that certain phraseology must of necessity bear the interpretation they wished to put upon it, and then pushing them, on parallel passages of Scripture, to inferences which were palpably untenable.

As years rolled on and bodily infirmities increased, piety and devotion became more fixedly the abiding characteristics of his mind. Long after he was able to walk to chapel, he was every Lord's-Supper Sunday brought thither in a chair, placed in a donkey-cart. And it was indeed a sight to make the Christian glad to watch the old man's countenance, as on his crutches and with difficulty he made his way up the chapel aisle. And when, during his latter years, he became totally blind, and his limbs refused to bear their burden, still the joyful realities of religion were his stay and support. The daughter who tended him, and who was affectionately attached to him, was stricken by cholera and died; but all, he felt, "was right, was well, for it was ordered by Infinite Wisdom and Love." He used to say "that all his sorrows were past—that he lived more in the future than the present, more in the thought of what heaven would be, than what earth had been." And it was well that he could do so! for his ears became indeed dull of hearing, and it was at times only, when each word was pronounced distinctly in his ear, that he could catch the sound. Still his mental vigour scarcely abated, and his warm affection glowed to his fellow-worshipers, and to those who spoke to him of heaven and its bliss. And a visit to the cottage of the decrepid, the sightless old man, ever left a vision of happiness on the spirit, which is rarely impressed even in the homes of the youthful, the healthy and the opulent. Almost to the last he delighted to have some favourite chapter of the New Testament read to him, for his knowledge of Scripture enabled him to follow even when the words very imperfectly reached him. He would say, "Read me the Saviour's own words—they are best;" and the simple earnestness with which he took up and repeated the fervent exhortations and joyful promises of the Word of Life, were at times overpoweringly touching. Never will his attached pastor forget his last visit to him—though he dared not *tell* him it *was* his last—when he dwelt with animated fervour on the Saviour's declaration, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish." He has passed away, but it is to his blissful rest, and we cannot mourn for him. And now we are tempted to say,—Christians! why, O why do you not all secure such happiness? All else may fail you at the last, but that must ever abide.

Mr. Sweetingham was borne to the grave by members of the congregation, and the Rev. J. C. Woods preached his funeral sermon the following Sunday, from Ps. xviii. 2. E. KELL.

Oct. 21, at Lewes, at the house of her father, Rev. H. H. Piper, FRANCES ELIZABETH, aged 46, wife of George ELLIOT, late of St. Helens, Lancashire.

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SOME ACCOUNT OF THE RELIGIOUS CONDITION OF THE PAYS DE VAUD AND GENEVA,

IN THREE LETTERS FROM REV. J. J. TAYLER, B.A., PRINCIPAL OF MANCHESTER NEW COLLEGE, LONDON, TO THE EDITOR.

Letter II.*

Clarens, September 12, 1854.

My dear Sir,

In strong reaction against the religious indifference and scepticism, and the general ecclesiastical somnolency, which prevailed in the time of our fathers and grandfathers, before and during and after the great French Revolution—during the whole, indeed, of the latter half of the eighteenth century—there has sprung up, as you are well aware, within the last five-and-twenty years, a revival of religious earnestness in most of the Protestant churches of the continent, as well as in our own Establishment, which dates, however, the commencement of the Evangelical spirit, as it is designated, from a still earlier period. This is certainly a very consolatory phenomenon, as it shews what an inherent *vis conservatrix* there is in Christianity, and how little ground we have for the apprehension, that it will ever perish from the earth: but it is a significant fact, which every one must have noticed in the history of Christianity, that these religious revivals are constantly associated with a passionate recurrence to those doctrines of human sinfulness, and of the necessity of direct mediatorial agency, to which the theologies of Augustine and Calvin have given so exaggerated and morbid a prominence; as if it was by this strong appeal to their moral consciousness, and this awakened sense of immediate dependence on the living God, rather than by the dispersion of mysteries which simply perplex the logical intellect, that men who have fallen into vice and irreligion need to be aroused, and must pass on, as by an inevitable transition-process, to a purer, freer, more expansive and benevolent faith. A change of this description—accompanied by a certain dogmatic narrowness and intolerance, which has placed it in unfortunate antagonism to the intellectual and scientific movement of the age—has been coming for the last quarter of a century over the most serious and devoted portion of the Vaudois

* Continued from p. 661.

Church. The change would probably have sprung up under any circumstances; but there can be no doubt, I apprehend, that it has been encouraged, if it was not originally excited, by foreign influences—by the efforts of our English Evangelicals to revive what they regarded as the spiritual deadness, and arrest the heretical tendencies, of the continental churches. Such exertions were well meant; I do not question the sincerity and religious earnestness in which they originated; I have a large toleration for all genuine expressions in speech or act of a living piety; to me, anything is more tolerable than spiritual death: but I may still doubt the wisdom and propriety of the general policy of this proselyting party. It is a very difficult thing to judge of the actual religious condition of the inhabitants of another country, bred up amid influences and under institutions which we very imperfectly comprehend—their whole outward life, all that strikes the eye of a foreigner, fashioned by a state of manners and a tone of thought which, however repugnant to our conventional proprieties, may clothe quite as much purity and love and faith within the breast as exists among ourselves. At all events, there is presumption and no little spiritual pride, of which many well-intentioned persons are unconsciously guilty, in assuming that their doctrinal apprehension of Christianity—often, it must be remembered, a mere accident of their education or their circumstances—must be accepted by all their fellow-creatures as the absolute and infallible type of divine truth; and there is cruelty, and a direct infraction of the Christian law of love, in breaking up, for these dogmatic differences, the peace and harmony of families, and fomenting in weak and sensitive minds fearful suspicions of the acceptance with God, and the final salvation, of many an honest soul and consistently virtuous life. Such effects, however, have followed this religious movement. An intelligent lady, who, from her position as the wife of a Vaudois clergyman, not habitually resident in his native country, had full opportunity of forming an impartial opinion, told me the other day, that Lausanne is even now filled with the bitterness of religious disputation. Such religious tendencies, if they had gained the upper hand, were obviously inconsistent with the harmonious working of a National Establishment, intended to embrace many varieties of individual belief: they must either dominate it, or be themselves shut out.

This party, in its leading dogmatic views, and more especially in its tendencies towards a final separation of Church and State, was powerfully represented by the genius and virtues and high literary accomplishment of the late Alexander Vinet, Professor of French Literature, and at one time of Theology, in the Academy of Lausanne. Five-and-twenty years ago, I read with great admiration—but with a feeling, even then, that he had not fathomed the whole depth of the subject—his celebrated essay,

"Sur la Liberté des Cultes," sent me by a friend from Geneva, which gained the prize offered by a French Association then existing for the promotion of Christianity, and which was announced, on the day of adjudication, as the successful memoir, in an eloquent eulogium by no less eminent a person than M. Guizot. The opinions of so distinguished and excellent a man have naturally had much influence in the country of his birth; though I understand M. Vinet has not succeeded in inducing any considerable number to adopt the whole of his views, which go to an entire, absolute and irrevocable separation of Church and State. Assuming a strictly dogmatic Christianity as his premiss, M. Vinet argues from it with the consistent and inflexible logic which is one of the most striking characteristics of the Romanic mind, regardless of historical conditions, as if the principle he assumes, were the sole element in the composition of our social state. Though I think Vinet was fundamentally wrong in his dogmatic definition of Christianity, and regard this as the source of what is least satisfactory in his theory of a Church, yet his mind was naturally anything but narrow and rigid. Subject to the restrictions which his fundamental assumption imposed on him, he has argued all the points of his many-sided case with uncommon boldness and freedom, and a delightful geniality of spirit. His style is brilliant and forcible, full of feeling and vivacity. M. Haldimand told me he considered him the most effective lecturer he had ever heard. In his course on French Literature, published since his decease, there are two admirable critiques on the character and writings of Voltaire and Rousseau, which, without at all disguising the strong Christian convictions of the writer, render full justice to the genius and estimable qualities of these extraordinary men, and display a breadth of view and generous candour of judgment, which should teach some *soi-disant* liberals not to consider the power of fair and liberal criticism as necessarily confined to their own theological school. Vinet died early,—a victim, probably, of the religious conflicts and disquietudes of his country, acting on a sensitive organization and delicate frame. He is buried in the beautiful little cemetery which lies on the slope just above Clarens, in full view of the mountains and the lake, where a simple monument marks his place of mortal rest.

While these Evangelical doctrines, with their logical consequences, were gradually making progress under such honourable auspices, especially among women, they were far from meeting with general approval among the whole Vaudois population. To many, this religious movement was very distasteful. The inhabitants of the canton de Vaud are naturally of a gay and lively temper, fond of the dance and the song, impulsive and ardent, but somewhat indolent and averse from care, full of that festal lightheartedness which we might expect among a people living

under such sunny skies, and among hills clothed with the laughing vine. But they are innocent and affectionate, and warmly attached—more from a kind of instinct than from any deep reflection—to the religion of their fathers. It may be conceived, therefore, that, with many, a form of religion which was strange to their habitudes—which wore an aspect of gloom and austerity, and seemed to frown upon gaiety—would not be very popular. In many parts of the country, the new religious phenomenon was familiarly designated by the unseemly *sobriquet* of the *bête noire*. It is needless to add, that those most vehemently opposed to it, were the most thoughtless and the least moral part of the population. But they expressed without reserve the *natural man*, which should have been judiciously considered in all attempts to reform and reclaim it,—that "*sauvagerie primitive*" which the organs of the revolutionary government alluded to, as some excuse for the outbreaks of violence which occasionally assailed the meetings of the pious.

In the mean time, ideas of political reform and social regeneration, accompanied by sharp and bitter questionings of old beliefs and the established order of things in Church and State, were fomented by the influence of the French and German press, in minds of partial education and commencing enlightenment,—minds in which mere intellectual activity was more predominant than the religious sentiment; and thus a strong antagonism was developed against the tendencies that were cherished by the more evangelical members of the Church, and especially by such as sought aliment for their religious fervour in private assemblies of the faithful or *oratoires*, outside the recognized services of the Establishment. In this sceptical, innovating party, not uninfluenced by Socialist theories which were at that time in the zenith of their transitory fame, lay the moral elements out of which the revolutionary government of 1845 was constructed, under the conduct of a man of unquestionable ability, but of decided ambition, M. Druey, more than suspected of being strongly imbued with Socialist ideas, and of a determination to put them in practice by introducing a system of rigid and uniform centralization in Church and State. It must be obvious, that when a government founded on such principles, and a church actuated by the spirit I have described, came into juxtaposition, an explosion must be the consequence. For the clergy, almost to a man, were zealous conservatives. Even those who were not inclined to sympathize with the "Methodistes," as the more evangelical were called, and looked with no favour on dissidents and the holding of separate religious assemblies, still entertained high notions of ecclesiastical independence, were strongly attached to their ancient creed and discipline, and prepared to resent with vehement indignation any infraction on what they deemed the integrity of their ministerial functions. It must

be confessed, the sacerdotal spirit was not wholly extinct in the Vaudois clergy. On the other hand, the animating spirit of the new government was one of implacable hostility to the clergy, as utterly opposed to all those principles which it was most anxious to establish, and especially to the most earnest and devoted amongst them, as cherishing that feeling of dislike and opposition in its utmost intensity. The materials of combustion were widely spread; a spark only was needed to ignite them. The occasion of a rupture soon offered itself. The form of its manifestation was comparatively unimportant. It is no want of charity to suppose that the government, impatient to carry out its own specious theories, had resolved to get rid of and suppress the least compliant, i.e. the most conscientious, portion of the clergy. In its passionate prosecution of this purpose, it sacrificed all its professions of liberty, fraternity and equality; violated those fundamental principles of natural justice and religious freedom which the President himself, M. Druey, had on former occasions eloquently advocated; and exhibited to the world, in the middle of the 19th century, the monstrous spectacle of a government, acting in the name and constituted by the suffrages of the people, taking up once more the rod of the religious persecutor, which we all supposed had passed away with the priests and tyrants of former days;—attacking in the sanctuary of their homes, imprisoning and fining, the most exemplary and moral of their fellow-citizens, for the simple crime of reading and explaining the Bible in each others' society, and worshiping God according to the dictates of their consciences.

The first open collision arose from the following circumstances. After the Vaudois revolution in the early part of 1845, most of the clergy had given in their adhesion to the provisional government as a government *de facto*, though some of them in terms so little satisfactory, that they were suspended from their ministerial functions by the Council of State, without the intervention of the forms prescribed by the Constitution. This was an arbitrary act, which naturally excited the fears and suspicions of the clergy, and led to unsatisfactory appeals and rejoinders, which only exasperated the ill blood between the Church and the Government. The offence was increased soon afterwards by the introduction of a measure into the Great Council, and supported substantially by M. Druey, for withholding all public salary from any minister who officiated in private religious meetings. At the same time, petitions in the interest of the government poured in against the "Methodist assemblies." All this was naturally regarded as part of a deliberate and systematic attack on religious liberty, and some ministers were already meditating their retirement from the National Church. But the dissatisfaction of the clergy was brought to its height by the government requiring them to read from the pulpit during the hours

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ures of women.

ɜ result of all this was, that ultimately about 180 pastors,
s, about two-thirds of the whole officiating clergy of the
ɔis Church, became what is called *démissionaires*, resigned
cures and closed their official connection with the Esta-
ıent. Some who had at first seceded, on further thought
ɜd their *démission*, and re-entered the State Church. Others,
who had determined to retain their post, afterwards aban-
it, when they saw the persecuting spirit in which the
nment conducted itself towards the seceders. The majority
ɔse who felt themselves compelled to this act of secession,
ot embraced the full doctrine of M. Vinet respecting the
ıtion of Church and State; but, like Dr. Chalmers and the
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ple of an Establishment, and, it is believed, would gladly at
esent time resume their places in the Church of their fathers,
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endence. As an immediate consequence, the Church of the
de Vaud, and the Academy at Lausanne, which was its asso-
seat of learning, have been shorn of their honour and their
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functions in disgust, and their vacated places have been filled
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the dogged determination of the government; and their inflexible pertinacity on this point shews the reckless and arbitrary spirit in which they were determined to carry out their own views, and to trample on the rights of an influential and most respectable minority. They had taken a position from which they must either recede or advance to open persecution. They chose the latter alternative. They sought, and they obtained, from the Great Council, which shared their views, full and extraordinary powers *(pleins pouvoirs)* for the administration of ecclesiastical affairs. The liberties of the Church were gone; its doctrine and its discipline entirely at the mercy of its civil governors. Undoubtedly the government was well aware that they would be supported in their tyrannical proceedings by a powerful mass of public opinion without. In the height of the conflict, the petitions which implicitly approved the conduct of the Council of State and condemned that of the pastors (I speak on the unexceptionable authority of the "Précis des Faits," published by order of the ministers themselves, p. 49), much exceeded in number those that were presented on behalf of the clergy: the former contained 15,200 signatures, the latter only 11,400, and of these nearly one-half, that is, 5384, were the signatures of women.

The result of all this was, that ultimately about 180 pastors, that is, about two-thirds of the whole officiating clergy of the Vaudois Church, became what is called *démissionaires*, resigned their cures and closed their official connection with the Establishment. Some who had at first seceded, on further thought recalled their *démission*, and re-entered the State Church. Others, again, who had determined to retain their post, afterwards abandoned it, when they saw the persecuting spirit in which the government conducted itself towards the seceders. The majority of those who felt themselves compelled to this act of secession, had not embraced the full doctrine of M. Vinet respecting the separation of Church and State; but, like Dr. Chalmers and the originators of the Free Church of Scotland, were attached to the principle of an Establishment, and, it is believed, would gladly at the present time resume their places in the Church of their fathers, if they could obtain any reasonable security for its freedom and independence. As an immediate consequence, the Church of the Pays de Vaud, and the Academy at Lausanne, which was its associated seat of learning, have been shorn of their honour and their strength. Men of character and principle, scorning to become the supple hirelings of a tyrannical government, have relinquished their functions in disgust, and their vacated places have been filled by such inferior spirits as could be attracted by the prospect of a subsistence from any part of France or Switzerland. The old residuary Church of Vaud is at present a mere wreck. You will doubtless have been struck with the parallelism between the

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that men, weary of fruitless wrangling and craving religious peace, should once more give themselves up in despair to the domination of a priesthood stronger and craftier than their fellow-worshipers. Its best, that Christians of every varying sect and name, selecting what is common and vital as the principle of their religious sympathy, and reserving what is peculiar for the wants and tendencies of each individual soul, should spontaneously organize themselves into churches truly national and universally Christian. This would be the euthanasy of our endless sects. I shall send you a few remarks on Geneva in my next; and remain, dear Sir, yours truly,

J. J. T.

LETTER III.

Clarens, September 13, 1854.

MY DEAR SIR,

Although my permanent residence has been at the upper end of Lake Leman, I paid a visit of a few days, in the beginning of this month, at Geneva, where I had several letters of introduction to deliver. Geneva and Vaud are strikingly distinguished. Geneva resembles an old Greek republic, in that it is essentially a city with a small surrounding territory. Its significance and value in our modern European civilization result from the fulness and activity of its city-life. Vaud is a rich pastoral and vine-growing district; and though it has a refined and cultivated capital as its seat of government, which has been the residence of many men distinguished in science and letters, yet its moral resources lie in a numerous peasant proprietary, many of them rich, who combine with their republican simplicity and independence that conservative tenacity of old ideas and old usages, which has distinguished in all times and countries the cultivators of the soil. Within the last few years, the storm of extreme radicalism has swept with revolutionary effect over both Geneva and Vaud; but it has probably worked a deeper and more irremediable change in the former community, from its acting on a concentrated and intensely excitable town population: whereas the rural Vaudois, though they may be strongly disturbed for the moment and roused even to violence by an appeal to their native instincts or rooted prejudices, will not be easily diverted from their ancient habitudes and the somewhat slumbrous uniformity of their peaceful occupations. Geneva is placed in a critical corner of Europe, where the rarest extracts of its diversified civilization from the South, the West and the North, have been potently combined; where the most eminent men of all countries have found a harbour from persecution; and where a focus of intellectual light and heat has been kindled, that even now, under altered circumstances, still acts with a vivifying in-

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with a view of Mont Blanc, is comparatively flat: that of Vaud runs up into lofty mountains where the chamois still harbours, and borders on the region of the high Alps. A friend of mine poetically called the former an idyl, the latter an epos. I think, however, that the situation of Geneva is unreasonably depreciated. Visiting it once more after an interval of thirty years, even from this grander end of the Lake, I thought the approach to it, under the brilliant light of a summer's evening, very striking. Yet I should hardly have recognized it again. Revolution had been busy everywhere. The old fortifications had almost entirely disappeared, and large piles of handsome building, to me quite new, lined the quay which borders the end of the Lake. I was fortunate enough, during my stay, to become the guest of a very amiable family, occupying a delightful *campagne*, or country-house, a short distance from the city, on the shores of the Lake, and in full view of Mont Blanc and the Savoy mountains; who exhibit an admirable specimen of the old Genevan society, combining cultivation and refinement with great simplicity of manners and an inexpensive, unostentatious mode of life. They regretted to me the gradual decline of the old Genevan manners, and the inroads of luxury and the love of display. I found two sentiments strongly predominant in the mind of these estimable people, whose views on subjects of religion and society were liberal and enlightened: dislike of the principles and means by which the extreme radicals had effected the late revolution, and a dread of the moral influence they might exert on the future character of Genevan citizens; and next, a deep conviction of the necessity of renewed religious earnestness and activity to meet these evils, and encounter on one hand the prevalence of a Voltairian unbelief, and on the other the efforts of Catholic proselytism among the less instructed classes. Men of long-established influence and character, wise and enlightened liberals, friends to progressive reform, had all been displaced from the Council and the Government, to make room for parties whose chief recommendations to office were their readier yielding to every blast of the popular will. My host and all his old political associates were out of office, and expected ever to remain so. I must do my friends the justice to say, that these sentiments did not seem at all to proceed from disappointed ambition, as they cheerfully admitted the good intentions of the more honest radicals then in power, successors of the more ambitious and less scrupulous men who had inaugurated the revolution. An old friend, whom I had known in England twenty-five years before, a stanch and intelligent liberal, had become, I found, a strong conservative in Genevan politics; not that his principles had undergone any change; they were essentially the same; but he had to deal with very different men. He told me that, when he left business and came to settle in his native town, Geneva was the happiest

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Geneva has many points of resemblance to what I have heard and read of the city of Boston in the United States. There is the same union of religious earnestness with intellectual cultivation, of republican simplicity of manners with a marked predilection for historical traditions and distinguished names; the same prominence given to religious interests; the same respectful consideration and high social position of the clergy,—not from their wealth or worldly greatness, for their salaries, I believe, are moderate, but for their office and mental culture and intimate relation to the moral condition of society, connected as many of them are by intermarriage with some of the leading families of the republic. Geneva abounds with religious associations and religious agencies of every description, especially since the reaction to which I have referred. The ladies are particularly active in these good works of benevolence and piety. They have set on foot recently, in addition to the older institutions, Sunday Schools and Infant Schools for the religious instruction of the children of the humbler classes, and founded Reading Societies and Visiting Societies for the circulation of sound instruction and a wholesome literature. There is a system of religious agency of this description established in every parish in Geneva, in which the pastor takes a leading part and is the natural head. I found the ladies, in the excellent family where I was a guest, deeply interested and working heartily in the promotion of these benevolent objects. The daughter of Professor Cellerier was the originator of many of them, and is regarded as the animating soul of this philanthropic movement. There is certainly much to encourage us everywhere in the religious aspects of the times, amidst much apparent discord and dissolution; a silent leavening of society, through the agency of all sects and churches, with the true spirit of Jesus Christ. An inestimable Italian family, with whom we are here residing *en pension*, tell me that institutions resembling our Ragged Schools have recently been set on foot in the kingdom of Sardinia, chiefly through the exertions of benevolent and devoted ladies of the educated class; and that the better portion of the Catholic clergy look on them with favour and give them all encouragement. One of the most important of the Genevese Societies is that for the assistance of Protestants dispersed in Catholic countries (Societé Génevoise de Secours Religieux pour les Protestants Disséminés), closely allied in its general object with the "Gustav-Adolph's Verein" in Germany. I have the "Rapport" of this society for 1853, given me when I was in Geneva. This, with the "Annuaire Religieux de la Ville de Genève pour 1854," containing an account of all the religious services and institutions of the city, I will put into your hands on my return. A short analysis of their contents might interest the readers of the Christian Reformer.

I arrived at Geneva at an interesting season, on the eve of one

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him a letter and some books from a friend. He is a fine-looking man, past sixty I should conjecture, with a spirited manner and dignified bearing. I am inclined to think that he has strong sympathies with what we call the older Unitarian school. I found from conversation that he was a most determined anti-Calvinist, and I suspect is a somewhat sharp controversialist. He spoke with a kind of horror of the spirit of Calvin. "He would burn you," said he, "if you did not think as he did. *Ce n'est pas aimable, cela.*" He did not seem to me to speak very encouragingly of the prospects of his theology at Geneva just now. "Do your opinions make progress?" I asked. "*Pas beaucoup,*" was his reply. He very obligingly presented me on my departure with a copy of his essay, "De la Prédestination et de quelques Dogmes Calvinistes combattus par la Raison, la Sentiment et l'Ecriture."

M. Cellerier, the author of the "Introduction to the Old Testament" translated by Dr. Wreford, and of the "Sermons" published in Dr. Beard's Selection, is a venerable old man, now in infirm health, but of most benignant aspect and manners, living with his amiable wife and daughter in a delightful *campagne* about a mile out of Geneva. He now only preaches occasionally. His eloquence, I am told, is distinguished by a sweet persuasiveness. Singularly enough, the parties who have chiefly urged him to publish sermons, are the clergy of the Anglican Church and the Unitarians. He told me he was busy preparing a popular edition of his "Introduction to the Scriptures." I just now mentioned that M. Cellerier has the superintendence of the bursaries attached to the Academy of Geneva. It is a curious fact, that these bursaries are the proceeds of a foundation created by our own Queen Anne, and augmented, I believe, by William and Mary, for the education of French Protestant ministers, during the bitter persecutions which followed the revocation of the Edict of Nantes. This fund has been exposed to frequent and imminent perils during the revolutions of the last century, and there have been periods when its very existence was kept a profound secret. Happily, it has been preserved untouched to the present day. I regard it as a most fortunate circumstance—of auspicious omen to the future interests of a genuine Protestantism—that so many of the men who fill the Protestant pulpits of France, and often rise to positions of great social influence in such cities as Marseilles, Lyons, Paris and Frankfort, should have passed in their early years through the liberalizing, enlightened and truly spiritual discipline of the Academy of Geneva. Of the fifty or sixty theological students who habitually resort to it, thirty or forty come from the south of France, supported by bursaries (averaging, I believe, about twenty-five pounds per annum) of English origin; and these students are distributed *en pension* among respectable families, where they are judiciously

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the interesting places in the world. You cannot enter it without seeming to breathe the very air of religion and learning. The space above the shelves is filled from one end to the other with the portraits of eminent men, illustrious for their writings and their labours from the era of the Reformation to the present day, who have all had a connection, more or less direct, with this great focus of Protestant intellect and energy—Calvin, Farel, Erasmus, Turretin, Scaliger, Budæus, Grotius, &c., &c., De Candolle terminating the noble series. Among these, no one can pass over a most striking and characteristic portrait of Des Cartes, anything but handsome, yet full of intellectual expression, representing, one feels sure, the very life of its extraordinary prototype. I had no time to inquire into the special value of this large collection of books; but it is rich, as most libraries of similar date and origin are, in the learning of the great controversies of the 16th and 17th centuries. It contains some very beautifully illuminated MSS., and interesting specimens of the handwriting of many distinguished men; among the rest, a large collection of the letters of Calvin, and a great number of sermons and homilies delivered by him in the churches of Geneva. The former (the letters) have been transcribed, and will be included in the entire correspondence of Calvin, Latin and English, which is now in course of publication by a French gentleman resident at Clarens, M. Bonnet, with whom I have the pleasure of being acquainted, and which will prove a valuable accession to our knowledge of the time of the Reformation. Perhaps the most curious and valuable relic among the MSS. of the Genevan Library, is a collection of religious pieces in prose and verse of very ancient date, but breathing the spirit of the future Reformation,—written in the old Vaudois dialect, and containing, along with the rest, the *Nobla Leyczon* which is supposed to be as old as 1100 A.D., and of which I remember to have read some extracts translated in Raynouard's Specimens of the Poetry of the Troubadours. A curious anecdote is connected with the history of this MS., which I had from one of the former librarians, and which may amuse the lovers of literary rarities. Under the empire, Napoleon sent a request to Geneva that some of the treasures of their Library, among the rest this Vaudois MS., should be sent to Paris to enrich the imperial collection. The librarians made, I believe, no difficulty about the other works, but signified their wish to retain this. Napoleon, in true imperial style, wrote back, that it was not a matter of *s'il vous plâit*, but of *je le veux*, and that he must have the MS. Forthwith they hid it where it could not possibly be discovered; and when the imperial messengers arrived, they told them they could not immediately find the work, but that they would search with them for it in every hole and corner of the Library. Of course it was not found, and so it was retained.

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satisfactory exposition of the views and principles of the society, supplying, I think, some of the deficiencies which I had noticed in the general announcement. I really think you would render good service to true Christianity, if you would publish in your pages the Geneva letter and reply, with a translation. Among the names subscribed to the Geneva letter, I find those of many pastors, two of the professors of the Academy, MM. Châstel and Munier, some jurists, and General Dufour, who was commander-in-chief of the federal forces during the war of the "Sonderbund."

My dear Sir, I strongly feel, on the eve of my departure from the continent, that there is a great stir and agitation coming over the religious mind of Europe, which cannot but issue to the service of truth, if we are only each of us, in our respective positions, faithful to our convictions, simple-minded, and large-hearted. We want bravery and confidence; we want the encouragement of sympathy and co-operation; we should multiply our relations as much as possible, abroad and at home, with all such societies as will receive us as brethren, and will work with us in the simple love of truth and the fervent spirit of humanity. I believe there are thousands who would hold out the hand of welcome to us, if they only knew more of us than our obnoxious name. We are frozen to death by reserve and insulation. A grand warfare is going on, under different names, between the religion of Love and the religion of Fear,—the religion that is in harmony, and the religion that is at war, with the noblest inspirations of our common humanity. I have long made my choice and taken my part; and with such feeble weapons as God has entrusted to me, I will fight on against jesuitry and uncharitableness, till I am bidden to retire from the field. Of the final issue of the contest, I have no doubt, dark and discouraging as may seem for the moment its present aspects; but when the triumph comes, as in God's own hour it must, it will be shameful to feel that we have lost all claim to participation in it, through our own inaction and pusillanimity. I could write much more, but must prepare for my early departure to-morrow morning.

Yours faithfully,

J. J. T.

WASHINGTON ON NATIONAL MORALITY AND RELIGION.

It was an observation of Washington, that "of the dispositions and habits which lead to political prosperity, religion and morality were the indispensable supports; that a volume could not trace all their connection with private and public felicity; and that, whatever might be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbade men to expect that national morality could prevail in exclusion of religious principle."—*Professor Smyth's Lectures on Modern History*, Vol. II. pp. 488, 489.

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and their offspring upon the altars of their gods. The patriarch was evidently subdued by a sense of the Divine power and goodness, and led to ask what more he might do to please God. Moved in part, perhaps, by the customs of the nations around him, and in part by the rightful conviction of his obligation to God, he found himself haunted by the passion to perform some crowning act of sacrifice. What is there incredible in the thought, that this state of mind was divinely ruled for good, and this sacrificial spirit brought to a result which at once proved its submissiveness and rebuked the custom of shedding human blood? The race of Abraham learned for ever from this event, that God asks not for human victims, and a religion of mercy teaches humanity and piety from this drama of terror."—Pp. 6, 7.

Granting this origin of Abraham's resolve, it is easy to see how, in the estimation of the historian, it became a command of God.

One of the author's own poets has said,

"The groves were God's first temples;"—

and we are pleasurably reminded of his lines in the grove being the patriarch's temple, p. 5. And in the author's summing up of providential design in the leader of the faithful, we read with increase of faith and pleasure—

"The choice of the place as well as of the man was providential,—the place a central region situated at almost equal distances from three continents, upon the borders of Upper Asia, the very source of human society, and upon the coast of the great sea whose banks have been the theatre of ancient civilization. There the patriarch kept his precious charge, whilst the great movements were in progress that were to illustrate by their conflicting extremes the tendencies against which he protested. They that started from the great central home, and peopled Eastern Asia, plunged into a dreary pantheism that sunk God in nature. They who went westward, and peopled Europe, fell into a gross polytheism that exalted men and nature into gods."—P. 10.

"The life of our race, like the life of the individual, has its internal and external history, and the destiny of men is divided between the things that are seen and the things that are not seen. Since Abraham's day the empire of faith and the empire of sight have been most wonderfully developed, and in every great movement the two have combined their influence,—the progress of religion being singularly coincident with the advance of civilization. That tendency towards the lands of the setting sun, which drove the patriarch to the shores of the Mediterranean, has never lost its power; it survived in Paul when he sought Rome, and in Augustine as he faced towards Britain; it was not lost when Columbus planted the Cross on the soil of a new world, or when the Mayflower dropped anchor in the harbour of Plymouth. It is moving still the earnest hearts of the world to look westward with hope, and calling myriads to build homes and altars upon the far Pacific shores. Shall we call all this movement merely material, and believe that surely in these latter days the world of matter has disenthroned the empire of faith, and men now are to look to the physical arts and sciences for all the salvation they desire, and leave spiritual concerns to dreamers and dotards?"—P. 11.

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Equally interesting is the paper on "David and the Psalms." It concludes thus:

"It is said that the power of sound is never lost, and the vibrations of every word ring eternally through the all-pervading air. If so, how the universal ether vibrates to the tone of the Hebrew harp and the words of its hallowed Psalms! Each day, nay, each hour, the whole Psalter is many times repeated by men, and the whole earth thus rings with the old temple chants. Could we listen to the sounds that are borne on the winds of the winter night, every breeze would come to us laden with a Psalm, as from Sinai to the Alleghanies, from China to Oregon, those anthems and litanies are repeated, whether by assembled worshipers or solitary devotees. Let the strain continue to the end of time, encircling the earth continually, when drums shall beat and cannon sound no more. Let the strain continue till the end of time,—the world's matin and vesper, noonday and midnight, perennial hymn. Add our voices now to the strain, and let the air bear it on in the everlasting current of vibration—

> 'Give unto the Lord the glory due unto his name;
> Worship the Lord in the beauty of holiness.'"—P. 97.

We pass over "Solomon and the Hebrew Wisdom," well illustrated by just reflection and modern parallelisms, observing by the way the remark on Ecclesiastes considered as a picture of the monarch's experience, which is the correct mode of regarding the book:

"His wisdom vindicated itself in the midst of his infirmity, and the sage moralized profoundly over his pleasures and woes, even as the enthusiastic artist studied the waves that were rising to devour him, and sketched for the good of others the rock upon which his vessel foundered."—P. 104.

There is great truth also in the author's remark on the Christian light in which we now view both the Psalms and Proverbs:

"The germs of divine life that sleep beneath the sod are quickened by the Gospel sun, and have put forth blossom and fruit. Connected organically with the progressive development of religion, the literature of true inspiration ever bears within itself prophetic seeds, and the soul of God in the soul of David was fully developed only in the word of Christ. * * * Sometimes a Psalm is expressive of a good beyond itself by its very yearning, and thus the poet holds out a golden cup, which the heavenly nectar, the water of life, alone can fitly fill."—P. 94.

Of "Isaiah and the Prophets," while we commend its thoughtful reading, we extract a few sentences, especially of its application, happy as the writer usually is in this part, and bringing us up always to a human and indeed divine sympathy, by appeal to our common human history and experience, as well as to what is best and divine in ourselves.

"He had a vision in his early years when not more than twenty years old,—one of those day-dreams which so often decide a man's destiny. * * The prophet was now ready to speak, as he was moved,—to be

the voice of Divine Providence to his nation. * * * He embodies the nation's conscience and its hope."—Pp. 117, 118.

"His intellect worked ever at the bidding of his moral and spiritual affections. No poetic enthusiasm ever entices him for a moment from his habitual seriousness of aim. What to a fancy like David's would suggest emotions of lyrical joy, moves Isaiah to the most earnest contemplation. To him, the blossom wears a serious expression, and Siloa's sparkling fountain has a momentous whisper. * * * His is a conscience inspired by devout hope."—P. 126.

We are not sure whether the Christian interpretation we now put into the Psalms, as beautifully portrayed by the writer in his paper on them, does not too much sway his own opinion of Isaiah and the Prophets. We may surely suppose that the grandeur of a prophet's strains may be such as adequately to describe what should afterwards be, without necessarily supposing that it was his function distinctly to foresee it. Therefore we think our author is more correct at p. 129, than at p. 131. And what is called the Messianic hope, is still the hope that "springs eternal in the human breast," specially heightened by the extraordinary divine influences under which the prophets of Israel necessarily lived,—hope to which they gave vivid expression for their own nation in particular.

"Those inspired strains have been the music of hope in all ages since. * * * Who of us does not cherish a hope beyond aught we have ever realized,—a hope for ourselves, for all humanity? The sacred torch so brightly burning in the hand of the evangelical prophet has not fallen to the ground, but has been passed from hand to hand, and to all noble visions never flamed up so brightly as now. Blessed are they who in all ages enliven its flame,—comforters of humanity,—the orators, preachers, statesmen, bards, sages, who breathe the spirit of encouragement whilst they urge the sacredness of duty and assert the inviolableness of right."—P. 134.

In the eighth paper, entitled, "John the Baptist and the Precursors of the Messiah," we have a vivid glance at the history, literature and sects of the period that, to all readers of the Bible, needs filling up between the end of the Old to the beginning of the New Testament. It is far from being the least interesting of the articles.

We have already adverted to the doctrine of one of the two following papers, which treat of the Messiah in his Preparation and in his Ministry. In these, as in others, we prefer the practical application to the theoretic view of the subject. It is interesting to trace the influences combining for the providential discipline of our Lord, which to a certain extent is here done. Perhaps it admitted of more. Perhaps also the development of his ministry admitted of more. We give only one or two extracts:

"Of his teaching but a very small portion remains, but how full it is of similes that teach things spiritual by things natural, and thus ascend from the creation to the Creator, from earth to heaven! * * * From

the impulse given by him comes in great part that open vision of nature which the Christian ages have enjoyed. The arts have learned of him a lesson which the old classics little knew. Poetry and Painting have won a great secret from this Divine Seer, and they have redeemed the landscape from pagan contempt, and transfigured things material in the light of God and eternity."—P. 156.

"Test the plan of Christ with that of one honoured before the greatest earthly throne, whilst he was a child in an obscure Galilean home. Read the poem in which Virgil, in strains that have been thought stolen from Isaiah, or coming from an inspiration that moved him to a prophecy deeper than he was conscious of,—the poem in which Virgil sets forth the splendid future in store for the heir of Augustus. Vain, all in vain! Marcellus found an early grave; the sceptre in store for him descended to a tyrant, was in time wrested away by a barbarian, and at last laid down before the cross which ages afterward indicated the empire of that Nazarene child."—P. 167.

"Let a low, material and miscalled philosophy analyze and doubt as it will, until it reduces man into a perishing thing of dust, trampling the soul beneath the senses and confounding the creature with the Creator, the best thought of mankind now turns with faith to things spiritual, and owns Jesus as the head of our race, the connecting bond between man and God. We want Christ,—we cannot do without him. In mind and heart and will we need him,—his light our guide, his love our solace, his might our strength. We need a companionship beyond aught this world offers, rebuking sin, encouraging faith, quickening virtue, cheering sorrow, overcoming death."—P. 183.

Of the three next papers, on Peter, Paul and John, we again prefer the practical parts to the theoretic. We are not sure that Peter is viewed aright; the majesty of Paul is scarcely reached; and John we think overrated. Peter is considered as representing the executive energy of the church. The writer thus traces his modern counterpart:

"The strong man becomes the statesman, soldier, navigator, the doer of great things whether in peace or war, braving man or nature, serving gold or God. Strong in active force, he may yet be very weak and wavering in respect to the great good, and, like many of our noted men, the prey of vehement impulse without regulating principle, may be like the mighty apostle in his vacillation and fall, without sinking into his penitence and rising into his faith and devotion. Is there not a fatal element of moral weakness in our leading strong men, and in the chief thing do they not sadly fail?"

"We need the strong men on the right side. Alas! how often the strong are not good, and the good are not strong! How much of the masculine energy and executive talent of the world is utterly aside from religion, and, if not opposed to its principles, completely engrossed with material interests!"—P. 199.

Of Paul, he says,

"Logician as he was, and indefatigable in active zeal, he must not be regarded as lacking in profound or tender sentiment. His love for Christ was a passion of his soul; and the fervour with which he gave utterance to this feeling appears all the more touching from its union with a will

so strong and an intellect so keen. His contemplations of Christ in heaven, of the grace of charity, of the immortal life, move him to bursts of lyric fire that blend much of the deep sentiment and tender pathos of John with his own earnest eloquence, and we forget the acute logician in the inspired prophet."—P. 214.

"Honour to him from us people of this new world in the West! When he turned his face from Antioch westward, he bore with him the seeds of civilization as well as religion. His visits to Europe, whether to Greece or Rome, made the era of European civilization, and prepared the influences that have given America her present character. Not in the discoveries of navigators or the victories of warriors, but in the life and labours of the Apostle of the Gentiles, we may read the best commentary upon Berkeley's famed words,—

'Westward the star [course] of empire takes its way.'

"That full and yearning heart followed an inspiration more profound than its own consciousness, and was preparing to do a vast work in a land to him unknown. People of this new world, be not faithless to your great benefactor. How fondly, O our country, his soul would have responded to your pulses of freedom, whose heart was large as your domain, and whose will was strong as the flow of your many waters! Called to so great a heritage, use it worthily; and when the name of Liberty is mentioned, forget not the essence in the name,—forget not what true redemption is,—forget not the heroic man who was free because obedient, and whose life, so spiritual and so reverential, ever repeated the words, 'Where the spirit of the Lord is, there is liberty.'"—Pp. 215, 216.

In the paper upon "John and the Word," there is a brief outline of the purport of the Apocalypse or Revelation. We would commend to the reader's notice also the first article in the Christian Examiner for July, in which a fuller outline appears. The leading idea of the Proem of John's Gospel is also justly represented in the paper before us. We give one extract from this paper. It is in Mr. Osgood's usual manner throughout the volume:

"To understand St. John, borrow an illustration from the name given him in his young days by his Master. The Son of Thunder was so impetuous, that, when the Samaritans rejected the Saviour, he wished that fire might come from heaven and destroy their city. Here is an electric spirit unbalanced, lightning within in affinity with the lightning which it would evoke from the clouds. Pass on a few years, and contemplate that same man at the last Supper,—follow him to Ephesus, to Patmos, nay, to that sacred old age, when all he could say to his people was but to tell them to love. Where was the lightning then,—its power annihilated, or its forces balanced and controlled? Or, in other words, does goodness weaken the character or strengthen it? does it consist in the annihilation of natural forces, or their true balance upon principles of everlasting right? Let the element which furnished the name for this loved disciple afford the illustration of the change in his character. When clouds vanish, the winds cease, and lightnings flash no longer, no power is destroyed; the elements that made the storm are balanced, and the fiery bolt was but an irregular action of a force omnipresent and co-existent with life itself. Yes, in every cup of water

given in the name of a disciple, there is enough of latent lightning or electricity, if let loose, to lay waste a city, and in every dew-drop enough to arm the storm with a fiery shaft. God in nature should teach us to understand that the balance of power in its serenity and peace is not the annihilation, but the intensity, of its force, and that the moral equilibrium of a true life is the greatest exhibition of moral energy."—Pp. 231, 232.

In the paper on "the Disciples and the Unseen Witness," there is, we think, the error of supposing that, by the gifts of the Spirit recorded in Scripture, a direct influence of God on the human mind has been established which did not exist before, and which does not universally exist; leading to the conclusion, that the whole relation of the Divine to the human spirit has been changed, the very constitution of the mind altered, by this doctrine, as it has been called, of the Holy Spirit. This error pervades the Church—even some of the most advanced members of our own branch of it. There are two forms of this error. The supposition that these gifts of the Spirit were of permanent promise, as well as special to Christianity, involves a belief in perpetual miracle.* On the other hand, the supposition that they were only exemplifications of the natural ordinary relation of the Divine with the human spirit, deprives them of their special character. Mr. Osgood, it appears to us, labours under the first error. Very many, not excepting some of our own chief instructors, are, we think, involved in the latter,—an error (most abundant in every branch of so-called Christian doctrine) founded in the common and thoughtless practice of interpreting one age and state of things by another, and perhaps now not a little by the fatal tendency of such an interpretation to reduce the specialty of Christ's age to the ordinary character of our own. If you depart from the manifestly special character of the gifts of the Spirit, or the gift of the Spirit generally, as designating its particulars, and use their language as descriptive of a Divine influence now upon the mind, according to its usual law, you instantly involve yourself in these errors. We do not deny that the proof of a higher law which these special examples afford, are a grand aid to higher attainment of spiritual influence under its ordinary law. On the contrary, they are inestimable, and therefore we protest against the ignorance or inconsideration that would confuse the two and deprive us of the aid. The unspeakable glory of Christianity is its manifest, nay, its solicitously manifest, specialty, that by its difference and its height we may ever so aspire. We are quite aware that the confines where the human meets the Divine in every human soul are most mysterious, though the fact that they do meet is more certain than any known existence. That those confines have been illumined in the history of our kind, is the brightest fact we have, and we

* One of the most flagrant instances of this, is the egregious pretence of Apostolical Succession.

think it too precious to suffer our shadows to dim it with impunity. The exact mode of that illumination may continue, as it has hitherto appeared to be, not clearly discerned; yet we think that the Christian history, as well as its predecessor, indisputably shews us that the evidence of a higher law has been made to shine in upon the soul from such higher law first taking effect on things without us: that departures from ordinary law have been on things material and physical, and things not our own in the ordinary sense, as the means of finding answering departure and higher action in the mind and spirit of man. And we think we have the analogies of ordinary experience on our side. We are strongly persuaded, at least, that the Christian miracles, including what are called the gifts of the Spirit, or generally the gift of the Spirit, are quite *sui generis*,—the grand characteristics of heaven for the lifting up of the earth to the glory of a higher region by their ever-beaming, though reflected and not repeated, light. And such we believe has been their actual effect.

In the last of the papers, that on "the Theologians and the World to Come," the writer estimates the three classes into which he divides the Christian world in respect of the answer they respectively give to the questions—"What is the true relation between man and the invisible world? What must we be or do in order to stand upon true terms with that unseen realm whose existence none can deny? How shall we view the present favour and future welcome of the great Invisible Sovereign?" The three classes are the Roman Catholic Church, the Protestant Orthodox Church, and our own, or that which insists, not on the priesthood, or the dogma of vicarious sacrifice, but on the spirit and the life. We prefer again the writer's application to his explication of his views. In this we perhaps discern the predominant practical character of everything American. He thus concludes:

"A devotee in his cell after hours of prayer at last thought that his petitions were granted, and Christ in beatific vision stood before him; but in a moment the convent-bell sounded, and the poor man, almost distracted at leaving his divine visitant thus, rose from his knees at the call of duty, and went to provide for the guest who had just come to the gate for shelter. He did his duty, and then returned to his cell with a heart warm with charity yet heavy with grief. He went back, and lo! there stood that same divine presence, radiant with a still more divine smile, and a voice spoke, 'If thou hadst not left me, I had left thee.' To the well-doer heaven was nearer than before, and work was the fruit and the inspiration of faith and prayer.

"Even so let Christ and heaven come near,—near in faith and devotion,—near in love and good works. The life of God in the soul will then be the best comment upon the Word of God in Christ."—P. 268.

We strongly recommend the book to the thoughtful reader.

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It is evident, then, that the Corinthians were thus directed to observe this rite as a compliance with the last request of Jesus. It is clear, too, that Paul still enforces the use of this rite among them, in spite of the gross *abuses* of it which already had crept in among the Corinthians, where it was too little regarded as a social and religious observance. For some had taken their own supper before the rest were ready to join them; some were hungry, while others had more than enough. In thus acting, they had neglected the real purpose of the meal—to indicate their common feelings, views and determinations to serve Christ, and to be spiritually nourished by his teachings. They had not, in the figurative language of Paul, "discerned the Lord's body" in what they ate and drank. They had not been thinking of their Master, of his life and death, his actions and his sufferings for them, his directions and his promises, or they would not have come thus selfishly together to enjoy themselves, but have tarried one for another.

It will be observed from this incidental notice of the communion, that, among the Corinthians at least, it was first, as at the Jewish passover, connected with a social gathering round a common table. Here each contributed according to his means. But it is by no means certain that elsewhere generally this rite was so observed; nor is it known how often the early disciples broke bread together in commemoration of Christ's death. It is probable that at different places it was differently observed, according to previous habits of the people; and that, though at first it was by some observed weekly, if not daily indeed, whenever they associated to think of their Master and his instructions, this rite was afterwards reserved for very special occasions, and rendered the more solemn in proportion as it was less frequent.

On all these points there is little absolute historical certainty. Nor need we desire that there should be. Our only question ought to be this, whether we believe that our Saviour would desire *us* still in this way to remember him. This may be best answered by considering the real object of this rite, and whether the purpose which it first served,—and served, too, among the Corinthians, notwithstanding occasional abuses,—can still be promoted by our observance of it; or, on the contrary, whether that object has already been gained by all, or can be better obtained in other ways, while neglecting this one means.

First, then, taking the words of Jesus himself for our guide, we may say generally that the object in view is to "remember the Lord Jesus." It was his natural desire that he should be remembered by his followers, and this was a method pointed out by Christ by which his life and death would be remembered by mankind after his departure. We know that this object has been thoroughly gained, and we know also that the means here pointed out by Christ himself for this purpose, have served to make him

remembered wherever his name has been heard. The communion service, in one form or another, has been co-extensive with Christendom; and the very few comparatively who have objected to this service among Christ's followers, have not been more than sufficient to correct the terrible abuses that have been connected with the rite, and to call forth powerful defenders of it when conducted in its primitive simplicity and with its first purposes in view. Nor can we wonder either at the general acceptance of this rite, any more than we can at the individual rejection of it. It is generally acceptable in Christendom, because it is peculiarly natural and most appropriate to a disciple's deepest wants. It is, at the same time, rejected by others, because this rite to them has only been associated with superstitious fears, with false doctrine and with immoral principles. It *is* acceptable wherever the primitive purpose has been rigidly adhered to—to remember the Lord Jesus, to *realize his presence*, to bring before the mind most impressively the most momentous period of his life, as well as the most remarkable epoch in the world's history.

Wherever to obtain *Christ's presence*, real or ideal, among assembled worshipers, has been the aim of partaking of the Lord's Supper, there has it been regarded even with superstitious feelings of its importance, and a false value has been attached to it. It has been soon looked upon as an end rather than as a means,—as the reward of completed sanctity, rather than as one means of moral and religious improvement. To bring Christ among them bodily in the sacrament, has been treated as some charm to work wonders for man, apart from his own co-operation and his own willing exertions. Disputes, too, whether Christ's presence was really in the bread or wine, or only associated therewith after the priest's blessing;—the dispute whether Christ was made substantially present by consecrating the elements, or whether he was only temporarily associated therewith, once occupied the brains of the most learned in Europe, and doubtless tended much to render this rite still more liable to abuse among the ignorant, and to absolute rejection among practical and rational men. The simple truth, that it is in *men's minds* alone that Christ's presence can now be realized,—that in our thoughts and our feeling he will be present with all of us who meet together for this purpose, to remember and honour him,—that Christ's presence in our thoughts will depend upon how much we have learnt of his life and his instructions,—that this presence to our minds can only be made impressive and valuable if we have previously employed ourselves in such a study of his life and character as will rouse our admiration and render us anxious to be like him, a true follower in his faith and in his principles;—these first simple elements of truth regarding the Lord's Supper being overlooked amidst learned discussions that none could understand, and amid angry disputes that served only to create unbelievers, those who

still partook of this rite were not likely to be much improved by it.

But it is to be feared that in later times, as well as before the Reformation, even worse results have followed its administration. Absolution, or the remission of sins, has been almost invariably associated with this rite. Here, too, there was truth at the foundation. Ignorance on the part of the masses, along with ambition and a love of priestly power on the part of those who administered this rite, are to blame for converting a most important fact into a most pernicious error. The truth is this;—the presence of Christ with us, if it is felt as a reality in our thoughts, sympathies and desires, can scarcely fail to improve our characters. If in thought we are with Christ and he with us, we shall be influenced by our admiration for him, by our conviction of the perfection of his character, by our sympathy with his faith in God and with his love for man. If we realize his presence with us when we are met to know the will of God, we shall *feel* more devoutly. Our resolutions to *do* God's will must become stronger. And we shall find all our views elevated, our hopes in the future to be confirmed, and our faith in the one perfect Father of all to be established in our hearts. Christ's spirit will appear to have animated us with fresh religious thoughts and feelings. This is the known effect on minds duly prepared, who can use this service as a means of religious improvement.

But in proportion to our improvement, are our past sins, as it were, "blotted out, to be remembered no more" against us. So soon, indeed, as we shew by our practice, by some decided act of self-denial, that we desire only to do God's will, do we feel ourselves forgiven. If Christ's presence in our thoughts causes us to dedicate all to God, and to serve Him only, then through Christ shall we have been absolved from our sins; and any fellow-christian, be he priest or simply a wise and faithful friend, may assure us that God will not reckon the past against us. Errors of the past may still render our future steps difficult; but if, by our faith and devotion to God, we overcome these difficulties in our path, we shall feel all the more deeply our gratitude to God and our love of his service. Here, then, lies the invaluable truth, on which so much that is base, false and immoral, has been built. No absolution, no forgiveness, no love of Christ nor of God, no realization of Christ's presence,—in fact, no good at all,—can ever accrue to us from the outward acts of any other being, unless these acts work upon our own heart and conscience, and constrain us, through self-conviction and sympathy with the good, "to go and sin no more."

But perhaps a still more injurious belief has sprung from misconceptions concerning another important truth regarding the Lord's Supper. It is true, as we have seen, that to derive real benefit from it, we need some preparation. Without this pre-

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their being imperfect and frail, to repentance. And such, too, did he invite round his board, to be strengthened in their weaker points and to receive his spirit, by there remembering him. Is it not evident, then, that all who desire to follow Christ from their knowledge and admiration of his divine excellences, may join in a service intended to make vivid and real to us his past existence and his present influence over us, so long as we do as he commanded us?

It still may be a question with some, whether the prevalent abuse of this rite is not a sufficient reason for its discontinuance. Of this, all must judge for themselves. But let it not be decided by any one without a fair trial. It may be the lot of some to have come over from other churches where false views have become inseparably associated with this ordinance, so that they cannot now return to its simple, primitive purpose. But this is a misfortune which cannot apply to those who have never yet attended its administration in any church.

Others may suppose that this custom cannot be continued without such abuses as to render it more honoured in the breach than the observance. But on inquiry it will be found that, like most other means of human improvement, its actual power for mischief when observed with wrong views, is much in proportion to its religious value when partaken of worthily. All forms and rites have more power over the human mind than mere reading or thinking without them. They are more impressive than can ever be the words of a book, or the oft-repeated records of past transactions. There is a reality and life about them, as they recal the past by ancient usages revived, and at the same time require some action appealing to man's perceptions, to represent the thoughts that should dwell upon the mind. This commemoration of Christ has had a greater moral and religious influence than the Bible, before the great book was read by all; and, when now interpreted aright, with the records of Christ's life, it may still fix in the mind and heart its grand truths, the reality of Christ's life, character and death.

May we not conclude, then, that if we find on trial that this simple rite has this desired effect, to enable us to bring before our minds most forcibly the facts of Christianity, Christ would desire us still to remember him thus? There is no reason why it should not be as good for us as it was for the first disciples thus to keep up his memory. We may use this means as effectually as did the Corinthians, at the same time guarding ourselves against the errors to which Paul alludes. To us, as to them, the common cup may be a sign of a common interest, a common affection,—a determination to work together in a truly Christian life, after having partaken of the same bread and of the same cup. It is an outward profession of those Christian principles in which we bind ourselves to follow the Saviour; and to this pro-

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power, simply because he was a clergyman; and for the priests against the episcopal order, simply because he was yet only a priest. He asserted the pretensions of the class to which he belonged in several treatises, written with much wit, ingenuity, audacity and acrimony. In this, as in his first controversy, he was opposed to antagonists whose knowledge of the subject in dispute was far superior to his; but in this, as in his first controversy, he imposed on the multitude—by bold assertion, by sarcasm, by declamation, and, above all, by his peculiar knack of exhibiting a little erudition—in such a manner as to make it look like a great deal. Having passed himself off on the world as a greater master of classical learning than Bentley, he now passed himself as a greater master of ecclesiastical learning than Wake or Gibson. By the greater part of the clergy, he was regarded as the ablest and most intrepid tribune that had ever defended their rights against the oligarchy of prelates. The Lower House of Convocation voted him thanks for his services; the University of Oxford created him a Doctor of Divinity; and soon after the accession of Anne, while the Tories still had the chief weight in the government, he was promoted to the deanery of Carlisle."

After recording his promotion to the deanery of Christ Church, Mr. Macaulay proceeds:

"It was not in his nature to be a mild or an equitable governor. He had left the chapter of Carlisle distracted by quarrels. He found Christ Church at peace; but in three months his despotic and contentious temper did at Christ Church what it had done at Carlisle. He was succeeded in both his deaneries by the humane and accomplished Smalridge, who gently complained of the state in which both had been left. 'Atterbury goes before, and sets everything on fire. I come after him with a bucket of water.' It was said by Atterbury's enemies, that he was made a Bishop because he was so bad a Dean. Under his administration, Christ Church was in confusion, scandalous altercations took place, opprobrious words were exchanged; and there was reason to fear that the great Tory college would be ruined by the tyranny of the great Tory doctor."

His appointment to the see of Rochester, Atterbury vainly regarded as only the first step in a series of promotions to end in the primacy of all England. But the downfal of the Tory party, and the sudden death of Queen Anne, confounded the prospects of Atterbury, and baffled the plans of the conspirators who designed to put aside the Act of Settlement and place the Pretender on the throne.

"Atterbury, who wanted no kind of courage, implored his confederates to proclaim James III., and offered to accompany the heralds in lawn sleeves. But he found even the bravest soldiers of his party irresolute, and exclaimed—not, it is said, without interjections which ill became the mouth of a father of the Church—that the best of all causes, and the most precious of all moments, had been pusillanimously thrown away. He acquiesced in what he could not prevent, took the oaths to the House of Hanover, and at the coronation officiated with the outward show of zeal, and did his best to ingratiate himself with the royal family. But his servility was requited with cold contempt. No creature is so revengeful as a proud man who has humbled himself in vain. Atterbury became the most factious and pertinacious of all the opponents of the government. In the House of Lords, his oratory—lucid, pointed, lively, and set off with every grace of pronunciation and of gesture—extorted the attention and admiration even of a hostile majority. Some of the most remarkable protests which appear in the journals of the peers were drawn up by him; and in some of the bitterest of those pamphlets which called on the English to stand up for their country against the aliens who had come from beyond the seas to oppress and plunder her, critics easily detected his style. * * * After having been long in indirect communication with the exiled

MR. HIBBERT ON THE PEDIGREE OF SMITH

SIR,

You will find some information as t
Smith (of whom there is a short accou
Christian Reformer), in the second vol
lished by the Chetham Society, p. 111,
the annexed rough pedigree. Perhaps
worthy of notice in the next number o

John Fox,
Rhodes, Ge

Sarah, daughter of Joshua Crompton, of Old Hall, in Stand Parish. The Andrews, Hibberts of Rivington, Darbishires, &c., descend from Joseph Crompton, brother of this Joshua. = John Fox, of Rhodes, Gent.

Mary, younger of two daughters and coheiresses. = Rev. John Smith, of Bradford.

Esther elder daughter and heiress

Rev. Thomas Smith.

MR. HOLLAND ON THE MARRIAGE ACT, &c.

SIR,

IN relation to the proposed amendment of the Marriage Acts, would it not be very desirable to allow chapels to be registered for places of marriage, without requiring that they should have so many as forty householders in the congregation? My own chapel is not registered for want of this number, and I dare say many of the chapels connected with our smaller congregations are prevented from being registered from the same cause.

Rev. John Robberds says, in his remarks on steam navigation—"It was not, I think, till 1815, that the first steamboat plied on the Mersey." This may be perfectly correct; but if so, Newcastle anticipated Liverpool in the use of this mode of navigation; for in the summer of 1814, I went, along with my cousin, the late Rev. W. Turner, on board a steamboat, which was then regularly plying between Shields and Newcastle.

On farther examination, I believe Mr. Baker is correct in stating the Rev. P. Holland was for a short time at Wem; for on looking at several of his sermons which are in my possession, I see that the dates on them shew that he was at Wolverhampton till the Midsummer of 1754, but that in the latter half of that year he was generally preaching at Wem, and early in 1755 at Bolton.

With respect to the books published by my father and uncle, I am sure my statement was perfectly correct, as that is a circumstance which happened within my own recollection, and all the circumstances relating to which I have often heard from my father himself.

T. C. HOLLAND.

NEW PROOF OF THE TRINITY.

AN anonymous correspondent of the Times says, "In the year 1845, while residing in France, in the country, a colporteur was pointed out to me as the salesman of very bad books. On inquiry, I found that he sold the Protestant edition of the New Testament, and a variety of Protestant tracts. Some short time afterwards, I met a Spanish monk, who, with the approbation of the clergy of the district, was selling a variety of tracts, intended as hard hits for Protestants. The most striking argument used in these papers was, 'That to confirm the faith of unbelievers in the Trinity in Unity, a certain cathedral in Spain (Seville, I believe) could shew among its holy relics three pieces of the flesh of some holy man, which individually weighed an ounce, and collectively weighed an ounce;' and the writer argued, that as no Protestant church could shew so convincing a proof of the Trinity in Unity, heretics were deprived of a very strong and consoling foundation for their belief."—*The Times, August* 22, 1854.

course of publication by its spirited
are already issued, and they betoken
the employment of skilful pens. Mos
fully written up to the present day.
be found a minute statement of the w
of the world, and particularly of tha
allies are now doing battle. But how
this kind up to the times, is evinced
of the now familiar name of *Bomarsun*

The new biographical articles have
tion; and that some of them are espec
the initials of such writers as Macau
affixed. The former contributes to V
the latter to Vol. VI. a life of Bishop E

Mr. Macaulay's life of Atterbury is
restless prelate (the prototype of a livi
see) he describes as carrying with him f
of learning which, though really scanty
such judicious ostentation, that superfi
ments to be immense. At Oxford, hi
contemptuous and imperious spirit, so
Atterbury's connection with Dean Ald
of the pseudo-letters of Phalaris, and t
lowed from Bentley, a very graphic ac
more within our scope:

"This (Bentley's) reply proved, not onl
laris were spurious, but that Atterbury,
skill in controversial fence, was the most a
about what he did not understand. But
matter of indifference. He was now enga
tant and exciting than the laws of Zaleucu
rage of religious factions was extreme. H

power, simply because he was a clergyman; and for the priests against the episcopal order, simply because he was yet only a priest. He asserted the pretensions of the class to which he belonged in several treatises, written with much wit, ingenuity, audacity and acrimony. In this, as in his first controversy, he was opposed to antagonists whose knowledge of the subject in dispute was far superior to his; but in this, as in his first controversy, he imposed on the multitude—by bold assertion, by sarcasm, by declamation, and, above all, by his peculiar knack of exhibiting a little erudition—in such a manner as to make it look like a great deal. Having passed himself off on the world as a greater master of classical learning than Bentley, he now passed himself as a greater master of ecclesiastical learning than Wake or Gibson. By the greater part of the clergy, he was regarded as the ablest and most intrepid tribune that had ever defended their rights against the oligarchy of prelates. The Lower House of Convocation voted him thanks for his services; the University of Oxford created him a Doctor of Divinity; and soon after the accession of Anne, while the Tories still had the chief weight in the government, he was promoted to the deanery of Carlisle."

After recording his promotion to the deanery of Christ Church, Mr. Macaulay proceeds:

"It was not in his nature to be a mild or an equitable governor. He had left the chapter of Carlisle distracted by quarrels. He found Christ Church at peace; but in three months his despotic and contentious temper did at Christ Church what it had done at Carlisle. He was succeeded in both his deaneries by the humane and accomplished Smalridge, who gently complained of the state in which both had been left. 'Atterbury goes before, and sets everything on fire. I come after him with a bucket of water.' It was said by Atterbury's enemies, that he was made a Bishop because he was so bad a Dean. Under his administration, Christ Church was in confusion, scandalous altercations took place, opprobrious words were exchanged; and there was reason to fear that the great Tory college would be ruined by the tyranny of the great Tory doctor."

His appointment to the see of Rochester, Atterbury vainly regarded as only the first step in a series of promotions to end in the primacy of all England. But the downfal of the Tory party, and the sudden death of Queen Anne, confounded the prospects of Atterbury, and baffled the plans of the conspirators who designed to put aside the Act of Settlement and place the Pretender on the throne.

"Atterbury, who wanted no kind of courage, implored his confederates to proclaim James III., and offered to accompany the heralds in lawn sleeves. But he found even the bravest soldiers of his party irresolute, and exclaimed—not, it is said, without interjections which ill became the mouth of a father of the Church—that the best of all causes, and the most precious of all moments, had been pusillanimously thrown away. He acquiesced in what he could not prevent, took the oaths to the House of Hanover, and at the coronation officiated with the outward show of zeal, and did his best to ingratiate himself with the royal family. But his servility was requited with cold contempt. No creature is so revengeful as a proud man who has humbled himself in vain. Atterbury became the most factious and pertinacious of all the opponents of the government. In the House of Lords, his oratory—lucid, pointed, lively, and set off with every grace of pronunciation and of gesture—extorted the attention and admiration even of a hostile majority. Some of the most remarkable protests which appear in the journals of the peers were drawn up by him; and in some of the bitterest of those pamphlets which called on the English to stand up for their country against the aliens who had come from beyond the seas to oppress and plunder her, critics easily detected his style. * * * After having been long in indirect communication with the exiled

feelings which the imprisonment of

"No Bishop of the Church of Eng
that memorable day when the appla
lowed the seven Bishops to the gat
tained some hope that it might be
enthusiasm resembling that of their
the Thames to implore the blessing o
fessor in his cell were exhibited at t
were sung about the streets. The re
communicating with his accomplices
the dungeons of the Inquisition. Stro
Would they tamely permit so gross
Would they suffer the ablest, the mos
the man who had so often stood up f
to be treated like the vilest of mankin
but it was allayed by a temperate and
all probability of Bishop Gibson, who
and shortly after became minister for

The circumstances of the passing
ally told. It passed the Commons
of nearly two to one.

"The Bishops, with a single excep
duct drew on them a sharp taunt from
bury and a zealous Tory. 'The wil
because they believe that they shall i
adversary whom they destroy. Perha
prelates to their brother may be explai

"Atterbury took leave of those who
ness worthy of a better man. Three
often in his mouth:

Mr. Rogers's life of Butler is, like the memoir from which we have been tempted to make these extracts, longer in proportion to the importance of its subject than many of the biographies in the Cyclopædia,—the disproportion probably occasioned as much by the reputation of the biographer as by that of the author. Fit prominence is given to the fact of Butler's education at a Dissenting academy:

"The father, who was a Presbyterian, was anxious that his son, who early gave indications of capacity, should dedicate himself to the ministry in his own communion, and sent him to a Dissenting academy at Gloucester, then kept by Mr. Samuel Jones. 'Jones,' says Professor Fitzgerald, with equal truth and justice, 'was a man of no mean ability or erudition;' and adds, with honourable liberality, 'could number among his scholars many names that might confer honour on any University in Christendom.' He instances, among others, Jeremiah Jones, the author of the excellent work on the *Canon;* Secker, afterwards Archbishop of Canterbury; and two of the most learned, acute and candid apologists for Christianity England has produced—Nathaniel Lardner and Samuel Chandler."

Mr. Rogers says that the genius of Butler was almost equally distinguished by its subtlety and comprehensiveness, and the latter was his more characteristic quality. In praise of the "Analogy," he says that it has been universally read and never answered.

"Butler possessed the powers of analysis and synthesis in remarkable equipoise. What is more, he could not only re-combine and present in symmetrical harmony the elements of a complex unity, when capable of being subjected to an exact previous analysis,—as in his remarkable sketch of the Moral Constitution of Man,—but he had a wonderfully keen eye for detecting remote analogies and subtle relations, where the elements are presented intermingled or in isolation, and insusceptible of being presented as a single object of contemplation previous to the attempt to combine them. This is the case with the celebrated 'Analogy.'"

Butler's chief deficiencies, Mr. Rogers thinks, were a feeble imagination and his destitution of wit. These deficiencies account for the absence of vivacity in his style. Mr. Rogers defends Butler from the charge of obscurity:

"He is a *difficult* author, no doubt; but he is so from the close packing of his thoughts, and their immense generality and comprehensiveness; as also from what may be called the *breadth* of his march, and from occasional lateral excursions, for the purpose of disposing of some objection which he does not formally mention, but which might harass his flank: it certainly is not from indeterminate language or (ordinarily) involved construction. * * * To the intelligent, or those who are willing to take sufficient pains to understand, Butler will not seem chargeable with obscurity. The diction is plain, downright Saxon-English; and the style, however homely, has the great charm of transparent simplicity of purpose and unaffected earnestness."

Among the new biographies introduced into this edition, are those of Chalmers, Canning, Byron, Campbell, Calvin and Channing. The two last are from the pen of Dr. Alexander, an Independent minister of Edinburgh. We have observed in each passages which we disapprove; but in the former of the two, we find a passage which we can simply characterize as disgraceful to its author, and as highly injurious to the reputation of the work, with the general character and spirit of which it so little harmonizes. The passages to which we refer have a bearing on Unitarianism. Dr. Alexander (from whom assuredly, on many grounds, we expected better things) would seem to regard us as theo-

... so found in his nephew's Me
is not a single word to justify the i
and we are assured by a friend, on
ance, that the other portions of the
do not in any respect sustain Dr. A
the tactics of an opponent to use it,
the Unitarian creed is as indefinite
it is the aim of an uncandid partizan
name, then he affects to regard Unit
of Priestley and Belsham." After
sies in which Dr. Channing took hi
"may be regarded as nominally a
of Channing's Unitarianism:

"It was rather an exaggerated view
a sensitive dread of anything which mi
clear and firm adoption of the system o
the doctrine of the Trinity, and the doc
in the Bible. So far, indeed, as we can
as one of biblical interpretation, had ve
belief on this head was more the dictate
result of earnest and discriminating inq

That Dr. Channing's mind was to
satisfied with mere textual argumen
ment against Calvinism shews; but
scriptural expositions, disclosing his
tarian controversy. Amongst the tr
have been more widely circulated on
masterly examination of passages sup
But perhaps Dr. Alexander is one of
no inquiry is "earnest" or "discrin
the five points."

ment for such offences as forgery or robbery to a small amount, it will not perhaps appear so surprising that pious and earnest men three centuries ago should have thought it right to deal in the same way with an offence greatly more wicked in itself, and more injurious to society, than any act of dishonesty, however great."

Were we to ransack the library of the Vatican, we doubt whether we could find a more explicit vindication of religious persecution than these remarkable words contain. Dr. A. commits himself to the doctrine, that the holding and propagation of certain opinions which he chooses to regard as blasphemous, is an offence more wicked and more injurious to society than robbery or forgery! Grant this, and the inevitable consequence is, that the magistrate is justified in repressing by force opinions which lead to such public wrongs. If Dr. Alexander be right, not only was Calvin justified in bringing Servetus to the death at Champel in 1553, but he himself ought, in 1854, to do his best to bring his Unitarian neighbour, Mr. Gordon, to punishment! We once thought that, in this Protestant land, we had seen the last of downright, unhesitating religious intolerance. But we confess our error. From England, Scotland and Ireland, during the last few years, we have received, in connection with the history of Calvin and Servetus, unmistakeably clear assertions of the right to punish heterodoxy when it reaches what orthodoxy calls blasphemy. We thought Dr. Vaughan's assertion of something of this kind, a few years ago, in the British Quarterly Review, a very bold experiment on the good sense and kindly feeling of the age; but he has been surpassed by the Edinburgh Doctor. Strange that such a doctrine should have been put forth by men whose first principle as Independents is, that they are in matters of conscience answerable to no man! But with such facts before their eyes, it is not strange that Unitarians should feel that religious liberty is not always safe in the hands of some of their fellow-dissenters from the Church of England.

A Letter to the Subscribers to the Eighth Edition of the Encyclopædia Britannica, on the Articles "Calvin" and "Channing," in the Sixth Volume of that Work. By John Gordon. Pp. 57. London—Whitfield. 1854.

The previous article, containing some remarks on portions of the new edition of the Encyclopædia Britannica, was written and in type before we received Mr. Gordon's Letter on the subject of Dr. Alexander's misrepresentations, or we should have preferred altogether stating the case by the aid of his calm and masterly mind. A more perfect case was never made out than that which Mr. Gordon here offers to the subscribers to the Encyclopædia. Suppressing all temper, he takes each statement of Dr. Alexander, analyzes it, compares it with the fact, and, without the use of an unnecessarily harsh expression from first to last, finally leaves that gentleman in the unenviable position of a "man convicted of a flagrant case of literary misstatement which calls for apology and correction." In respect to the Calvin article, Mr. Gordon remarks that it is a substitute for an article in the previous edition of the Cyclopædia; and in the former article Calvin's conduct to Servetus is denounced as "a crime" which has left a blot upon Calvin, from which it will be vain for his warmest eulogist even to attempt to purify his name. Mr. Gordon thus graphically contrasts the characters of Calvin and his victim:

Calvin was an incarnation of Calvi

"Servetus was a man of another warmly enthusiastic: acute as by i wanting in order of thought and cl himself, and confidently relying upc prophet's vehemence united to som mission to regenerate society, witho even among its friends: with a full native Spanish fire:—he was the an

"One might have predicted that i as foes; that the two systems to wh toward each other in the relations o sion in which physical power might be fatal just where it was."—Pp. 8, 9

Mr. Gordon is disposed to attr theological position as the head o individual want of tenderness:

"I am not disposed to throw the l tirely upon the disposition of Calvin merely the representative of his own have unaffectedly shrunk from the pe stand alone. He was the represent leader of a religious party; and it wa city, that he acted. This gave to his c it could not otherwise have had.

"I wish to mark this circumstance of the proceedings under our imme ceedings with which these may be co

"It is a normal rule of human actio city is released, in a great measure, to conscience which naturally belongs of the corporation

tion, was impelled by his principle to such an amount of slaughter as has stamped upon his history the character, not of republicanism, but of murderous insanity. So the religious persecutor, commencing with the false position that he can put down error by force, is led onward to deeper wrongs as he finds nature adverse to his plan, till he becomes guilty of cruelties to which the despot—to whose station physical force is really appropriate—seldom or never finds it necessary to resort.

"It was in a situation comprising each of these dangerous positions that Calvin stood. He was a member of a *confederacy*. The objects of that confederacy were *religious*. It numbered *outward compulsion* among the means by which its objects were to be gained. Such were the causes: and the result, under circumstances of peculiar temptation, is here before us.

"There are some natures and some offices to which this ever-dangerous conjuncture of affairs is more dangerous than ordinarily. Let a man be of a harsh and tenacious temper—mentally powerful without being sympathetic, and possessed of great self-esteem withal,—and he will be seized by the influences I have mentioned, as their proper prey. Let such a man rise, as he is likely to do, to be the acknowledged head of his confederacy, and he will act only as the embodiment of the ideas with which the welfare of that confederacy has been identified by him.

"Such was Calvin. He had this iron soul. He stood upon that giddy height. Therefore it was that this slaying of Servetus was so sad in its facts as they bore upon him. 'He had no pity.' Hear him telling the story in a savage tone of exultation, of which one could hardly believe human nature was capable: 'Lest idle scoundrels should glory in the insane obstinacy of the man as in a martyrdom, there appeared in his death a beastly stupidity; whence it might be concluded that on the subject of religion he never was in earnest. When the sentence of death had been passed upon him he stood fixed: now as one astounded: now he sighed deeply: and now he howled like a maniac: and at length he just gained strength enough to bellow out after the Spanish manner—Mercy, Mercy!'"—Pp. 26—28.

In respect to Channing, we think we have never met with a more just and beautiful delineation than that which Mr. Gordon offers, before setting himself to the unpleasing duty of exposing Dr. Lindsay Alexander's disingenuous attempt to filch from the Unitarian body the advantage of having in their ranks such a man.

"As a writer he is distinguished by great power and great simplicity; going directly to his object without any display or affectation, and doing for that object whatever intellectual vigour can do. He deals invariably with the principles of his subject as a master-mind must; but he has an eye and a heart open to every form of beauty, and every sweet and tender emotion with which that subject can be connected. With the moral elevation of a sage and the affectionate susceptibility of a child, we cannot but at once equally admire and love him. A patriot's fire and a saint's purity—a philosopher's wisdom and a martyr's courage:—all these he had; and it was his work to give a religious tone and direction to the current thought of his age and country. He lifted the liberty and the enterprise which he found on every hand into a nobler atmosphere than their earthly origin supplied: and taught, as with prophetic authority, how evil was to be renounced, and danger to be escaped; how right was to be established, and good to be advanced, throughout that phase of humanity upon which his lot had been cast. Thus he lived and worked in this modern time, like a visitant from another and better sphere. He was one,

'Whom in the world's great calendar
All men shall canonize.'"—Pp. 38, 39.

Mr. Gordon treats with the contempt which it deserves, Dr. Alexander's attempt to create the impression that Dr. Channing's Unitarianism was unreal, that it was an assumption of the name without the belief:

On the alleged orthodoxy of Dr.
don's remarks are such as to put to
and inuendos:

"Dr. Channing's theological reputat
tion, whether or not his views, during
orthodox. It would be as honourable
retained the views with which he start
understood that a change to the extent
but the publication of his memoir dissi
ding to his own confession, he was at n
us, then, though of itself unimportant,
with his personal truthfulness. If he w
sideration, he gave a false representatio

"'There was a time,' he says, 'when I
and depression gave me a dark view of
nity held me back. When I was stud
the subject of deepest personal concern
his *Rise and Progress*, till he brought m
I stopped, and wrote to a friend that n
could not follow him. *I was never in a*

"His friend Judge White thus confirm

"'His not manifesting an open and zea
sect or denomination, together with the
pressions, might have given him somethi
am persuaded that he was neither more
than at any subsequent period of his life.

"With this information before me, I wa
at Mr. Codman's ordination, which is
Channing's works. I therefore applied
he favoured me with the means of its pe
and am able to say that it does not cont
doctrine. Neither the Trinity nor the A
a sentence in which Channing's well-kno
mode of expression is not pruned down to

"'The doctrine of salvation through the atonement of the Son of God, cannot be rejected without the rejection along with it of all that constitutes the Christian system. This doctrine is not only an essential part of Christian truth; it is, by way of eminence, itself Christianity.'.... 'The doctrine of our Lord's supreme divinity becomes as essential to Christianity as the doctrine of his atonement. The one is involved in the other, and as doctrines of divine revelation, they must stand or fall together.'

"From this I am warranted in inferring that the writer in the Encyclopædia Britannica could not consistently describe the sermon to which he alludes 'as *in all respects* such as any evangelical divine might use,' if he did not intend to intimate that it expressed these doctrines; and when I repeat that it contains no such expression, I charge him with either conveying a false impression as to Channing's opinions, or acting in a spirit of compromise with regard to his own."—Pp. 41—43.

Of all the various topics handled in this able and instructive pamphlet, we cannot give even an outline; but if good logic and good writing have any charms for our readers, they will be desirous, from the specimens we have given, to make themselves acquainted with the whole of it.

Whether Dr. Alexander will attempt to defend himself against the charges so conclusively brought home to him, we know not. If he venture into the field against his present opponent, we suspect that his courage will be deemed in the inverse ratio of his prudence.

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1. *Discourses by Abiel Abbot Livermore, Cincinnati, Ohio.* Boston—Crosby, Nichols and Co. 1854.
2. *Sermons by Rev. Joseph Harrington, of San Francisco, California, with a Memoir by William Whiting.* Boston—Crosby, Nichols and Co. 1854.

We are unwilling to bring another volume of our Magazine to a close, without some mention of these two volumes of Sermons, although our space quite precludes a notice proportionate to their merits. Both of them well sustain the high reputation which our Unitarian brethren in America have won in pulpit eloquence. Mr. Livermore's Discourses give one the impression of a powerful and matured mind, perfectly at home on all the questions which it discusses. There is a breadth of view, and at the same time a practicalness, in his Discourses, which fits them for general acceptance. Without being controversial, they are thoroughly Unitarian. They teach a distinct and a cheerful religious philosophy. It is sometimes said by a class of critics amongst ourselves who morbidly dread the introduction into the pulpit of any reference to the jarring opinions of Christendom, that the American pulpit is more free from it than the English. If, however, the two volumes before us are a fair specimen of the preaching common in America, there is in this matter little difference of practice. Both preachers boldly grapple with a mischievous error, when it falls in their way and obstructs the road to truth and righteousness. It is to the praise of their discretion and moral taste, that they do not allow themselves to continue the struggle a moment longer than is necessary. Both writers are eminently conservative of historical Christianity; but they do not, as transcendental critics sometimes allege of a similar class of writers and preachers, treat Christianity as if it were nothing more than matter of history. They uphold it as a great spiritual power,—a reflection from God in the face

often great beauty of expression; Sermons used with other meanings English tongue.

The Church: in a Series of Discours of Christ Church, Augusta, Mair cholls and Co. 1854.

THE amiable author of these disc us by early death, was possessed w "shew a kind of organic, unitary fr the desire of a covenanted church a All past experience shews that such gate, cannot be safely entrusted to here and there Mr. Judd's language s government, and though he actually church covenant, we find little in hi to object to, and very much with wh regard, as many do, the church of Ch a society of Freemasons, of which tho are members, and from which all th but he more scripturally and reasons who faithfully accept of Christ as the to obey his commandments. We see liberal and comprehensive definitior through the form of a church cover spiritual, or it is nothing. The lette

Mr. Judd is very earnest in plea children to the Lord's Supper, and Christian pastor, entertaining the s Communion which Unitarianism enc to the table of the Lord

INTELLIGENCE.

M. COQUEREL, JUN., ON AMERICAN UNITARIANISM.

[We offer to our readers a translation of an interesting article from the journal of the Reformed Churches of France, entitled *Le Lien*. If it prove acceptable, we may follow it by other extracts from this interesting journal, for copies of which we beg to offer our acknowledgments to Mr. H. A. Bright.—ED. C. R.]

The writers and journalists who are called *orthodox*, entertain towards the *Unitarian* sect or church such a degree of contempt and dislike, that they can speak of it only in the most unfavourable terms, and they seldom take care to assure themselves that their information respecting it is correct. This tone of contempt always has upon us (and we doubt not on a large proportion of other readers) an effect just the reverse of what is intended. The superciliousness with which they condemn that which they have not superficially studied, puts us on our guard against decisions so ill founded, excites our interest in that which they endeavour to depreciate, and reminds us, spite of ourselves, of the judgment passed by the orthodox Jews on the Nazarenes. We have wished to understand the subject, and in taking means to become acquainted with the Unitarian churches of the United States, we have had the good fortune to obtain information complete in itself and little known on the continent. The Works of Channing, and his Life by his nephew, are, or ought to be, in the hands of all the world. But in addition to these, we have derived our information from a less familiar source,—a collection of the Reports of the American Unitarian Association, of which the most important is the Twenty-fifth, that for 1850, which contains an interesting article from the *Christian Examiner*, occasioned by some statements of M. Grandpierre, and which led to an important MS. correspondence. We will begin by giving an idea of the number and actual condition of the Unitarian churches in the United States, and then we will give an account of their doctrine; and in a second article, we will contemplate them in the light of Christian activity, or in the work of proselytism and of beneficence. But, first of all, we must exactly define our subject. There are in America numerous sects which do not receive the dogma of the Trinity. Such are the *Christians* (who refuse every other style or title), the *Universalists*, the *Hicksite Quakers*, and, last of all, the *Unitarians* properly so called. These four bodies have altogether in the United States 2800 communities and 2300 pastors. We hope, by and by, to make our readers acquainted with the two first of these bodies. For the present, we devote our attention to the *Unitarians* alone. These last, according to M. Grandpierre, *only have a few churches at Cambridge, Boston, and one or two other cities of the Union*. These numbers are altogether erroneous. The number of these churches is 275. It is true that the State of Massachusetts, and its capital, Boston, are the focus of Unitarianism in America. In this metropolis there are 22 churches, and 162 in the State. It is equally true that the Slave States, and those which are only beginning to exhibit the fruits of civilisation, are almost devoid of Unitarian churches; but those in which for a long time the lights of civilisation have shone, and in which mental activity prevails, are differently situated. Maine, one of the most advanced districts of the Union, numbers 15 Unitarian congregations. New York and New Hampshire have each 13. Some new societies are at this very time being organized,—amongst others, in the city of Jersey. Those of San Francisco, New York, Brooklyn, &c., are in a state of rapidly-increasing prosperity. There is one fact which we have often noticed, viz., that wherever slavery prevails, there the strictest orthodoxy, and of the narrowest kind, is alone permitted to enter and to have rule over the mind. There the Unitarian doctrines are held in abhorrence almost equal to those of the Abolitionist party; and it has been with great difficulty that, in all the Slave States put together, six or seven societies of this denomination have been enabled, spite of the weightiest obstacles, to exist. Of that number, there are two in which preaching has been forbidden because the pastors did not favour the great scourge which covers these districts with shame.

M. Grandpierre reports, that amongst Unitarians very few young men pre-

their want of students in theology. If any doubt the fact, it would be very easy for us to prove it by translations from their journals and their reports. It will be enough to say, that the last report of the American Educational Society states there were, in 1852, in the States of New England, 12 churches more and 47 pastors less than in 1851. According to the President of the Brown University, the orthodox Baptist church has 4000 flocks without pastors (*Christian Watchman*, March 17, 1850). The Unitarians, on the contrary, have more pastors than formerly. This denomination or sect has eight journals, differing in their nature and their time of publication. (*The Christian Examiner*, every two months; *The Religious Magazine*, monthly; *The Child's Friend*, ditto; *The Christian Register*, weekly, all published at Boston. *The Sunday-School Gazette*, every fortnight, at Worcester; *The Christian Inquirer*, weekly, at New York; *The Christian Repository*, monthly, at Meadville; and, last of all, *The Unitarian Congregational Register.*)

In America, as in England, statistical details give a very insufficient idea of the importance of Unitarianism. We have repeatedly remarked that, though vastly inferior as a sect to many of the orthodox parties, the Unitarian body, small in numbers, and far from being compact, is their equal, and sometimes their superior, in influence. One distinction by which this church is of right honour-

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We see, then, that Unitarians are agreed only in this—to maintain the Unity of God, and to leave opinions on the divinity of the Saviour free. Thus every opinion which is compatible with the absolute Unity of God, exists amongst them. This is for a sect, in the common acceptance of the term, a basis too vague and too large. Thus sectarian pride, party spirit, and the cohesion which commonly springs from it, whether for good or for evil, have no place amongst Unitarians. This is one source of their infirmity, but we regard it as a very happy circumstance, and one highly honourable to them. We have insisted especially on the doctrines of the more illustrious chief of the Unitarian church, but we hasten to add, that it never exacts from any one any identical belief on the subject of dogmas. He thus defines the term *liberal Christians*, after having solemnly declared that he did not use this fine title as the name of a sect or a party, or as a distinction for himself and his friends. This he would carefully avoid, "because the word *liberal* expresses the more noble qualities of the human soul, a largeness of affection and view, freedom from all local prejudice, from every narrow sentiment; so that to arrogate

[illegible] character, than the word of Jesus Christ and his inspired apostles. He believes that it is an act of disloyalty to his Master to introduce into the church the confessions of faith of fallible men as the bond of believers, or as the terms of admission into the church. He does not designate himself by any name derived from human leaders, rejects every exclusive bond with any sect or party, professes to be a member of the universal church upon earth and in heaven, and offers with joy the hand of brotherly union to every man of every denomination who gives proof that he is possessed of the spirit of Jesus Christ. With such principles, liberal Christians cannot be called a party. They are only distinguished from others by their refusal to separate themselves in any form or degree from the great body of Christ. Thus they are spread through all classes of Christians. I have known some Trinitarians and some Calvinists who deserved the name of *liberal*. In this country, liberal Christians, such as I have described them, are generally, but not universally, Unitarians, in the ordinary sense of the word."

We have endeavoured in the above to give an account of the American Unitarian church, first in a statistical and then in a doctrinal (both negative and positive) point of view. This doctrine is often accused of being *barren*, and of proving its powerlessness by its inactivity. In another article, we shall proceed to examine on what foundation [illegible]

INTELLIGENCE.

M. COQUEREL, JUN., ON AMERICAN UNITARIANISM.

[We offer to our readers a translation of an interesting article from the journal of the Reformed Churches of France, entitled *Le Lien*. If it prove acceptable, we may follow it by other extracts from this interesting journal, for copies of which we beg to offer our acknowledgments to Mr. H. A. Bright.—ED. C. R.]

The writers and journalists who are called *orthodox*, entertain towards the *Unitarian* sect or church such a degree of contempt and dislike, that they can speak of it only in the most unfavourable terms, and they seldom take care to assure themselves that their information respecting it is correct. This tone of contempt always has upon us (and we doubt not on a large proportion of other readers) an effect just the reverse of what is intended. The superciliousness with which they condemn that which they have not superficially studied, puts us on our guard against decisions so ill founded, excites our interest in that which they endeavour to depreciate, and reminds us, spite of ourselves, of the judgment passed by the orthodox Jews on the Nazarenes. We have wished to understand the subject, and in taking means to become acquainted with the Unitarian churches of the United States, we have had the good fortune to obtain information complete in itself and little known on the continent. The Works of Channing, and his Life by his nephew, are, or ought to be, in the hands of all the world. But in addition to these, we have derived our information from a less familiar source,—a collection of the Reports of the American Unitarian Association, of which the most important is the Twenty-fifth, that for 1850, which contains an interesting article from the *Christian Examiner*, occasioned by some statements of M. Grandpierre, and which led to an important MS. correspondence. We will begin by giving an idea of the number and actual condition of the Unitarian churches in the United States, and then we will give an account of their doctrine; and in a second article, we will contemplate them in the light of Christian activity, or in the work of proselytism and of beneficence. But, *first of all*, we must exactly define our subject. There are in America numerous sects which do not receive the dogma of the Trinity. Such are the *Christians* (who refuse every other style or title), the *Universalists*, the *Hicksite Quakers*, and, last of all, the *Unitarians* properly so called. These four bodies have altogether in the United States 2800 communities and 2300 pastors. We hope, by and by, to make our readers acquainted with the two first of these bodies. For the present, we devote our attention to the *Unitarians* alone. These last, according to M. Grandpierre, *only have a few churches at Cambridge, Boston, and one or two other cities of the Union*. These numbers are altogether erroneous. The number of these churches is 275. It is true that the State of Massachusetts, and its capital, Boston, are the focus of Unitarianism in America. In this metropolis there are 22 churches, and 162 in the State. It is equally true that the Slave States, and those which are only beginning to exhibit the fruits of civilization, are almost devoid of Unitarian churches; but those in which for a long time the lights of civilization have shone, and in which mental activity prevails, are differently situated. Maine, one of the most advanced districts of the Union, numbers 15 Unitarian congregations. New York and New Hampshire have each 13. Some new societies are at this very time being organized,—amongst others, in the city of Jersey. Those of San Francisco, New York, Brooklyn, &c., are in a state of rapidly-increasing prosperity. There is one fact which we have often noticed, viz., that wherever slavery prevails, there the strictest orthodoxy, and of the narrowest kind, is alone permitted to enter and to have rule over the mind. There the Unitarian doctrines are held in abhorrence almost equal to those of the Abolitionist party; and it has been with great difficulty that, in all the Slave States put together, six or seven societies of this denomination have been enabled, spite of the weightiest obstacles, to exist. Of that number, there are two in which preaching has been forbidden because the pastors did not favour the great scourge which covers these districts with shame.

M. Grandpierre reports, that amongst Unitarians very few young men pre-

pare themselves for the ministry of the gospel. This is true; but it is not peculiar to this church. There were in 1852 only 1351 students in theology in all the *faculties* of every sect in the United States; that is to say, only 300 more than there were in 1838. But the students at the (Unitarian) Universities—27 at Cambridge and 26 at Meadville—have, within a trifle, been doubled during the last eight or ten years. The increase in the number is then in favour of the latter, and the Calvinists or orthodox greatly bewail their want of students in theology. If any doubt the fact, it would be very easy for us to prove it by translations from their journals and their reports. It will be enough to say, that the last report of the American Educational Society states there were, in 1852, in the States of New England, 12 churches more and 47 pastors less than in 1851. According to the President of the Brown University, the orthodox Baptist church has 4000 flocks without pastors (*Christian Watchman*, March 17, 1850). The Unitarians, on the contrary, have more pastors than formerly. This denomination or sect has eight journals, differing in their nature and their time of publication. (*The Christian Examiner*, every two months; *The Religious Magazine*, monthly; *The Child's Friend*, ditto; *The Christian Register*, weekly, all published at Boston. *The Sunday-School Gazette*, every fortnight, at Worcester; *The Christian Inquirer*, weekly, at New York; *The Christian Repository*, monthly, at Meadville; and, last of all, *The Unitarian Congregational Register.*)

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It is time to examine the doctrine which has produced such fruits. Let us declare at once that Unitarianism, that is to say, the denial of the ecclesiastical doctrine of the Trinity, does not make up the whole of this doctrinal system, and does not even supply the name which its advocates give it. Many amongst them, and those, too, men of great eminence, while professing to receive the doctrine which they call the *Absolute Unity of God*, regard it as only of secondary importance, and the name under which they habitually designate their opinions is that of *Liberal Christianity*. Channing did not use that of Unitarianism; and during the latter years of his life, those of the most perfect maturity of his ideas and his faith, he loved to say, "*I am little of an Unitarian; I become every day less so.*" It was in no respect that he felt more disposed than previously to admit the idea of the Trinity. He intended to say that the importance of this point of pure speculation was constantly diminishing in his eyes before that of practical Christianity, the sum and substance of faith and love, in which speculation had little place. At the present day, this is the point of view of the most eminent Unitarian ministers. "It appears

strange to me," said one of the most distinguished amongst them, "to write in behalf of *Unitarianism*; this is a term which I do not like as the designation of the faith of liberal Christians." In the estimation of this writer, true Unitarianism is not simply the exposition of doctrine the reverse of Trinitarianism, but a large and generously liberal platform, on which persons whose Christian spirit is the same, although their doctrinal views are not identical, can meet. As to the characteristic doctrine of Unitarians, the general statement of it is inaccurate. "Most people," said Channing, "make use of words without giving to them a meaning, and attach their own zealous ideas to certain syllables. Of this kind are they who suppose that to be a Trinitarian is only to believe in the Father, the Son and the Holy Ghost. But we all believe that the Father has sent the Son, and gives the Holy Spirit to all who ask it of him. We are all Trinitarians if this be Trinitarianism. But it is not so. To believe in the Trinity is to believe that God is three distinct persons, called Father, Son and Holy Ghost; that each of these is equal to the other two in every perfection; that each is God alone, and nevertheless the three are but one God." This it is which all Unitarians reject; but as to the nature of Christ, a great variety of doctrine has always existed among Unitarians. Orthodox advocates may find it very convenient to say that all Unitarians deny the divinity of Jesus Christ. They may find it very easy to conceive that Unitarians look upon Christ as simply a man. But this is taking a part for the whole. This doctrine actually exists among Unitarians, especially in England, where Belsham and Priestley have expounded and maintained it with distinguished ability. It was of this that Channing wrote, "I have little sympathy with the system of Belsham and Priestley." "Those who only admit the simple humanity of Jesus Christ," he wrote upon another occasion, "form but a small proportion of the great body of Unitarians in this country." He doubted, indeed, whether he could find a single individual who would sign this creed in all its strictness. "The majority of my brethren," he added, "believe that Jesus Christ is more than a man, that he existed before the world, that literally he came from heaven to save our race, that he filled other offices besides those of a teacher and a witness of the truth, that he *is* our Mediator and our Intercessor with the Father." "There is another class of liberal Christians," adds he, "who, while they altogether reject the distinction of three persons in God, declare that they are very far from offering a definite judgment on the different systems which prevail on the subject of the nature of Jesus Christ. These Christians find difficulties on all sides, and generally rest in this conclusion, that he whom God has given us as a Saviour must be exalted to the sublimity of his work, and that the faith which is required of us consists in regarding him and following him as our Lord, our Master and our Saviour, without coming to a decision as to his nature or his rank in the universe." This latter opinion, in which there is the absence of a decided judgment on these deep questions, was ever treated with profound respect by Channing, but it was by no means his doctrine. For himself, he believed that Jesus Christ is manifestly superior to all; that he existed before humanity, before the world; that he came from heaven, and that he hath returned there, and sitteth at the right hand of God, where he offers intercession for men. Channing believed manifestly in the miracles and the facts of the gospel.

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it to oneself would be a sign of being infected by the same spirit which has sought to limit the words *evangelical* and *orthodox* to a particular body of Christians. Once for all, then, not being able to avoid this appellation, I define it. By a *liberal Christian*, then, I understand one who is willing to receive as Christian brethren all those who, judged in all charity, sincerely profess to receive Jesus Christ as their Lord and their Master. He (the liberal Christian) rejects every other criterion or symbol of the Christian faith and the Christian character, than the word of Jesus Christ and his inspired apostles. He believes that it is an act of disloyalty to his Master to introduce into the church the confessions of faith of fallible men as the bond of believers, or as the terms of admission into the church. He does not designate himself by any name derived from human leaders, rejects every exclusive bond with any sect or party, professes to be a member of the universal church upon earth and in heaven, and offers with joy the hand of brotherly union to every man of every denomination who gives proof that he is possessed of the spirit of Jesus Christ. With such principles, liberal Christians cannot be called a party. They are only distinguished from others by their refusal to separate themselves in any form or degree from the great body of Christ. Thus they are spread through all classes of Christians. I have known some Trinitarians and some Calvinists who deserved the name of *liberal*. In this country, liberal Christians, such as I have described them, are generally, but not universally, Unitarians, in the ordinary sense of the word."

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ATH. COQUEREL, Jun.

EDUCATION, &c., IN AMERICA.

New York.

Mr. Wm. Chambers, in his interesting book just published, on "Things as they are in America," gives some valuable educational statistics. Exclusive of private academies, there are, in New York, 230 schools, of which 22 are for coloured children, in all of which education is entirely free. These free schools, which are judiciously scattered through every locality and open to all, are supported entirely by funds granted from the revenue of the municipality, amounting to £125,000 for the current year. The registered number of pupils in the various free schools, on the 1st of January, 1853, was 127,237, but the average attendance was only 44,596. There are schools also for the ragged vagrants of the streets, resembling the Ragged Schools of the Old World. The crowning point of the free-school system is the Free Academy. It occupies a large building more like a college than a school, and in reality is a college in all but the name. There are fourteen professors, and a number of tutors also, to teach upwards of 400 pupils. They are divided in classes and accommodated in different apartments, receiving an education of the most liberal kind at the public cost. Mathematics, classics and modern languages, oratory, drawing, composition and the natural sciences, are among the subjects taught. A large library is also open to the pupils. The annual cost is about 20,000 dollars. An obvious objection to such an institution is, that public property is taxed to educate a select number with professional aims in view. The child of the very poorest citizen is eligible, the only test being the ability to pass the prescribed examination. About thirty of the boys were the sons of persons in a humble rank of life.—The Astor Library has been recently opened freely to the public, having been endowed for this purpose, by the late John Jacob Astor, with a sum of not less than 400,000 dollars.

The collection of books amounts to 100,000 volumes of properly classified works in the best European editions. There are also the Mercantile Library and the Apprentices' Library; and an institution is in the process of erection, at the cost of 300,000 dollars, for a free reading-room and lectures. As to the education carried on by the agency of the newspaper press, every working man of respectability has his daily newspaper. Newspapers are, in the States, not a casual luxury, but a necessary of life, and their low price allows of their wide diffusion. It varies from ½*d.* to 3*d.* There is no stamp, no paper duty, no advertisement duty. The postage of a newspaper within the State in which it is published is ½*d.* But this does not include delivery at the house; for this a delivery fee is required. New York has become famous for large periodical wholesale book sales, which, like the book fairs of Leipzic, attract purchasers from great distances. In the large book-manufacturing concern of the Harpers, which Mr. Chambers visited shortly before the fire which destroyed it, he saw thirty-four flat-pressure steam-presses, producing the finest kind of work. He also saw, at the same office, the practice of stereotyping by an electric process, so as to multiply plates at a small cost. *Harper's Magazine* circulates 100,000 copies. Its reputation is somewhat tainted by piratical habits; for it systematically adopts articles, often without acknowledgment, from English periodicals. *Putnam's Magazine* is of a purely original character, and receives Mr. Chambers's wishes for its success. Untrammelled by the existence of an international copyright, Mr. Dickens's *Household Words* and *Chambers's Journal* are unhesitatingly reprinted by New-York publishers, without any compensation to the original proprietors, at whose cost and by whose energy these works were produced.

Massachusetts.

Education is conducted at the public expense, and therefore no fees are paid by the pupils. The doctrine on this point is, that the public highway is not more open and free for every man in the community, than is the public school-house for every child; and each parent feels that a free education is as secure a part of the birthright of his offspring, as Heaven's bounties of light and air. In the righteous code of Massachusetts, the interception of knowledge is a crime; and if parents are unable to supply their children with books, she becomes a parent and supplies them. The common school system of Massachusetts is under the administration of a general board of education, with local boards elected by all who pay school-rates. No corporations, lay or ecclesiastic, have anything to say in the matter. Schools are erected in districts, or divisions of towns, according to the wants of the population, as ascertained by a periodical census. In 1850, the population was close upon a million. In 1852, there were in the State 202,880 children between five and fifteen years of age, for whose education the sum of 921,532 dollars was raised by public means, being very nearly a dollar for every inhabitant. Of the above number of children, the average attendance at the common schools was 144,477. It appears, however, that 20,812 attended private schools and academies; so that the entire number of children habitually at school was 165,289, or about one in six of the population. In none of the reports coming under my notice, is any explanation given of the cause why the attendance falls so far short of the actual number of children. On inquiring into the circumstance, it was said that many parents were satisfied with sending their children three months in the year to school; the extreme temperature in winter and summer was also said to cause irregularity of attendance; and a heavy complaint was made against foreigners, more particularly Irish, for not taking care to send their children regularly to the free schools. In Massachusetts there are laws against truantry; parents who neglect to enforce the attendance of their children at the free schools, or any private school of their own choosing, being liable in penalties; but I fear these laws are loosely executed. In the appointment of teachers, no religious test is imposed; it being sufficient that they are of a sound moral character and competent for their duties. The State, in enjoining universal education, does not consider itself entitled to prescribe instruction in any specific religious doctrines, these being left to be taught by parents, by religious pastors, or by other private agencies. Much is done to extend religious instruction on a footing of kindly interest, by means of Sabbath-evening classes. At Boston, an extraordinary degree of attention is given to this kind of instruction by young persons of both sexes connected with different congre-

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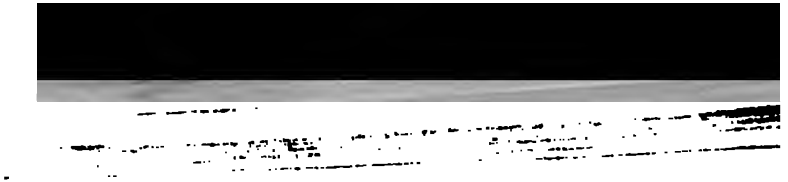

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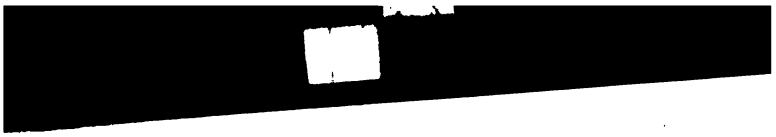
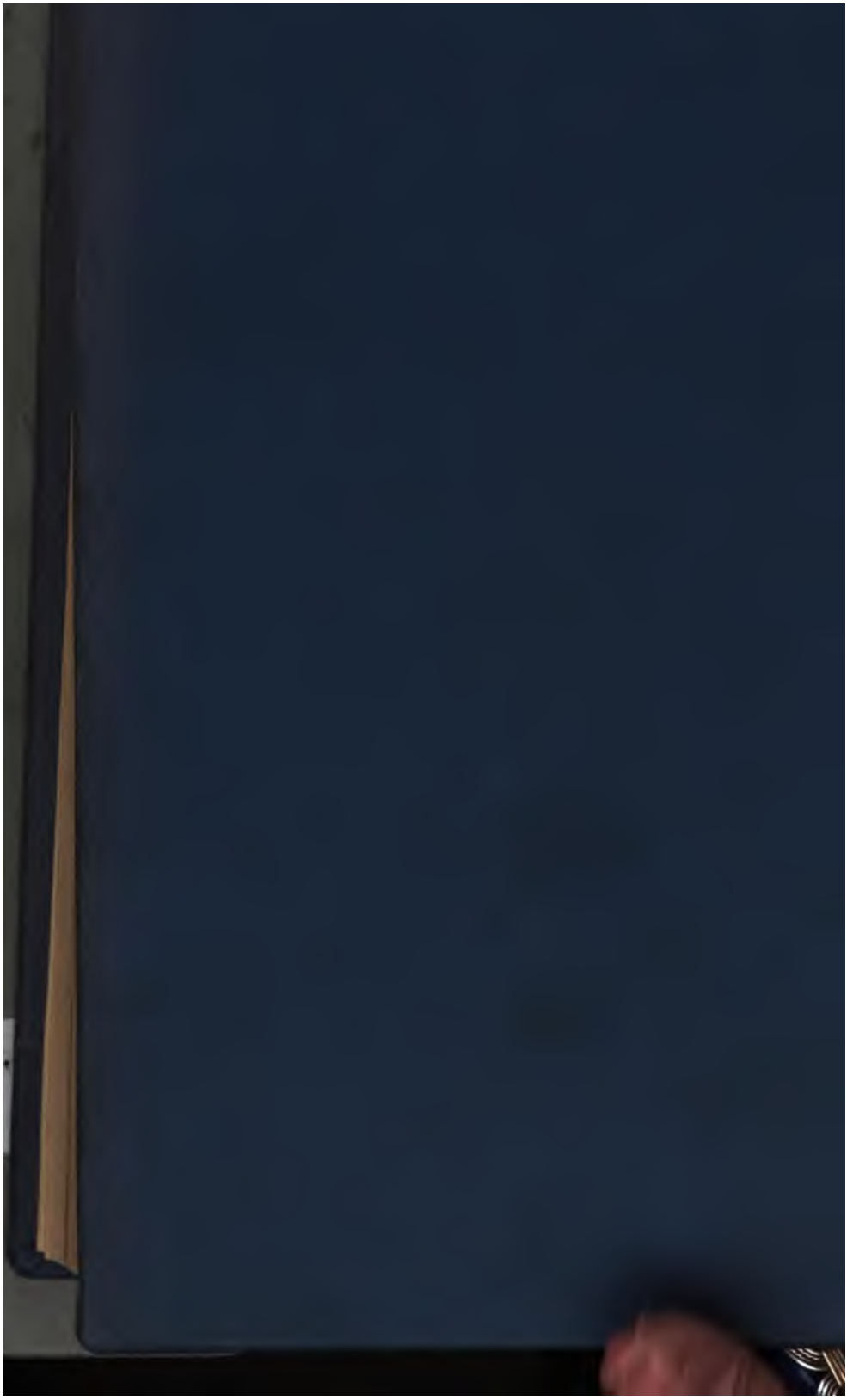
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